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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. No. 1. Quakertown, Pa., October, 1901. Whole No. 193.

Items of Information and Comment.

"Flattery turns out bitter, good council humbly received, ever sweet in the end."

"We serve God without condemnation only when we serve Him without reservation."

An all day mission festival on Sunday, October 20, will be a suitable prelude to the conference sessions of the Middle District, at Donnellson, Iowa.

"I knew long ago that Christ died, but I did not know He died for me," was the simple testimony of a dear brother in Christ. Can you all say that with a full heart?

The Western District Conference will meet this fall in the Hoffnungsfield congregation west of Moundridge, Kansas. It will begin its sessions on Thursday, October 24.

The Oklahoma local conference and Sunday school convention will begin on October 20th. The meetings will be held in the church at Mennoville where Bro. Joel Springer is pastor.

We are glad to note that several of our ministerial brethren of the Middle district attended the Bible conference at Winona, Indiana, held on the plan and in the spirit of the Northfield conferences.

The building of Bethesda Hospital at Goessel, Kansas, is to be enlarged yet this fall by the erection of a large wing, thus providing the much needed room for the accommodation of patients and workers.

Mr. and Mrs. M. C. Lapp have sailed for Dhamtari, India, where they will engage in the work of the Mennonite Mission. On September 8, a farewell meeting was held in the chapel of the Philadelphia Mission.

Dr. and Mrs. W. B. Page, the returned missionaries from India, are at present in Ohio. They expect soon to visit for several weeks in Canada after which they will return to their former home at Middlebury, Indiana, where Mr. Page expects to resume his medical practice.—*The Review.*

The Mennonite Normal school at Gretna, Manitoba, opens on the 1st of this month for teachers of the second and third grade. The instruction in the preparatory course for such as are not ready to take up the teachers' course will begin four weeks later.

At the opening exercises of Bethel College, on September 3, Prof. P. H. Richert made the principal address, taking for his subject, "The importance and nature of a true education." The school began its ninth year with an enrollment of seventy-three students.

The Mennonite congregation in Amsterdam, Holland, numbers 4292 male and 4998 female members. If we mistake not these numbers include the children in the families of the congregation. There are now four ministers having the spiritual charge of this flock.

The prayer of our India Missionaries—"Pray that we may soon acquire the language, pray that we may soon be located in our own homes, but above all, pray that these darkened hearts may be illuminated by the Divine Light which came to brighten all hearts. James 5:16."

Bro. N. B. Grubb, of the 1st Philadelphia Church, conducts his Teachers' Meeting on a novel plan. He throws pictures representing the central events and scenes of the Sunday school lessons, on a screen and very readily draws out of the interested spectators their knowledge and views. It is a novelty not to be despised.

Missionary Petter has lately visited the Cheyenne Indians in Montana who have not yet heard white people speak to them in their own tongue the good message of the Gospel. The extension of our work so as to embrace finally all the Cheyennes in different localities is the logical goal of this part of our missionary efforts.

One of the important subjects to be presented at the meeting of the Middle District conference is the Sabbath question, stated thus in the program: "What can our church do for the preservation of the sacredness of the Sabbath and against its prevalent desecration." W. W. Miller, of Pulaska, Iowa, will treat the subject in a paper or address.

Our brethren across the sea are putting themselves on the right side on the question of intoxicating beverages. On Sunday, September 1, a large district meeting of a temperance society was held in the Mennonite church at Lungnau, Switzerland. On account of the emblem adopted by this society it is [illegible]

The excellent book, "After the Spirit" a review of which appeared in the September Mennonite, is sold by Henderson & Co., Toronto, Canada, at the very reasonable price of 90 cents. This firm is endeavoring to introduce many good English books into America, in its capacity as agent for America of the publications of Drummond's Tract Depot, Stirling, Scotland.

Bro. James E. Sprunger's vacation work as agent and canvasser for the publications of our publishing house seems to have been eminently successful. To bring our conference literature as regular visitors into the different families of our congregations is a work that pays all around, and if by far the greatest profit does not come to those who subscribe and read, there is something wrong with the literature.

On Monday, September 2, Bro. J. B. Epp the newly appointed missionary to the Moqui Indians in Arizona, departed from Newton, Kansas, for his field of labor at Oraibe. With him went Bro. N. Quiring to whom is entrusted the erection of the new mission house at that station. The day preceding their departure, an all day missionary meeting was held in the Newton church attended by a large number of friends of the cause. Among the speakers of the day were two members of the Mission Board, Gustav Harder and Peter Balzer, and at the hands of the latter Bro. Epp was ordained. One is reminded of the scene at Antioch when those whom the Lord, the Holy Spirit, had called were separated and sent on their mission.

A Visit to Montana.

Missionary R. Petter, of Cantonment, Okla., recently, by request of our Foreign Mission Board, paid a prospective visit to the Cheyenne Indians of Montana. There are about 2000 Indians of this tribe living in Montana and, contrary to nearly all other Indian tribes, they are increasing in numbers. But very little missionwork has hitherto been done among these people and some of them requested Bro. Petter very urgently to come and settle among them and preach the Gospel to them. Our Mission Board has the subject under consideration and may possibly in the near future make active efforts to bring the Gospel to these "Northern Cheyennes." It almost seems that our Mission Board ought to do this inasmuch as we are the only missionary body which has the Cheyenne language in writing and has part of the Bible translated into it, and as several of our missionaries are the only ones who are able to preach the Gospel to them in their own language. The only missionary working among these Indians at present is a Roman Catholic priest who does not understand their language and who it seems is doing comparatively little for the spiritual uplifting of these people.

At the Mennonite Home.

The anniversary at the Mennonite Home, September 21st, was a decided success. The attendance was marked, and quite a number of new faces were seen. The day could not have been more perfect. Over two hundred sat down to the dinner served under the trees in the yard. The speakers for the occasion held the close attention of the audience. Rev. T. F. Hoffmeier of Mount Pleasant, Md., who was the principal of Frederick Institute from 1862 to 1865, spoke about old times to the entertainment of the older hearers, and Rev. Thomas W. Dickert, pastor of the Reformed church at Macungie, Penna,, specially pleased the younger portion with his earnest words and graceful delivery.

The total receipts were about $114.00

The number of inmates at the Home is at present nine. Four of them were, however unable to share in the enjoyment of the day, one being absent on a visit to friends,and the others confined to their rooms through sickness and infirmity. May [illegible] soon continue for their well-being and our interest in the good work exemplified by the Home never abate!

Convention Notice.

The Sunday School convention of the Middle District, will be held on the two days following the conference, viz., on Oct. 23-24. Topics desired to be discussed may be sent to the committee.

J. H. Tschantz, Dalton, O.
Lee Lantz, Congerville. Ill. } Com.
D. J. Basinger, Pandora, O.

Ministerial Meeting.

A meeting of the ministers of our Eastern Conference will be held in Bethany Mennonite church, Quakertown, on Monday, October 21st, beginning at 10 A. M. Papers will be read and discussed on the following topics:

The Proper Relation between Doctrinal and Ethical Preaching. A. S. Shelly.

The Inspiration of the Bible. H. G. Allebach.

The Lord's Supper. N. B. Grubb.

The meeting will be held from 10 to 11.30 A. M. and from 1.30 to 4.00 P. M. All are invited to attend.

Some notes from our correspondent in Summerfield, Illinois, came too late for this month.

Devotional.

Harvest Home Thoughts.

BY A. S. HERCUS.

Again a kind Providence has permitted us to enjoy the blessing, joys and happiness of the glorious harvest-home. Harvest time always has been a season of joy, of good feeling, of happiness. The fresh bloom of smiling youth has helped to make the season more joyous and the calm dignity of old age has been laid aside for the time being, as in song and dance in olden times harvest home was celebrated. Bards have sung in praise of the happy season. In olden times harvest-home celebrations occupied a prominent place in the great events of the year. Who has not read of the gay feasts in honor of the season, when stand old men and matrons looked with smiles of approbation on the happy young folks as they danced on the green sward and sang of joys of harvest home.

In our section of the country these feasts have been done away with. Still we feel an unusual joy in a good harvest, we feel in good spirits. This is but natural; The man who does not have such a feeling is sadly lacking in something, it may be a lack of the spirit of gratitude or of appreciation of that which is both wonderful and beautiful. To the lover of nature—and we should all be intense lovers of nature—a field of golden grain is more than the mere stalk and seed, to him it is a thing to be wondered at, a thing of beauty, an evidence of a wonderful power which created such a thing, a thing which thrills him and quickens his soul.

Harvest-time brings joy because it is a time long expected, the fruition of much toil, the happy consummation of work done in faith and hope. The farmer sows his grain strong in the belief that a kind Providence will bless his labors and grant him a happy harvest in due season. He has faith in God that he will not keep back His refreshing showers. He rests upon His promise made many thousands of years ago, never to let the harvest fail, and well may he rest on this promise, for it has never yet failed since the promise was made. The farmer sows full of hope, for faith brings hope. The happy outcome of his labors then must cause a joy deep down in the heart. The harvest home brings a feeling of surety, in the fact that there is plenty and to spare. There is a satisfaction in knowing that there is an abundant provision for the coming year. There is a certain pleasure in plenty. The farmer is happy to know that he has enough and that he has some to sell to others so that they may live and he can have an income from his products. Others are happy to know that the harvest has been sufficient to supply the needs of all.

We see then that the harvest-home brings joy to all. The harvest, if it be of such moment, deserves more than a passing notice. It is of such importance and such a necessity that we should give it a few moments of sober thought. We should see whether we can not gather at least one good thought from a little reflection over this subject. The harvest which brings such joy to humanity must teach us some good lessons, must be a fruitful subject for thought. We do not wish to notice merely, the joy of having plenty. That would be an extremely shallow view, it would not be worthy of a man. Such a view would be actuated by most selfish motives.

The harvest is a great blessing to all and should be appreciated as a blessing. The harvest-home should give us a wonderful spirit of true appreciation of the greatness of the blessing. It should fill us with gratitude, even to overflowing. If man can be grateful for anything, it should be for sustenance. The ungrateful man is the most despicable creature. Truly the Lord of the harvest expects his people to be grateful and thankful for His loving kindness. When God gave His laws to his people of old, He appointed days of feasting and thank-offering for the harvest, just as much to-day does he expect us to give our thanks and thank-offering unto him for the glorious harvest. The people of Israel were to give of their best as a thank-offering unto God. It is our duty to give thanks to Providence for the blessings of the harvest. While we are thankful for our own blessings we should find time to remember others who may not be so much blessed either with the means of physical sustenance or the blessed gospel of Christ. The custom of taking collections for missions at the harvest-home services seems most appropriate. A truly harvest should impress upon us most strongly the need of thinking of the less favored. We should have the spirit of the rich man in Christ's parable. We should remember that we have a good harvest as a gift from God, not a reward for our goodness and faithfulness. To be sure it is a reward in so far as careful preparation of soil and care in sowing is conducive to good crops, but primarily and chiefly a loving God must be thanked for a good harvest.

We should remember that the harvest never fails. True, it may fail in sections, but a complete failure is unknown. God is true to his promise. He provides for his people in due season. We may learn from this that God is a faithful God, whom we can trust and on whom we can rely. Again the harvest sustains our lives and largely the lives of many species of animals. We see what a great necessity the harvest is, in fact we could not exist for a very long time if the harvest should fail completely. We need but recall the famine-stricken people of India to know the awful results of famine. We see that God is a providing God. He has made ample preparation for his people, but he expects them to do their part. Man is not without responsibility in this matter. Truly, the harvest is given him to enjoy, but he is expected to use it properly. God is liberal with man, but man must make the proper use of God's liberality. All things are given to man for a purpose, and if he does not use those things for that purpose, he will lose them. The same is true of nations. Man must make a proper use of the blessings of the harvest, he is not to use them selfishly or to an an end that will injure his fellowman. Man must not take an improper advantage of God's liberality. God will check him in the end.

Harvest should make us remember the giver of the harvest. We should stop to reflect from whom we have this blessing. At this season especially should man turn toward his God, all hearts should be attuned to his praise. It should draw man nearer to God, into a closer relation to God. Then also should man determine to follow his God's guidance and obey His commands. God has favored him, now he should show his appreciation by obeying God.

Man should feel encouraged to attempt more and greater things under God's guidance. He should have renewed energy for his work. His work should be however in accord with God's wishes. The past he should remember and should improve upon it. He should not follow along the same paths but should attempt to rise higher, nearer to God. Well should he remember what the poet says in "The Chambered Nautilus,"

> "Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!

But man should not endeavor to work merely for the pleasure of the good harvest. This would be too hedonistic. Man should not set up pleasure as the end of his labors. Man must have a more serious end in view. He should strive and labor because it is his duty and his privilege to do so. Above all things the blessings of harvest and the goodness and kindness of God must not be engrossed within the pleasures and joys of harvest time. Man is so much inclined to think of himself and his mere wants and desires that he fails to give the Lord of the harvest his proper consideration and reward.

Gabelsville, Pa.

Peniel.

A great truth lay dormant in the Sunday school lesson on Jacob's experience at Penicl, which is to be hoped was brought out and emphasized by every teacher. The word "Peniel" will serve to symbolize the truth. "I have seen God face to face" was the testimony of the renewed man, Israel. Jacob had not seen God at Bethel; he had merely had a vision of Him. On this account his Peniel experience was a thousand times deeper than his Bethel experience.

What does it mean to see God face to face? It means the same thing to all. Isaiah saw God and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the Lord of hosts." It meant the same to Job when he said, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." And when Simon Peter had begun to realize with unmistakable vividness that the Jesus who could enable him to catch a boatful of fish where his fisherman's instinct had told him none could be found, was God incarnate, he cried out in terror, "Depart from me, for I am a sinful man, O Lord."

An honest face-to-face meeting with God not only reveals to us God's absolute holiness, but, by way of immediate contrast, also our own absolute sinfulness. It is like the contrast of light with darkness. The two are equally present to the sense. And when the soul has once become painfully aware of this immeasurable gulf between it and its God, repentance and a loud call for mercy inevitably follows "as the night the day.' There never was, there never can be, a true saving knowledge of God without this experience. Jacob without Peniel would always have remained Jacob. He would never have become Israel. Many people say they know God, but it is not true. Like Job they "have heard of him by the hearing of the ear," but that is all. They have never met Him in secret and wrestled with Him.

And if you observe closely, you will find that their lives belie their profession. They do not know themselves. The one proves the other, just as you can say if a man knows what darkness is he knows what light is.

If you hear a man ever recurring, in his spiritual conversation, to his own unworthiness before God and to God's abounding grace, set it down as a fact that that man has had a Peniel experience, that he has truly repented, has saving faith, knows who God is and what grace is. He is born again and is growing in holiness.

Let Gospel ministers and revivalists preach the fundamental necessity of meeting God personally, each for himself, and God will honor their preaching by granting them harvests of souls.

Let those who lay great store by so-called "experience," remember that the Peniel-experience is the only one through which a soul seeking salvation will ever find it.

Christ in Us, the Hope of Glory.

It is a gratifying and encouraging fact that the characters in the Bible are men of like passions with ourselves, subject to just as deep, humiliating lapses from grace as the very weakest of his erring children. They have been looked upon as saints specially called and specially led by the Almighty, gifted with exceptional spiritual insight, and by the fact of their worthiness to figure in the pages of God's own sacred Word, separated from the rest of humanity, a brotherhood of angels rather than a race of fallible men. But this is palpably false. There is not a single character presented that is perfect, saving Christ. Moses, the meekest, most imposing man in the Old Testament, forgets himself so far as to appropriate God's power to himself when he smites the rock at Meribah, thus betraying a meanness quite unworthy of the man. David, the man after God's own heart, falls so far from grace as to be guilty of a most grievous sin. One would hardly believe it possible for a man who meditated in the perfect law of God, and whose delight was in the same, to surrender his manhood and abandon his soul to the grossest lust. Even the prophet Elijah lost possession of his stoutness of heart when he complained of the desolation wrought by the disloyal children of Israel.

But the best types of human weakness are found in the New Testament. Here, human nature seems to have much more in common with the human nature of to-day. There is a greater air of reality about the doings of these men, and the types of character are more pronounced. Not one of the apostles is found free from weakness. The besetting sins of several are drawn in fitting colors, and not a man is spared. John, the beloved disciple, and James, his brother, are unduly ambitious. All the apostles forsook their Master and fled at his capture, and the three who had seen Christ transfigured on the mount, had heard the voice from Heaven, had witnessed the most startling miracles, and belonged to the inner circle of Christ's chosen confidants, fell asleep when Christ, in his bitter agony, needed them most.

Yes, the Bible abounds with such imperfect men,

as a mother's love is shown by a many-sided interest in the affairs of a child; as God himself does all things thoroughly and well and reveals them to babes; so we must put ourselves alongside the child in sympathy and interest. We must, so to speak, put ourselves in the child's place. Above all, if we come from the face of God to look into the face of the child, then can we be sure of bringing a blessing. "Come from the secret place of the Most High, with your lips touched with the live coal from off God's altar, then, indeed, will you find in the hearts of the children good soil for the seed of God's word.

Diligent and prolonged study and persevering prayer will give us that thoroughness which our responsible work demands—then give out just what God gives you to give, and trust the result with Him.

"Paul may plant, and Apollos water, but God giveth the increase."

Setting Examples to Others.

[Read at the late Sunday School Convention held at Springfield, Pa., by Elwood S. Shelly.]

This may well be called the day of conventions and conferences. Every possible effort is being made to instruct preachers and teachers in the ideal way of presenting Christ to the people. This is certainly right and proper, but if every professing Christian would realize that he or she is a teacher and preacher in everything that they do, I think we would do quite differently at times and our conventions and conferences would be capable of doing more good.

It is well to be a good preacher or teacher on Sundays, but if we do not practice what we teach our teaching amounts to very little. We are then hypocrites ourselves, professing to be what we are not. Christ said: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

It is too true that it is indeed a very hard matter at times to distinguish a professing Christian from a person who cares nothing for religion whatever.

In urging people to join church the answer we so often receive is this: "I am just as good as this or that person who attends church regularly and therefore it is not necessary for me to join church." This is certainly a wrong idea, but do they not in a certain sense have a right to say so? When we find professing Christians at the hotel or saloon, at the gambling house or on the street swearing, or at their business places cheating their patrons, etc., it is no wonder that we hear such expressions at times. If all professing Christians would practice Christianity in all that they do, what a blessed thing it would be. There are professing Christians who say they can drink a glass of beer or go to a theatre etc., without receiving any harm. If such would be the case, we should always remember that we live not only for ourselves but for our fellowmen as well.

There is always someone imitating us, and O what a great responsibility there is resting upon us if we through our example should lead any astray. On the other hand how happy we can feel if we through our example can lead just one soul to Christ, and how many may we perhaps bring to Him by simply living for Him ourselves. We will thereby bring peace and happiness to our own souls and unending glory and bliss to our dear Saviour. Christ said: "He who will confess me before men him will I also confess before my Father which is in Heaven." May we all be willing to confess Christ wherever we are and in whatever we do. May we all resolve to be an influence for good wherever we are and lead as many souls to Christ as we possibly can. We can then be happy even in this present life, and when the hour of our departure from this present life shall come, we shall be permitted to hear that blessed and welcome voice: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." There we shall then not only be with Christ but we shall be like Him and shall praise and glorify Him through all the ages of eternity.

Thomas Jefferson was once out riding with his grandson. They met a colored man, whereupon Jefferson made a polite bow, but his grandson neglected the courtesy altogether. The Statesman said to the young man: "Do you permit a negro to be more of a gentleman than yourself?"

itself, and thus do not familiarize themselves as they might with the Scriptures. Let us stick closer to the Bible, that we may be enriched ourselves and also in the service of others, whether by comforting or soul-saving, so that many of the richest and most helpful truths may not remain unsealed to us.

The Bible is indeed the text-book in the Sunday-school. It presents the world with our Saviour, Jesus Christ. It presents Him not merely to enlarge men's minds, but to change their hearts. Jesus came that men might have life, and the Bible brings Him to us that this supreme purpose may not fail. We search the Scriptures still, chiefly for the one motive,—to find eternal life.

So, as a follower of Jesus, and a loving friend of our class, our chief object will be—to lead them all to choose Him as Saviour and Lord. We will strive to make them see His love, and to change them by that love. If they are following Him already, we will help them by advice and sympathy, but especially by making them know Jesus more and more. When they see Him, they will be like Him. We will go to our young people then, next Sabbath and each Sabbath, with no lower aim than to lead Jesus to them and them still closer to Him.

May we have all possible knowledge of the lesson to help us—may we have great skill to win and attract—but best of all will be the loving purpose to bring hearts to life, and the presence of the life glowing and tender in our own hearts. Happy is the teacher who never receives a pupil without making Jesus dear and adding a follower to His church. By thus winning the pupil for Christ, they may win their friends or perhaps dear ones of their own household. This alone is true strength. How great our influence for good or evil, upon every circle into which we come.

M. S. Ridgway tells of a young girl in a Sunday-school class who attended irregularly, not manifesting much interest in the lesson taught, and soon left the school, and for years nothing was heard of her. Then the teacher was notified that she was ill, and wished to see her. It was said to find the young woman a victim of hasty consumption. But the meeting was delightful. The sick girl had now a triumphant faith, and was seeking to bring her relatives and friends to the Saviour.

"You may have thought me wild and careless in the old days," she said to her teacher. "But I remember what you taught me. I have never forgotten the true story you told us about the verse—"What time I am afraid I will trust in Thee."

During the remaining weeks of her life her faith was unclouded, and her efforts unceasing to have her companions share in her joy.

Influence will live forevermore, enduring as the waters of the deep, with countless changes, a power throughout all ages.

It was a striking remark of a dying man whose life had been alas! but poorly spent, "O that my influence could be gathered up and buried with me." It was too late; he had put in motion an agency which he was altogether powerless to arrest. Who can measure the extent of his influence!

It is an easier matter to gather points on the strength of Sunday-schools than on the weakness, but I feel we are sometimes inclined to be stronger helpers in weakening the Sunday-school then strengthening it. To simply exhort pupils to be true, helpful brave, kindly, in short 'to be good," does not go far enough. These words are too apt to rebound emptily from minds accustomed to the "continual dropping" of similar precepts. Christ must be shown not as a beautiful ideal, but the "Divine Man" alive forevermore, the Brother of every human soul. Our eyes must be spiritually open or we must see ourselves to make others see. And to see the beauty of goodness is the first step in becoming good. "We beholding with open face the glory of the Lord, are changed into the same image."

The child must have the *real truth* instilled into the heart to understand the real value of going to Sunday-school, not simply going as a matter of form.

A child may grow up in Sunday-school with no better knowledge than going perhaps as a matter of form or looking forward to Christmas and Easter as pleasant times for Entertainment,—Strawberry season for Strawberry Festivals, and summer time for picnics.

Let us as teachers avoid these terrible dangers. May our hearts burn with love for Christ and his children, that we may reach the hearts of our pupils, and designedly so; since it would show us, on the other hand, how an instrument of lust is capable of becoming a vessel of honor in the service of God. It seeks to enhance the worth of human beings by showing what bright and shining lights they can be when they listen to the inner voice, and become servants of Christ. God compliments men by entrusting most sacred things to their keeping. The Scriptures would thus encourage all men not to fall prostrate under the weight of their consciousness of sin, not to lose heart in their efforts to reclaim themselves, not to abandon themselves to their wicked inclinations. It emphasizes vividly how "near is glory to our dust," and reveals our destiny. The Bible is decidedly powerful in its appeal to sinners, by holding up for imitation the pure and spotless Christ, claiming that we are "bone of his bone and flesh of his flesh" if we only believe it and let our faith govern our life.

Be Sober.

"*Be Sober.*" This is more than an injunction against intemperance in diet. Intemperance is productive of stupor. It is the enemy of a refined sensitiveness. It is creative of heaviness and sleep. And it is this closing of the senses, by whatever agency it may be induced, against which the apostle [Peter] raises his voice in clamant warning.

"*Be Sober.*" Be on your guard against everything which is creative of heaviness, and which may put your senses into a perilous sleep. At all costs keep awake and vigilant! Just as excessive drinking drugs the flesh and sinks the body into a heavy sleep, so there are other conditions which create a similar stupor in the soul and by which the moral and spiritual senses are burdened and benumbed. There are opiates and narcotics which may make us spiritually drunk, and render us unconscious of the divine voices that peal from the heights. * * * * There is the opiate of pleasure; there is the opiate of prosperity; there is the opiate of self-satisfaction; there is the depressing drug of disappointment.

REV. J. H. JOWETT, M. A.,
in Record of Christian Work.

Living Issues.

The Sunday School.—Its Strength and Its Weakness.

Read at the late Sunday School Convention at Springfield, Pa., By Ada Mullen.

Could we all realize that "it is a great privilege to be a co-worker with God, and know and feel that every Christian is called to some service in the household of God," then would our Sunday-school be "truly strong." True workers are as truly divinely called as pastors and many a man or woman to-day is grieving the Spirit because he has not yielded to His leading.

The great essentials for success or strength in Sunday-school teaching are the enduement of the Holy Spirit,—faithful study of the word of God,—a devoted love for Christ,—and tact.

It is well to be progressive in our Sunday-school methods. Certainly God never intended that we should remain in a rut. It is right for us to systematize, to organize, to bring to bear upon the work of the school the best methods of making that work result in the saving of souls. But all the organizing and the systematizing in the world will not bring about this result if the spiritual force is left out of our methods. No power, no method that the mind of man may supply, can take the place of the power that comes from direct and constant contact with the Holy Spirit. It is to be feared that there are teachers who are trying to do good work without this power. They will find it to be up hill work. There is a crying need of more of the Holy Spirit in the religious effort of the day. There is a special need of it in the work of the Sunday-school. The spirit of true consecration is the spirit that every worker in the school must have if souls are to be saved.

There is danger that among the most conscientious teachers, even among those who come to the lesson-study praying for the Spirit's enlightening, there are some who honor the lesson helps more than the Word

The Mennonite.

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QUAKERTOWN, PA., OCTOBER. 1901.

Editorial.

If you pray for your minister as he ascends the pulpit, you will get a much better sermon than you would otherwise.

A great scholar once spoke of the "infinite capacity of the human mind to resist the introduction of knowledge." That is not half as sad as the infinite capacity of the natural heart to resist the good.

This month we have classified all our material under headings deemed appropriate. Among the Devotional literature, the reader will find a word in season on the subject of "Harvest Home Thoughts" by A. S. Bechtel. In the "Missionary" column, is a brief but forcible suggestion bearing on "Neglected Fields of Christian Work" by A. S. Berky. The department headed "Living Issues" will, it is hoped, be of more than passing interest. For the children we have sought to make the "Playroom and Nursery" column attractive. Look for the same feast next month.

Every good cause is apt to be hurt by its advocates going to unreasonable extremes. A familiar case in illustration is the cause of temperance. One frequently meets with persons who go to such lengths in their advocacy of abstinence as to make themselves ridiculous and do the cause harm. We recently learned of a temperance worker in a neighboring town who included even applebutter in her list of things from which she pledged the children under her care to abstain. Of course such ill-guided abuse of a right principle does not militate against its proper application. The defenders of strong drink like to point at such crankiness to make the opposition laughable; but no right thinking person will allow himself to be prejudiced against a good cause in this way.

An Indiana local newspaper reports the case of some Amish Mennonites who seem to have gotten the idea, because the law of our country respects men's conscientious scruples against swearing and allows such to affirm instead of making an oath, that the moral objections against the one hold equally against the other. These people therefore when they made the required statements concerning their taxable property, gratuitously added to the statement that they refused either to swear or affirm. Evidently they did not recognize the fact that their statement itself was already an affirmation. Such a peculiar misconstruction of the spirit of the law is almost incredible and is most unfortunate. While these people were taken advantage of by unscrupulous officials and made to pay heavy fines and costs, many others, and even they themselves, may be led to think, if the case stands thus we may as well swear like the rest of them. It is no doubt true that persons often just as glibly affirm an untruth as others swear to falsehoods. But Jesus said let your yea be yea and that is what it means to affirm.

Channing once said that everywhere people go to be excited rather than improved. Channing was a Unitarian minister with whom the whole sum of religion was mental and moral culture. He did not believe in original sin, nor, consequently, in the necessity or probability of a new birth from above. Hence it is to be feared that he would call any consciousness of Divine activity in the soul, "excitement." The Spirit bearing witness with our spirit that we are the children of God, would as a definite experience, be simply a fancy, a notion. If any sinner under conviction came into church to hear God's own voice proclaiming its "whosoever" to him, he would according to Channing, simply have come to be excited. There could be no rejoicing over sins forgiven, no assurance of salvation, no filling with the Holy Spirit, no emotion of any sort connected with a change of heart and direct communion with God. It would be all "excitement."

We are glad to know that the great mass of Christian people do not look at religion in that light. Unitarianism has failed to satisfy the plain man who takes the Word of God for what it says, knows he is a sinner, wants a perfectly holy God and aims at absolute righteousness,—Godlikeness—as his spiritual goal. The awakened soul wants a glimpse of God. It wants to know God, which is life everlasting. This is what the man comes to church for. Call it "excitement" if you will. You can never stifle this aspiration.

An Explanation.

An error in the make-up of page 3 of this issue was discovered after it was too late to be corrected. The order of the columns is reversed and must be read in the order of Third, Second and First. In reading last article on page 2 turn over to the last column on page 3 and read the columns on page 3 as above indicated.

THE PUBLISHER.

A Witness for God.

The name of William McKinley goes down into history as one of our martyr Presidents. A martyr, according to the primary meaning of the word, is a witness, one who seals his testimony with his blood. A person is said to be a martyr for that cause the testimony for which has aroused the emnity of those who take from him his life. Making this application to the case of Mr. McKinley we will have to consult the motive of his assassin to determine the cause for which he has become a martyr. From the man's own attempt to justify his vile deed, it is evident that our beloved President had to lay down his life because he represented government, law, good order in society and in the state as opposed to the execrable teachings of anarchy. And this is the issue which the tragedy at Buffalo sets out in bold relief before this country and the whole civilized world. It is the issue between righteous government and law-abiding citizenship on the one hand and vicious lawlessness on the other that is given a terrible emphasis by the events which will make September 1901 a red letter month in the annals of the world.

This is a cause for which good men will dare to die. It is one not unworthy the sacrifice of the noblest of lives, and if the blood of this eminent martyr shall prove to be the seed of the truth of this cause we may yet have reason to rejoice where now we weep and lament. We may see the hand of God, not in the dastardly hand of the assassin—heaven forbid the thought,—but overruling the devilish act and making even the demons to praise Him.

Moreover, McKinley's life bears witness and his tragic end gives emphasis to other and even higher truths and principles in human life than those referred to. Lessons of child-like faith and Christian manhood are written in shining characters all through his noble life and are beautifully illuminated as by a bright crimson sunset in the bours and movements of his tragic end. Who can measure the influence heavenward coming from that sickroom and deathbed in Buffalo and reaching thousands in this and other lands? It is not a little thing to see a man exalted to the highest station in a great nation like ours, maintaining to the end a sublime trust in God, an humble faith in His redeeming grace, and a saintly aspiration for divine nearness.

Correspondence.

DONNELLSON, IOWA.—The busiest part of the season is over and that excuse for not contributing to "The Mennonite" is no longer good. The past season certainly gave us the longest period of drought ever known here. From the time of oats seeding up till this week (we are now having gentle rains) we did not have a single rain sufficient to cause water to run or stand on the road or in the yard. It is therefore one of God's great wonders that we still see our corn green and maturing about half a crop. It was damaged far more by the great heat than by the drought. The health of the community is good, Church services and Sunday-school have both been well attended. To-morrow, the 15th, four boys and seven girls will be examined in catechism after having received instruction therein since Easter by our pastor. The following Sabbath (the 22nd) they are to be baptized and taken into the fold of the church and invited to partake of the Lord's Supper for the first time on the Sabbath following. Three weeks later will be the conference that we are looking forward to with special interest because it is to be held in our midst. In the name of our congregation we heartily invite all far and near to come and help carry out the program We will gladly entertain one and all and be glad to form new ties of brotherhood and sisterhood for our mutual benefit now and hereafter. The church papers are read with increased interest when many of the contributors are personally known. The different church organizations are drawn closer together by these yearly conferences, and united we are strong and can do more good in the vineyard of the Lord. Therefore we repeat, *Come* and *Welcome*.

Sept. 14, 1901. F. H. KREBILL.

BERNE, INDIANA.—Our church and congregation has lately been favored by a number of visitors. Rev. David Gerber from White Water, KANSAS, was with us the latter part of July, preached for us and visited quite a number of the members at their homes. August 18th, Prof. G. A. Haury and wife from Bethel College, made a short visit here; the professor spoke in the afternoon to the Sunday-school and in the evening to our Young's People's society words of encouragement. As their time was limited, they left Monday morning again. The latter part of August we had the pleasure of having Rev. A. A. Sommer, from Dalton, Ohio, for a few days with us on his way home from Winona Lake, where he attended the Bible conference, and on Wednesday at our prayer-meeting related many of the precious words he heard while in attendance there. On the occasion of a funeral among his near relatives which he attended, Rev. N. C. Hirschy from Bluffton, Ohio, was in our midst September 2d, and in the evening at our Young People's meeting made some very appropriate remarks. Bro. James E. Sprunger, who traveled through the North West this summer in the interest of the publication work of our conference, returned well and happy, spent a few days with us on Sunday morning, September 15th, preached for us on Rom. 1: 17, "The just shall live by Faith." In the evening he led our Young People's meeting. J. E. Wirkler, from Newton, Kansas, who arrived here on Saturday to join Bro Sprunger Monday morning going to Oberlin to school, sang a very appropriate solo, "The Prince of Peace." It is good to have a pleasant and well-trained voice like his and use it in the service of the Master. Bro. Wirkler also made a few remarks in the Sunday-school in the afternoon. In accordance with the proclamation of the new president Theodore Roosevelt, to have a memorial service in the churches throughout our conntry in behalf of our departed president William McKinley, on September 19th, the day of his funeral, our congregation with members of the other churches here in town, gathered in our church for the service. A very solemn and effective part of the service was the playing of an appropriate funeral march by our organist and the singing of the hymn, "Nearer My God to Thee." Rev. S. F. Sprunger and Rev. Ezechiel of the Evangelical church, spoke words of sympathy appropriate to the occasion. The former based his remarks on 1 Pet. 5: 6-9; the latter in the English language on Josh. 23: 1-8. May God be merciful to us as a nation!

Parochial tables tell us how many communicants are enrolled; there is an unsealed Book in Heaven which tells how many actually and truly commune.

Under the Evening Lamp.

New Light on Swearing.

In the current Psychological Review Professor Patrick studies the questions "Why do men swear? When they swear why do they use the words they do?" From a classification of the various forms of profane expression used by men at different periods of history, and an examination of their connection with religious words, the writer concludes that profanity is not to be regarded as primarily an expression of emotion, but to be a survival of the growl of anger in the lower animal, which is a serviceable form of re-action in cases of combat. It belongs, therefore, to a primitive form of vocalization, and hence is ancient and deep-seated, being one of several forms of speech preceding articulate language by an indefinite period of time. By a process of selection it chooses such sounds or words which will shock or terrify the opponent. Although originally useful in combat, the occasion of profanity at the present time may be an analogous situation in which our well being is threatened, as in helpless distress or disappointment. If, then, the oath is a form of instinctive reaction and even purifying agent, why is it considered to have an immoral quality? Professor Patrick says for two reasons: First, because civilization tends to repress natural attributes; and, secondly, because of the unfortunate, but inevitable connection between profanity and the sacred names of religion.

We are glad for such a refined explanation of profanity, glad that science begins to interest herself in religious matters; glad, too, however, that she does not attempt to explain profanity away. No matter how nicely you handle it, swearing still remains vulgar. It is still a sin against God. If it is true that a curse is "a survival of the growl of anger in the lower animal," then I am truly ashamed of the fact that enough cur is still surviving in me to make me curse occasionally. If swearing was "originally used in combat," I regret that I have not allowed the Holy Spirit and the example of Christ to purge me more completely of the combative propensity and with it the unseemly expressions provoked by it.

To know that my irritability and profanity are remnants of the brute-instincts don't make me feel a bit proud of or grateful to my ancestry. Neither can I find the shadow of an excuse in it.

"Why is the oath considered to have an unmoral qualities?" asks our Professor. And his first answer is, "because civilization tends to repress natural attributes." But why give civilization the credit? It is the Bible that tells us to crucify the flesh with the affections and lusts." Civilization did not hinder the Romans from becoming gluttons and wine-bibbers, adulterers and fornicators. The most carnal and sensual bodies Paul met with in his missionary travels he found in Rome. If you don't believe it, read the first chapter of Romans. But Christianity put a different face upon these things. Tertullian, the great Latin apologist, who flourished about 200 A. D. writes of the Latin Christians:—

"That kind of treasury we have is not filled with any dishonorable sum, as the price of a purchased religion; every one puts a little to the public stock, commonly once a month, or when he pleases, and only upon condition that he is both willing and able; for there is no compulsion upon any. All here is a free-will offering, and all these collections are deposited in a common bank for charitable uses, not for the support of merry meetings, for drinking and gormandizing, but for feeding the poor and burying the dead, providing for girls and boys who have neither parents nor provisions left to support them, for relieving old people worn out in the service of the saints, or those who have suffered by shipwreck, or are condemned to the mines, or islands or prisons, only for the faith of Christ."

We might quote from other Fathers in order to show the contrast between the Roman civilized and the Roman christianized. It is sufficient however to mention the fact noted by Tertullian that while the former destroyed infants, committed unnatural crimes, wasted most of his spare time at the theatre and banquet-hall, and spent a fortune for a single meal, the latter avoided all these excesses and, as said above, put in his time in charitable or philanthropic work.

When scientific men engage in their work of collecting data and accumulating arguments with a view to building up their theories, let them not ignore the irrepitable facts of history. Even if Christianity was originally a fanatical movement born of a prejudiced mind and propagated by excitement chiefly among the ignorant and low-born, its historical fortunes have since then dignified it into a tremendous fact. It has become the most far-reaching social factor that the social scientist has ever been called on to account for. And science can no more afford to ignore or minimise it than it can afford to scout at the rotundity of the earth or the theory of gravitation.

Perhaps, to be fair, Professor Patrick meant to include the influences of Christianity in his term, "Civilization." If so, he has not exercised the usual precision of a thorough scientist. There is a civilization without Christian elements in it, and there is a civilization that is almost entirely Christianity. Each one deserves distinct consideration and a distinct name.

So we will stick a little while longer to the old-fashioned theory of swearing, believing it to be the product of a perverse and deceitful heart. And we will still believe that the Spirit of God is the only effectual check upon all "natural attributes," whether swearing or lying or drinking or anything else that civilization calls vicious.

H. G. A.

The President's Example.

The late President has been universally lauded for his tenderness to his wife, his magnanimity toward his slayer and his sublime patience and resignation during that trying last week of his life. He richly deserves all such praise. His conjugal felicities are a standing rebuke to too many public men whose domestic affairs are anything but peaceful and whose names are found in announcements of divorce suits and associated with the scandalous gossip always resulting therefrom. The amiable character of the man, which the awful tragedy through which he passed only served to throw into strong relief, will forever abide as a shining example, a grateful memory to the American people. But we must the more carefully guard against a possible error—that of forgetting that in the ranks of private life are to be found just as brave and amiable and tender hearted men as the late President. There is some measure of truth in a declaration made by a certain man when told of the universal mourning for the distinguished martyr. He said, "I can't see that he was more than anybody else." With a little modification, that statement can be accepted. Substitute "many others" for "anybody else," and the statement will pass muster. There are many people who are not known outside of their township whose abilities would not make a President but whose Christian virtues do make them men of the McKinley type. The reason why they are not praised by the multitudes is because they are not known, and they are not known because they are not public men. But this fact should not prevent us from honoring obscure men to the same extent as we honor the President. We all have neighbors of that stamp. Let us think also that it is not this or that particular man but it is the character which we eulogize, no matter whether found in a public man or a private, a man of ten talents or of one. May the President's qualities be sought for wherever we are. We can do him no greater honor than by looking for his moral equals in every walk of life and inculcating them in ourselves. But the obscure man's influence is not to be underestimated. It is doing its beneficent work if only within a limited sphere. The drop of dew is useful to the blade to which it clings, even if it be only one of a million that sparkle in the morning light. Every good deed records itself in the annals of eternity. Its results are inwrought into the fabric of eternal good. A day is coming in which all good things done in secret (as well as bad things) will be heralded in every direction and then "every man will have praise of God."

Lives of great men all remind us
We can make our lives sublime.

Mrs. Nation's Strength.

If Mrs. Nation would only bury her hatchet and confine herself to moral suasion, in which she is not inapt, she would make more friends and fewer enemies. She is able at times, when she chooses, to move and humble apparently the hardest hearts, and not only does she in such cases, accomplish more for her cause, but she honors Christ by adopting his mild yet powerful methods and He cannot but honor her by granting her greater success. Even the newspapers are impressed with her fearless interviews with liquor men and recreant officials, and this latter class themselves see the incongruity of their position.

The following from the Cincinnati *Commercial Tribune* illustrates all these points:

Accompanied by two police detectives, she visited, during her first night in the city, several "fashionable saloons" and "low resorts," and talked plainly, kindly and pathetically to the inmates. Fallen women and hardened men listened, the former looking sad and some weeping, and the latter cheering and treating her with due deference and respect.

On visiting the mayor of the city, she exhorted him to close the saloons, claiming that he had the power to do so, when the following colloquy, as reported in the Tribune, occurred:

"But," said Mayor Fleischmann, while the crowd facing him grinned unmercifully, "but I really don't know that I want to close the saloons."

"Possibly not, being a distiller," said Mrs. Nation. "I presume you would really be glad to see the products of your distilleries sold in every town in the state, now, wouldn't you?" and Mrs. Nation smiled triumphantly, while Mayor Fleischmann said he did not know but that he really would.

"I thought so," said Mrs Nation, "You want to be the devil's agent for these hell-holes of saloons. Do you know, Mr. Mayor," said Mrs. Nation, branching off into etymology, "do you know I had a hard time trying to find a real good name for saloons? First, I called them 'devil's homes,' then I thought that wouldn't be hard enough for them, and so now I call them hell-holes, and I think that comes nearer to the right thing, don't you? I know you do! You are a lovely man, and a much nicer man than the mayor of Chicago. Now, when I visited Chicago, Mayor Harrison got out of my way, but you have seen me, and now won't you quit that hell's business you are in and do good?" and Mrs. Nation smiled sweetly at the mayor again, but the chief excutive looked at the grinning faces of Messrs. Herrmann, Christie, Longworth and Gass and remained silent.

Mrs. Nation thought she had [illegible]

"Do you know that if you don't quit the whiskey business and stop all saloons, you will roast in hell?" she asked, cheerfully. "Now, when you come before the Lord, I will be on one side, and you will be on the other, and the Lord will ask you whether you have clothed the naked, and you will be compelled to say that you have taken their clothes from them. Then He will ask you whether you have fed the hungry, and you will be compelled to say that you have taken the food from them. Then He will ask you whether you have visited the sick, and you will be compelled to say that you have made people sick."

Some of her talk is rather lurid if not vulgar. And some of it grossly misrepresents and contradicts the Holy Word of God. We have no warrant for saying, "if you don't quit the whisky business and stop all saloons, you will roast in hell. The hell-argument is a cheap device. The love of God poured forth into the heart of a saloon keeper by the Holy Ghost is a much better incentive. No man ever stopped his meanness, let alone getting to heaven, by the fear of becoming a living holocaust.

Some people like to excuse violence by referring to Christ's scourging the money changers out of the temple, and would like to take the scourge ont of Christ's hand and use it themselves. But it is better to leave the scourge in His hand. He knows best when to use it. Let us first exhaust the possibilities of love, and perhaps the scourge will not be such an imperative necessity.

One wrong deed can undo a thousand right ones.

Act well your part, there all the honor lies.

Be swift to hear, but slow to speak.

Not denominations, but individual Christians are branches of the vine, Jesus Christ.

Jesus' first recorded words: Wist ye not that I must be about my Father's business?

Doctrinal.

The Believer's Fourfold Position.

Lines composed on Friar's Crag, in remembrance of the four Bible readings given by Rev. Hubert Brooke in the tent at Keswick, July, 1901.

A generation chosen by the will of God,
Redeemed from bondage by the precious blood;
Made to partake in Christ of life divine,
By grace bestowed with heavenly light to shine.

To live for him throughout life's little day,
To let him guide us on the unknown way;
To bear his name in this dark world of sin,
And sound his praise amid its busy din.

A royal priesthood, called by sovereign grace
To stand before him, and behold his face,
Then from His presence to go forth to serve,
With spirit, soul, and body, mind and nerve.

A priesthood that belongs to all his own,
To offer praises due to him alone;
His messengers to be, his truth to bear,
His faithful word to keep, his cross to share.

A nation holy—set apart by blood
From everything that savors not of God,
To have no concord with an evil world,
And never have our witness-banner furled.

As saints of God to walk with Him e'en now,
And owning all of grace, to humbly bow
At his dear feet, to listen to his word,
In all to show that He is sovereign Lord.

A people for possession through his blood,
To yield ourselves up wholly to our God:
To reckon we are his, yea, his alone,
So shall he claim us jewels for his crown.

Sealed by the Holy Ghost his power to feel,
Ready for service or in prayer to kneel,
To work or wait, as to Him seemeth best,
Committing all to Him, shall all be blest.

So let us his almighty love show forth,
Proclaim his peerless Name throughout the earth;
His love in Christ, his boundless saving grace;
These be our joys until we see his face.

H. E. J., in "The Christian."

Mennonite Articles of Faith.

[Continued.]

XXIV. Of the Ministry of the Church.

In reference to the ministers of the church we reverently consider that God is not a God of disorder (1 Cor. 14: 33) and that the Lord Jesus Christ in order to promote the above mentioned unity and edification of his people (Eph. 4: 12–15) instituted various offices and conditions in his church (1 Pet. 4: 10) in that he gave some to be apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering, unto the building up of his body (Epb. 4: 11–12), etc.

Now though the Lord while he was yet on earth did this himself directly (Mark 3: 14; Luke 9: 12) and by the exercise of his distinct prerogative (John 15: 16) concerning the first founders of his church (1 Cor. 3: 10-15; Eph. 2: 20–21) whom he also accordingly endowed with extraordinary grace (2 Cor. 4: 5, 6) and gifts of the Holy Spirit (Acts 2: 1–4), yet we know full well that he must have likewise willed and commanded that the same should afterwards be done indirectly (we may conclude thus from Acts 1, 2, and 3; comp. Rom 15: 18) concerning the regular and ordinary ministers of his church who should simply continue to build on the foundation already laid (1 Cor. 3: 11) and who for this reason ever remained subordinate to the first, "the apostles" (1 Cor. 14: 37). Moreover we hold ourselves assured of this partly because good order requires it (Matt. 12: 25) and the promise of Christ's presence is given to the ministers of the Gospel even unto the end of the world (Matt. 28: 20) and partly because if accords with the constant practice and directions of the apostles (Acts 14: 23; Tit. 1: 5).

Therefore we believe it is the duty of all assemblies of saints that they observe this order after the example and direction of the apostles (2 Tim. 2: 2; 1 Cor. 11: 2; 2 Thess. 2: 15), namely, that they pray, as Christ commanded, that the Lord of the harvest send forth laborers into his harvest (Matt. 9: 38); that they however also look about for such men as are of good report possessing the gift of the Spirit and true faith (Acts 6: 2–5) and other essential characteristics (2 Tim. 2: 24–26; Tit. 1: 6–9) in the highest measure obtainable; further, that to such men, chosen with prayer (Acts 1: 24) and with the greatest possible unanimity (thus not doing violence to the rights common to the whole brotherhood, much less disregarding the same) (Acts 6: 5; Jas. 2: 1–9; 1 Pet. 5: 1–4) the administering of the affairs of the church shall be committed (Acts 6: 3) and they solemnly installed in their office (1 Tim. 4: 14) provided they accept the call and have first been examined and proved (1 Tim. 3: 10; 1 Cor. 9).

Those who have been thus lawfully chosen to the office of overseer (1 Tim. 3: 1) and have accepted the same in faith as of the Lord (Col. 4: 17) have, in consequence resting on them very weighty obligations toward the church, as the latter also has toward them. It is incumbent upon the shepherds and teachers to pasture the church of God, speaking always as is proper according to sound doctrine (1 Tim. 6: 3–5; 2 Tim. 1: 13; Tit. 1: 9; 2: 1; 1 Pet. 5: 1, 2) to proclaim unto her the whole counsel of God (Acts 20: 26–28) and as much as in them is as faithful and wise stewards (1 Cor. 4: 1, 2; 2 Tim. 2: 2; Luke 12: 42) to impart unto each one in particular according to his circumstances and condition (1 Cor. 9: 22; 1 Tim. 5: 1; 1 Pet. 4: 10) to watch over the church (Heb. 13: 17) and to set before her a good example in a godly life (1 Pet. 5: 3; 1 Tim. 4: 12).

The deacons have likewise and in many points similar holy responsibilities (1 Tim. 3: 8–13). They must help to rule the church in the fear of God (1 Tim. 5: 17) collect the usual offerings, exercise faithful stewardship with these, and whatever else there may be, and according to need distribute in the best way, impartially with kindness and love (2 Cor. 8: 19–21; 9: 5–14.)

The church on her part owes it to hold them in honor (Phil. 2: 29) to obey them (Heb. 13: 17), to esteem them for their work's sake (1 Thess. 5: 12, 13) not lightly blame them (1 Tim. 5: 19), much less to grieve them, quenching the Spirit (1 Thess. 5: 19) but to pray for them (Col. 4: 3, 4; Phil. 1: 19; 4: 10–19; 2 Thess. 3: 1, 2; Heb. 13: 18) and to kindly care for them with a proper competence (Gal. 6: 6; Matt. 10: 10; 1 Cor. 9: 7–14; 2 Cor. 11: 7–9; 1 Tim. 5: 18) yet in all this is the respect for their office and administration not to be in any wise binding upon the conscience, except in so far as their words and plans are in accord with the word of God (Matt. 15: 9; Phil. 3: 17; 1 John 4: 1; Matt. 7: 16) as the only rule of faith and life.

XXV. Of Water Baptism.

In the church of Jesus Christ and through its ministers, we believe there is to be maintained not only the ministry of the word but also, as has already been said, the ordinances commanded by the Lord, namely Baptism and the Lord's Supper. (Matt. 28: 19, 20): "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you (Rev. Ver.). The first of these is to be a sign and a means of incorporation (Gal. 3: 27; 1 Cor. 12: 13), the second a means of strengthening in the covenant with God (Luke 22: 19, 20) and in communion with Christ (1 Cor. 10: 16).

Concerning the act of holy baptism we understand it to be an immersing of the whole body in water (Rom. 6: 4; Matt. 3: 16; Acts 8: 37, 38), or a liberal sprinkling with water (which latter mode we in these northern latitudes consider more generally appropriate, since the same blessings are signified by it) and this most solemnly in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28: 19), God on His account thus giving most positive assurance of the benefits of His covenant of grace, that every one truly believing in Jesus Christ (Rom. 10: 10) and penitently seeking refuge in Him to lay hold of the hope set before us (Rom. 3: 25; Heb. 6: 18) shall certainly and truly partake of the blessings signified thereby, namely, the washing away of sins through the blood of Christ (Acts 22: 16; Rev. 1: 5) together with all the blessed results that follow (Rom. 8: 17, 28–39).

On the part of the believer to be baptized this ordinance is also exceedingly important and precious in that he by the act of presenting himself for baptism most solemnly professes his faith in Jesus Christ and His blood (Rom. 3: 25), that in Him are to be found righteousness and strength (Isa. 45: 24), and that he imploringly prays to be permitted to partake thereof; that as much as in him is, he lays hold on the Savior (John 1: 12) and most humbly offers and surrenders himself to Him (Luke 9: 23; 14: 26, 27; Matt. 10: 37) out of gratitude and reciprocating love (1 John 4: 19; 2 Cor. 5: 14, 15; Eph. 5, 2) to live for His honor and glory (Isa. 44: 5; Rom. 6: 16, 17; 12: 1).

If Christian water baptism is thus devontly desired (Acts 8: 36), administered (2 Cor. 3: 6), and received (Acts 2: 41; 1 Thess. 2: 13), we hold it in high esteem as a means of communicating and receiving spiritual blessings (1 Pet. 3: 20, 21), nothing less than a washing of regeneration and renewing of the Holy Spirit (Tit. 3: 5; Eph. 5: 26). This blessed result and work is, however, not obtained through the outward element of the water (1 Pet. 3: 21, "even baptism, not the putting away of the filth of the flesh but a prayer addressed to God for a good conscience, through the resurrection of Jesus Christ,"—Parallel Bible), but through the Holy Spirit (Matt. 3: 11; Tit. 3: 5), only on the ground of true faith and the searching of a good conscience before God, wherefore in the absence of this condition in the one baptized the blessing is not found (Acts 8: 21).

Therefore it is, in our estimation, self-evident that children in their infancy are not qualified to receive the Christian rite of water baptism because they can neither understand nor believe these things (Rom. 10: 14). Further, it does not seem to us right to administer this sacredly important covenant act after the manner of the fleshly law of circumcision and the condition of the church in its infancy (Gal. 4: 1–3; 5: 1–6; Heb. 7: 18, 19; 8: 7–12; 10: 19–22; John 4: 23, 24) on the ground of a superficial assertion (Rom. 2: 29; Phil. 3: 3; Col. 2: 11–15) that baptism have taken the place of circumcision, seeing that in the church of the New Testament every thing is founded on grace and truth (John 1: 17), or on the reality of the things typified (Heb. 10: 1). Neither can we assent to infant baptism on the strength of the indefinite and uncertain accounts of the baptizing of Jewish proselytes which are founded on the Jewish Talmud, a hook known to be spun through with many fabulous tales. Finally, and of more especial weight is the fact that in all the books of the New Testament we do not find a single convincing indication that in the early church any but grown people were baptized. Of the households that were baptized there are everywhere things said that are not applicable to little children (Acts 10: 2, 47, 48; 16: 15, 34) and in the most detailed reports we find indeed that more and more were added to the church of such as believed in the Lord, both of men and women (Acts 5: 14), but of the baptizing of children there is nowhere any mention (Acts 8: 12).

Since then there is not a single plain evidence concerning infant baptism; since salvation does not depend on any outward sign; since every testimony and narration in the holy Scriptures points only to the baptism of grown persons, even as the nature of the case demands; since the Son of God himself has led the way otherwise, and it is well known that in the first centuries the most eminent teachers of the church, though born of believing parents, were baptized only when they had come to years, and that it was not without serious complaint that in the second and third centuries infant baptism increased and prevailed; we therefore come to the conclusion that we must wait with baptism until our children attain to years of riper understanding, that we must carefully instruct them from youth up (2 Tim. 3: 15), pray with them and for them, lay before them the importance of the matter, and the necessity of faith and conversion, and that in this we must keep on and on. As many of them as in the course of time with constancy confess their faith, their repentance and a decision for the good, and also do not manifest in their lives the contrary, shall be baptized, we believe, and added to the church, calling on the name of the Lord (Acts 22: 16) according to the example of the apostolic church.

[To be continued.]

What is the duty of the Church to the State?

To observe all the laws of the State unless contrary to the teaching of Christ: to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

Living Issues.—Continued.

Should Dress Divide Mennonites?

In the September 15th number of *The Review*, in answer to the editorial question in the previous August number of that journal "Why are the Mennonite Churches of North America in such imperfect fellowship with each other?" John Horsch, of Berne, Indiana, attempts to answer that question in part by virtually saying that all that call themselves Mennonites do not dress alike; hence division. Let us hear what he has to say:

Editor of The Review,
Newton, Kansas.

Dear Brother:—

In the August number of The Review I notice your question as to the reason why there are divisions among the Mennonites of America. The question is apparantly tantamount with another query: "Why has the General Conference of Mennonites (with headquarters in Berne, Indiana,) not been successful in the the attempt to unite them?"

The simplest way to solve this question is, without doubt, to enquire, among those who are holding back, into the causes why they refuse to join hands with that branch of the Mennonite Denomination. Now what these people give as the principal reason is this. The General Conference, while insisting on a recognition of Mennonite principle in regard to baptism and a few other points, refuses to take a position in the—with most Mennonite equally important—matter of non conformity to the world.

At the first glance this point may not appear to be one of doctrine. One can often hear the assertion that Mennonites allow so small a matter as dress to cause divisions among themselves. If we however will take the trouble to ascertain why it is that Mennonites in general insist on simplicity of attire, we shall find that a principle is underlying their attitude in this matter. They will tell us that if the Bible is the word of God it is impossible to ignore passages like Rom 12: 2; 1 Pet. 3: 3; 1 Tim. 2: 9, and many others on the same subject. They tell us further that a true church of Christ can not tolerate the sin of worldliness, but is bound to take the same attitude toward it as toward any other sin. They say that according to the teachings of Christ and the Apostles separation from the world is one of the foremost characteristics of the church.

In the opinion of the majority of Mennonites the principal difference is one of doctrine and not of merely arbitrary custom.

Yours very truly,
John Horsch.

Berne, Indiana, September 3, 1901.

Now dress is certainly important enough to deserve serious attention on the part of every Christian who wants to refer even the smallest details of life to God's sovereign will. To dress extravagantly is certainly not Scriptural. To spend undue time on one's toilet is not becoming to a Christ-centered soul. But we will not commit ourselves further until Bro. Horsch has answered several questions. What kind and style of dress may a Christian wear? Where should the line be drawn? When Paul admonished his Roman brethren not to be conformed to the world, can it be proved that he specially had the subject of dress in mind? We offer him the pages of the Mennonite and give him opportunity to answer these questions. If these are really important subjects—so important that they separate those who ought to be united—let us by all means devote thought and space to it and, above all, understand one another in the very beginning.—Associate Editor.

Anarchy.

By H. G. Allebach.

Anarchy is not only a crime against society; it is also a sin against God. Governments derive their just powers not from the consent of the governed, but from God. The higher powers wield the sword of justice as God's vicegerents. The powers that be are ordained of God. That is what Daniel told Nebuchadnezzar. That is what Christ told Pilate. To the higher powers thus God-ordained we must needs be subject, not merely for our own protection and welfare, nor merely for the common weal, but for conscience sake and to honor God. We must be subject to the civil arm not out of craven fear, but because it is right.

These considerations may serve to put the anarchist and anarchy in their proper light. It will be found perfectly logical as Paul states it (Romans 13) that "Whosoever resisteth the power, resisteth the ordinance of God." To undermine the social fabric,—a truth eternal and which all men are bound to recognize and respect,—is as immoral as to ruin one's bodily health. To kill the state is as bloody and heinous a sin as to kill the body or the soul. Let no one profane what God has sanctified. What God hath made clean, that call thou not common or unclean. If God has made the earth and called it His footstool it is a sin to swear by it. If He has any use for the earthly Jerusalem, it is a sin to take her name in vain. If He has ordained any use for every hair upon your head, it is wrong to swear by them. If any man destroy the temple of God, (whether this means your body, or the Church, the body of Christ, is immaterial) him will God destroy. A suicide's sin consists in his unlawful appropriation and subsequent destruction of what is not his. But the state is just as much God's possession as the redeemed soul. And the anarchist and the suicide are culpable from the same moral basis.

The anarchist does not need to shed blood to make himself amenable to the moral law. The moral law arrests the criminal before a word is spoken, before a hand is raised. The minute the lust for anarchy is conceived in the heart, the same minute the holy eye of Him who is the Head of all principalities and powers has apprehended the traitor; and unless heartfelt repentance and saving faith succeed in getting the righteous sentence hanging over him revoked, he will be a prisoner, until haled before the eternal judgment bar, he pleads guilty and receives final and irrevocable punishment. Let this solemn truth be preached from every pulpit in the land. There may be anarchists stalking within the shadow of our own homes. It finds a thousand covert, insidious ways of expressing itself. Some may even abjure the use of weapons and perhaps never counsel resort to them. This makes them no less guilty or dangerous.

We are not here specially pleading for activity in citizenship. We are not laying down laws for the individual conscience as to how any one is to serve his country. But we urge upon all Christian people to let their light shine, to come forth as indignant and fearless witnesses to the solemn truth of God, "Render unto Cæsar the things that are Cæsar's" in these dark times.

Missionary.

Neglected Fields of Christian Work.

By A. S. Berky.

Our present age may be regarded as a missionary age. There never was a time when all the different denominations of Christians, took more interest in foreign missionary work. Missionary stations have been established by the hundreds in China, India, different parts of Africa, among the native Australians, the islands of the Pacific Ocean, as well as among the various tribes of the still unchristianized Indians of America. Earnest men and women, filled with the love of Christ and moved by a strong desire to lift a fallen human race out of darkness into the marvelous light of the Gospel of Jesus Christ are working in these different fields, and with wonderful success.

Not only do the different Christian denominations send men and women to these foreign fields to labor, but hundreds and thousands of dollars are annually collected to support these Christian workers and aid the cause in various ways, yet, notwithstanding these facts, there are millions of human beings in these foreign fields that have never heard of a Savior.

Surely there are neglected fields in foreign lands; but my intention is to direct the attention of the reader to some fields, or perhaps only spots in them, nearer home, that seem to be somewhat neglected.

Is it not a fact that most of the Christian denominations confine their work too much within the four walls of the church? The Word of God is preached, and very earnestly from some pulpits. Sinners are warned and invited to come to the Savior and receive forgiveness of their sins. But how few of them ever hear either warning or invitation! They are not there. It will not do to say that the churches are so close together that no one has far to go. Let them come and we will pray for them and with them. There are scores and even hundreds of people in nearly every community, whether in large cities, in towns, or in the country, that will never hear the glad tidings of the Gospel unless someone will meet them where they are and extend the invitation. "Go ye out into the by ways and hedges and compel them to come in."

The other week I visited a friend less than ten miles from home. He took me to a barn near by to show me a missionary wagon—a wagon especially built for the purpose of traveling from place to place to do missionary work. I was informed that several Christian workers had been holding religious services there the previous week. I asked myself the question, "Why do these people come here?" Nearly all the people in the section are, or have been once, members of some Christian church. After a moment's reflection, the thought came to me that the nearest church was not less than three or four miles away and that some of the people had probably become, to say the least, lukewarm. These Christian workers have found a neglected spot. There are more like that one. Who will find them?

Our old Mennonite Brethren of Lancaster county sometime ago established a mission in a section of country where for years a band of robbers, led by the notorious Abe Buzzard, kept the people for miles around in terror. Rev. Noah H. Mack superintends this mission and excellent work has been accomplished already. It is said that the county expenses for trying criminals and confining them in jail has been reduced hundreds of dollars in the short time that this mission is in operation.

May the Lord direct us to the numerous other neglected fields or spots that exist all over the land, and give us willingness and ability to do our part of the work required there.

Clayton, Pa.

The Worship of Images.

Miss Anderson, a missionary of The Gospel Union in Ecuador, says: "Our people here deny that they worship images or pictures, yet these things are conspicuous in their churches and homes. A life-size image of Christ is found in one of the churches at Quito, where with jointed limbs it is seated in a chair. It is flesh-colored, and on its head, side and hands drops of blood are represented. Though God's people would love to gaze upon the Crucified One, how quickly does the enlightened heart shudder and turn from a figure like this. Yet this very image is carried through the streets in great processions, with the intention of drawing forth love and reverence from the multitudes who throng to gaze upon and worship it. But that which is most frequently paraded on the streets is the image of the Virgin Mary holding in her arms the babe Jesus; both being gorgeously dressed and wearing crowns. Sometimes even representations of God are seen, where He is shown forth as an old man with a long white beard. Over the entrance of the house we formerly occupied here in Amato, there is a picture of Mary standing with one foot on the moon and one on the head of a dragon, illustrative of her power in heaven and over Satan. In many ways there are attributed to her that power and glory which belong only to Christ the Saviour."—*Faithful Witness.*

Are We Working?

Do not these questions force themselves upon each of us?—What are you doing for the Lord? Are you visiting the sick or the prisoners, telling them of a crucified Christ, the only sure refuge from their sinfulness and misery? Do you speak to men as you meet them and tell them of the Gospel? Have you, then, if you are heavy-tongued like Moses or of a backward disposition like Joseph of Arimathea, handed a tract or book or leaflet to some whom you desired to help? Have you prayed to the Lord to give you boldness to speak? Have you prayed for those to whom you were afraid or ashamed to speak?

Moody was once taken to task for his faulty grammar. He replied to his critic that he knew it and regretted it, but asked in turn, "You, who have grammar, what are you doing with it for the Lord?" A right fair question! Are we turning our education, our culture, our accomplishments to good account for our Master?

Playroom and Nursery.

The Boy Jesus.

Oh, I sometimes wish the Bible had told
More about his life in the days of old,
When he walked a lad o'er Judea's plain,
In the sunshine glad, in the wind and rain;
When he roamed the vales, the mountains and hills,
And was happy there, 'mid the rocks and rills;
When he wandered free by blue Galilee—
When Jesus was young, just a boy like me.

A. H. W.

In Many Parts.

BY THE LATE MALTBIE D BABCOCK, D. D.

God of the Dew,
In gentlest ministry,
As silently
Would I some soul refresh anew.

God of the Sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run,

God of the Star.
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar.

God of the Sea,
Majestic, vast, profound,
Enlarge my bound,—
Broader and deeper let me be.

—S. S. Times.

Edna Y's Question Answered.

DEAR SISTER EDNA:

I enjoy answering your questions through the "Mennonite." The questions and answers are:

1. Why did the Greeks seek Jesus?
   Ans. They wanted to see him.
2. Where did they find Jesus?
   Ans. Up at Jerusalem at the feast.
3. Which two disciples took them to Jesus?
   Ans. Andrew and Philip.
4. What voice came from heaven when Jesus was speaking to the Greeks?

Ans. Then came there a voice from heaven, saying, I will both glorify it [my name] and will glorify it again. FLOSSIE PEARL, M.

Pottstown, Pa.

An influential lady, the wife of a promising lawyer in C——, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion:—

"Last evening my little girl came to me, and said, 'Mamma, are you a Christian?'

"'No, Fannie, I am not.'

"She turned and went away, and, as she walked off, I heard her say, 'Well, if mamma isn't a Christian, I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then I tried to give myself up to Christ."

Mother, you who read this, in the language of that little child: "Mamma, are you a Christian?"

Have you ever found out what different kinds of animals and birds and insects are talked about in the Bible? There is the horse, the dog, the ox, the sheep, the goat, the leopard, the sparrow, the locust, the bee and many others. What a wonderful world this is which God has made. And he cares for it all, too. Christ said of the sparrow, "Not one falls to the ground without the heavenly Father." And don't you think he cares as much about us as he does about the birds? Christ also said, "How much more are ye than they?"

Marriages.

BENDER—LESSIG.—On August 31, 1901, at Pottstown, Pa., by Rev. H. G. Allebach, James Bender to Carrie Lessig, both of Pottstown, Pa.

ROSENBERGER—SHELLY.—On August 31, 1901, at the house of the bride's parents, at Quakertown, Pa., by A. B. Shelly, Reno Rosenberger, of Milford Square, and Peninnah Shelly, of Quakertown, Pa.

LEHMAN—NUSSBAUM.—On September 15, 1901, at Berne, Indiana, in the church, by Rev. S. F. Sprunger, Simon F. Lehman and Caroline Nussbaum.

Deaths.

GLEDHILL.—On August 27, 1901, in Milford, Bucks county, Pa., Anna, wife of George Gledhill, aged 79 years, 4 months, and 20 days. Interment was made at the East Swamp Mennonite church. Funeral services conducted by A. B. Shelly.

HEDRICK.—On September 3, 1901, in Milford, Bucks county, Pa., Daniel H. Hedrick, aged 26 years, 1 month and 24 days. Interment was made at the Trinity Reformed church. Funeral services conducted by A. B. Shelly at the house and by Thos. H. Leinbach at the church.

LEATHERMAN.—On September 4, 1901, near Plumsteadville, Pa., of the infirmities of old age, Anna Leatherman, aged 86 years, 7 months and 12 days. Interment on the 8th at Deep Run. Services at the house by Jacob Rush and at the church by A. M. Fretz.

ROSENBERGER.—On September 6, 1901, at South Bethlehem, Pa., Alice Rebecca, wife of William H. Rosenberger, *nee* Schleifer, aged 32 years, 3 months, and 20 days. Interment was made at the Saucon Mennonite church, where the deceased was a member. Funeral services were conducted at the house by J. S. Moyer and at the church by A. B. Shelly.

SPRUNGER.—On September 6, 1901, near Berne, Indiana, after a long siege of sickness, caused by paralysis, Katherine A. Sprunger, aged 58 years, 11 months and 5 days. The deceased sister was a true and sincere worker in the church, especially in the Sunday-school and sewing society. Funeral services were conducted by the pastor, text Eccl. 12, 1.

APPENZELLAR.—On September 9, 1901, near Souderton, Pa., Gideon Appenzellar, aged 78 years, 7 months and 25 days. Interment on the 13th at Leidy's church. Services by Revs. Kehm and Luckenbill, assisted by Revs. Rath and Fretz.

FRETZ.—On September 14, 1901, in Pipersville, Pa., Amos Fretz, aged 66 years, 3 months and 2 days. Interment on the 17th in Doylestown cemetery. Services by Allen M. Fretz.

RICKERT.—On September 14, 1901, near Dublin, Pa., of the infirmities of old age, Isaac K. Rickert, aged 82 years, 5 months and 7 days. Interment on the 18th at Deep Run Services at the house by J. S. Moyer and at the church by A. M. Fretz.

STRUNK.—On September 25, 1901, in Quakertown, Pa., Samuel R. Strunk, aged 29 years, 1 month and 17 days. Funeral services were held in Bethany Mennonite church, where the deceased was a member, and interment made upon the Quakertown Union cemetery. Funeral services conducted at the house by D. H. Reiter and at the church by A. B. Shelly.

Contributions.

For Heathen Missions.

General Fund.—From Salem cong. Dalton, Ohio, $7.20; Eden cong. Schwenksville, Pa., $47.78; a member of Garden Twp. cong., Kansas, $10.00; Bethesda cong., Neb., $24.98; Children's Mission Society, Sumnerfield, Ill., $5 00; Miss Margaretha Dyck, St. Louis, Mo., $1.00; Cong. at Boyertown, Pa., $13.50.

India Fund.—From J. M. and Anna Schmidt, Mennoville, Okla., $10.00; Deep Run cong., Pa., $15.70; Zion cong., Souderton, Pa., $9.30.

Fund for a Church at Hammon, Okla.—From a mission friend in the Emmaus cong., Kansas, $10.00; Brudertal cong, Kan., $33.29; Cong. at Newton, Kan., $24.25; North Alexanderwohl mission society, Kan., $4.00; Members at Donnellson, Ia., $2.58; Garden Twp. cong., Kan., $37.00; Chr. Thierstein, Braidenerd, Kan., $2.00; members of Emmaus cong. Kan., $10.00; C. F. Fotter, Donnellson, Ia., $1.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For Evangelistic Work of the Middle District Conference.—From Donnellson, Iowa, per Rev. Chr. Schowalter, $14 68; from the Pulaski, Ia. congregation, $17.27. Gratefully acknowledged,
W. W. MILLER. Treasurer.

For the Mennonite Home, Frederick, Pa.

Cash Donations.—From Prof. G. A. Haury, Newton, Kan., $5.00; Rev. Geo. Meschter, Worcester, Pa., $1.00; Mrs. Joseph Mory, Bechtelsville, Pa., $1.00; Mrs. Shaner, Boyertown, Pa., 50c; Levi Bauman, Boyertown, Pa., 25c; John B. Bechtel, Boyertown, Pa., $2.00; A. B. Bauer, Congo, Pa., 75c; Meals at Anniversary, $51.75; Horse feed at anniversary, $3.91; Percentage at Provisions sold at anniversary, $3.91; Collection at anniversary, $45.30.

Material contributed.—By Henry Fitzgerald, 1 box cocoa; Henry Kratz, 1 pot apple butter, 2 lbs. coffee, box baking powder; Mrs. Bonsall, 2 lbs. cheese, 1 lb. soda biscuits, 2 doz. cakes; Mrs. J. W. Stetter, 15 yds. hall carpet; Joseph Callum, Gardenville, Pa., an upholstered rocking chair.

Schwenksville congregation.—Mrs. M. A. Kratz, 1 fancy cake, 1 lb. butter, 18 lb. ham; Mr. M Kratz, 1 fancy cake; Mr. Henry Kratz, 2 layer cakes, 1 jelly-roll, 2 lbs. coffee, 1 pot apple butter; Mr. Elisa Kulp, 2 layer cakes, lot of doughnuts and biscuits, 1 ham, 1 lb. coffee, 4 lbs. sugar; Mr. E. B. Freed, 1 layer cake, 1 jelly-roll, 4 lbs. granulated sugar; $13.36, used in paying provisions for the anniversary; Maurice Kratz quarter flour; Mr. Nathan Umstead. 5 qts. lima beans, 1 gal. apple butter, 1 gal. apple sauce; Miss Katie Neidig, 1 jar pickles, 1 jar chow-chow; Mr. M. M. Kremer, 15 lbs. fancy cakes, 1 can pickles, 1 can peaches, 1 can picalillie, 2 lbs. coffee, 3 lbs. sugar, 1 bag salt, 2 cups jelly; J. R. Allebach, 1 ham, 5 lbs. sugar, 5 lbs. coffee, 1 pkg. oatmeal, 2 doz. eggs, 1 spice cake; Mrs. Smoyer, half ewt. flour, 3 fancy cakes.

Bertolet's congregation.—Mr. J. Gilbert, lot of grapes, 1 pot apple butter, 1 jar pickles, 1 jar apple sauce, 1 jar beans, 1 fancy cake, 1 doz. eggs; Mr. Isaac Hunsberger, 4 lbs. granulated sugar, 2 lbs. coffee, 3 pks. potatoes; Mrs. I. W. Stettler, 15 lbs. beef, 5 lbs. best coffee, 6 lbs. gran. sugar, 8 qts. spiced pears; 3 qts. cream; 2 pots apple butter; half. bu. potatoes, lot red beets, pickled cabbage, apple sauce, 1 lb. pepper, 1 bag salt, ½ gal. gasoline, 3 fancy cakes.

Boyertown congregation.—Mr. Joseph Wile, 2 bus. oats, 3 fancy cakes, a lot of potatoes, 1 pot peaches, 1 gal. milk, 2 lbs. sugar, 2 lbs. coffee; Mrs. Renninger, 1 cake, 2 lbs. sugar, 1 lb. small cakes, 1 box biscuits, anonymous, lot of radishes; Mr. G. Bliem, 1 ham, 1 large cake, 2 lbs. cheese, 4 loaves of bread, Mr. Jarias B. Stauffer, 2 hams; Mr. Ambrose Stauffer, 2 bologna sausages.

Frederick and Vicinity.—Mr. Frank Leister, 1 basket apples, 1 pot apple butter, 1 pot spiced pears; Mrs. Knerr, 1 cake, lot pickled cabbage; Mrs. Williams, 1 pot pickles, 1 pot apple sauce, 1 can chow-chow; Sallie Keelor, Greenlane, 1 cake, 1 doz. rusks, 1 box grapes; Miss Emma Jacobs, 1 fancy cake; Miss Hannah Jacobs, 1 can spiced pears; Mr. Hoffman, 1 cake, lot of grapes, 7 quarts milk, 1 pot apple butter; Dr. Weida, 2 fancy cakes, lot tomatoes, 1 pot beets, 1 pot peaches; 12 lbs. beef; Mr. John Jacobs, 1½ bu. oats; Henry Weiss, West Swamp. 4 lbs. of butter; By unknown, 1 can cherries, 2 pcs. soap, 2 cans corn, lot lettuce, 1 can chow-chow, 12 lbs. granulated sugar.

Gratefully acknowledged,
JOHN L. BAUER, Fin. Sec.

Paid their Subscription.

Wm. M. Leatherman	Sept '02
I B Detwiler	May '02
John Wiedman	Jan. '2
J J. Krabill	Apr. '01
A S Moyer	Sept '02
J L. Bauer	Sept. 01
E. A. Aschliman	Dec. '01
H H Stauffer	May '02
Harvey Hieshel	Feb. '02
Ira Schantz	Sept. '02
W O Yoh	Sept '99
Henry D. Clemmer	Sept. '00

NEW SUBSCRIBERS

Lena Schlatter	Oct. '02
S. B. Wyse	Oct. '02
Mrs. Mary Roth	Oct. '02
D. W Rich	Oct. '02

The Year Book for 1902.

The Mennonite Year Book and Almanac for 1902 is in course of preparation and will soon be ready to ship. We desire to have agents in every Mennonite community. A good discount to those ordering in quantities. A splendid opportunity for live agents to earn a nice sum. The Year Book, as all previous issues have been, will again be an important handbook for families and individuals, as also to those interested in Sunday-school and Christian Endeavor and Young People's Societies. Send your orders and all inquiries to

N. B. GRUBB,
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Sept. 1, 1901.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. No. 2. Quakertown, Pa., November, 1901. Whole No. 194.

Items of News and Comment.

The ministers of the Kansas churches had a meeting on Wednesday, October 23, in the Halstead church.

Rev. W. B. Stoddard has been with the brethren at Bluffton, Ohio, recently, speaking on the subject of secret societies in the Ebenezer church to a large audience.

Bro. H. D. Penner has opened his preparatory school at Hillsboro, Kansas, for the Fall term, with forty-two students, the majority of whom also take board with him.

For the second time this year Pastor van der Smissen, at Summerfield, Illinois, has had baptismal services. Four young persons were received into the church this time.

Those having in charge the Bible Conference at Winona, Indiana, are already planning for the Conference next summer. It is expected that Andrew Murray will be one of the speakers then.

Five young persons were added to the church at Trenton, Ohio, recently. The pastor's address to the candidates was based on Revelations 2: 10: "Be thou faithful unto death, and I will give thee a crown of life."

The Year Book for 1902 is out and orders are being filled. Both as to contents and general make-up the patrons of this annual will, we think, not be disappointed. The high standard of former issues is fully kept up in this.

The German paper, Herold der Wahrheit, published for thirty-seven years at Elkhart, Indiana, has been discontinued for lack of a sufficient number of readers. The German language is giving way to the English.

The Editor's contemplated tour through Nebraska, Kansas and Oklahoma to visit the brethren had to be given up for this fall on account of inability to arrange for the pastoral work in his charge during his absence.

Rev. D. Goerz, of Newton, Kansas, visited the brethren at Pandora and Bluffton, Ohio, preaching several times in the two churches and giving the principal address at a special meeting of the Young People's Societies.

Let every Mennonite correspondent and contributor aid in making the coming December number, the last number published monthly in the East, an unqualified success. Let the old, disappearing monthly give the new-born weekly a good start.

Bro. J. B. Baer and his associates in the milling business at Bluffton, Ohio, have had the misfortune of having their mill burned to the ground. Less than half of their heavy loss is covered by insurance. Our heartfelt sympathy is extended to the brethren in this time of trial. It is a comfort amidst such adversities to know that while God is not in the fire—the work of the burglar and incendiary—He overrules all things so that they must in the end work together for the good of them that love God, and as in the case of Job, the latter end is often blessed more than the beginning.

The meeting of the ministers of the Eastern District, the program for which was announced last month, was an occasion of pleasant intercourse and helpful interchange of thought on the topics assigned. We are enabled to give the readers the benefit of two of the papers read.

Bro. J. C. Mehl, pastor at Goshen, Indiana, spent a part of September and October visiting and preaching in the congregations of Northern Illinois and other parts. A former journey in this section on the same mission was suddenly interrupted through sickness in the brother's family.

In the Zion congregation, Lee county, Iowa, eleven young people have recently professed faith in the Lord Jesus Christ and come out on his side. May these young recruits in the ranks of our great Captain be valiant and faithful, adding the strength of their young lives to the Master's cause.

J. W. Kliewer, who for some time past has been serving the congregation at Wadsworth, Ohio, was on Sunday, October 6, ordained as minister and elder at the hands of Rev. N. C. Hirschy, the former pastor of the congregation. May the Lord greatly bless the young brother in his new relation.

The new school building at Mountain Lake, Minnesota, was dedicated on Sunday, October 13. The school opened on the day following. The course of instruction gives prominence to Bible studies, along with the usual branches. The instruction will be mostly in German, but opportunity will be given also for a thorough study of the English language.

Missionary J. A. Ressler, of Dhamtari, India, in a correspondence published in the Herald of Truth, mentions the fact that the workers in that mission do not receive a salary and do not even have their support guaranteed. Their work, however, depends largely on the voluntary contributions from this country, as the Lord moves the hearts and hands to open for this work.

In the churches at Noble and Wayland, Iowa, where Bro. Peter Stucky is pastor, a vote was taken on Sunday, October 12, on the question of the present pastor's continuance with them for another year, 1902. By a large unanimous vote at Noble and a large majority at Wayland, the question was decided in the affirmative. We are glad to note this substantial endorsement of Bro. Stucky's work.

The new church at the Moqui mission station in Arizona has been erected. It is 37 feet long, 22 feet wide, and 11 feet high to the eaves. Bro. Quiring, of Kansas, who went out with the new missionary, Bro. Epp, to put up the building, returned home the first part of October. He reports that the Indians were willing helpers in the work, seemingly much rejoiced over the prospect of the mission among them.

The annual conference for the Northern District, embracing the congregations of Minnesota, Dakota, and a part of Nebraska, will be held at Mountain Lake, Minnesota, beginning with a mission festival on Sunday, November 17. The program for the conference embraces two very timely questions for consideration, viz: 1. What can the Conference do to get into closer relations with congregations in our midst who with us are interested in the same work for the kingdom of God? 2. What can we do to win our unchurched neighbors for Christ and the Church?

The annual conference of Mennonites in Switzerland was held at Langnau on October 18 and 19. The principal subject considered was, How to carry on the work in the congregations so that more spiritual life may be awakened. If as a result of the conference there will be growth in this respect it was not held in vain. That is what the Church of Jesus Christ in general and everywhere needs.

It will, no doubt, be welcome information to many, if not indeed all, our readers, that after January 1st they will receive the paper every week. It will thereafter be published by the Mennonite Book Concern, Berne, Indiana, edited by the present associate editor, who will give his whole time to the paper and other literary work for our publishing house. The December number will bring the announcement of the business manager relative to subscription rates and other points.

The oldest inmate of the Home at Frederick, Pa., has passed to the better home above. The deceased, Mrs. Veronica Ott, mother of Bro. Solomon Ott, was a little over 92 years of age. The cause of her death was general debility, the result of age. On Thursday, October 3, the remains were laid to rest in the Reformed church cemetery near Spinnerstown, Pa., the funeral services being conducted by the pastor of the church. On the evening previous services were held at the home, conducted by W. S Gottshall.

In each of the congregations of West Swamp, Deep Run, Souderton, and Upper Milford a number of young converts were added to the church in connection with the fall communion. Our correspondence shows the same to be true of other congregations, and no doubt in many others of which we did not hear the Lord's work has been similarly prospered. May all these young people find the service of the Lord one of great joy. May they never have to lament the cooling off of their first love and their zeal for the blessed Master's cause.

Whose Fault is It?

Chicago educates 262,650 children at the cost of $7,250,000.

The Indian department educates 24,000 children at a cost of more than $3,000,000.

The Cheyennes and Arapahoes receive annually more than $100,000 to educate fewer than 700 children.

Do they appreciate it?

The Indian's opportunities are golden.

His abilities are unlimited.

It has been demonstrated that he can succeed if he will.

But if he lacks in watching for opportunity held up before him; tact and daring in seizing opportunity carried to him on plates of silver; force and persistence in crowding opportunity thrust on him to its utmost possible achievement, whose fault is it if he does not succeed?

We know that there are many old, sick, and disabled to whom the above does not apply and who need all the help that Christian people can give them.

"God has made of one blood all nations of men," and where God has made no difference, let not man draw lines of demarcation.

So let us forever cease crying, "Lo, the poor Indian!"

But let us treat him as a man and as a brother, not only so out of religious consideration, but from a business and a common-sense standpoint as well.—[S. K. M. in the Cheyenne and Arapahoe Sword.]

Doctrinal.

The Inspiration of the Bible.*

H. G. ALLEBACH.

This is a great and ponderous subject and we can do no more at present than to look at it in some of its most practical and important aspects, and will limit our inquiries to the following heads:

1. What is Inspiration?
2. The Method of Inspiration.
3. The Extent of Inspiration.
4. The Necessity of Inspiration.
5. Proof of Inspiration.

1. What is Inspiration?

Inspiration is a Latin word equivalent to the Hebrew and Greek terms for *breathing*, and the idea of God's "breath" inspiring man is common to the ancients. The Greek language has in its classical literature the equivalent of *God-inspired*.

Our subject limits over consideration of "inspiration" to the canon of the Old and New Testaments, or the Sacred Scriptures. We are not asked to recognize the inspiration of the Book of Mormon, or of the Koran, or of the writings of Buddha or Confucius. We do not believe these writings are God-inspired. Nor do we give any credit to so-called "present revelations,"—messages from God to men to be written or orally delivered as infallible standards of faith and practice. We believe that the Bible and the Bible only is inspired and appeals to men in all ages and lands, and that what is not in our Bible has no binding authority upon the hearts and consciences of men.

We must also make a distinction between "inspiration" and "revelation." Everything in the Bible is inspired, but not everything is revealed. Many things expressed in it the writers learned from experience or Nature, though much, (we might say the greater part), of it, being heavenly truth, had to be revealed. It did not take heavenly revelation to make Solomon say "All is vanity and vexation of spirit," or "There is nothing new under the sun." Paul did not need a special voice from heaven to tell him that "whatsoever a man soweth that shall he also reap." Revelation has to do with knowledge, inspiration with using that knowledge. Inspiration guided the men of God to speak and write whatever they knew, whether acquired by revelation, nature, experience, or in any other way, in such a way that men might understand by it that the thought was God's own. Accordingly, we commonly understand by the inspiration of the Bible that when the men to whom the Biblical books are imputed wrote them out, they were for the time being simply mouth-pieces of the Spirit of God, that what they spoke or wrote was not theirs but God's, a message from Him, communicated through the Spirit and covering not only the thought but also to some extent the "words," or manner of presentation. We appeal to these passages: "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness." "Not in the words that man's wisdom teacheth, but in the words which the Holy Ghost teacheth."

As a rule, most of the inspired Scriptures were at first oral declaration, *e. g.*, the Ten Commandments and Jeremiah's prophecies which, in the latter case were reduced to writing by Baruch, the scribe, for the benefit of posterity. "Holy men of old spake," etc.

We naturally desire a definition of inspiration. Perhaps the best is that of Knapp: Inspiration is "an extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak." This definition is comprehensive and covers all the different aspects of inspiration as they arise in the mind.

2. The Method of Inspiration.

No particular method is specified or adhered to in Scripture. God revealed part of His will to Joseph and Nebuchadnezzar, to Joseph, the husband of the Virgin Mary, and to Peter in dreams. Paul was caught up to the "third heaven," and saw things "not lawful to utter." These were visions. Daniel also had visions. The priest got divine communications through the Urim and Thummim. Moses on Mount Sinai talked with God. Some of the Prophets were in a trance or peculiar psychical condition when they received God's message. Others like Luke simply put down their experience in writing and God then used them and preserved their writings from error. Just how God did these things is an inscrutable mystery. We must believe the word of the writers, and if we do not question their veracity with regard to what they wrote, we have no reason to believe they lied when they say that God inspired them. We cannot get behind the consciousness of the writer. If we want to prove the inspiration of their pen, we must find the proof in the contents.

3. The Extent of Inspiration.

As said before, we as Protestant Christians do not believe with many that the Book of Mormon is inspired, or the Koran, or any other writings beside those found in our present canon of sixty-six Biblical books, although up to the Reformation various apocryphal writings occupied a place in the Word beside the canonical works. The Catholics to-day believe in the inspiration of all the Apocryphal books save three. Some of the early Greek and Latin Fathers not only believed in many of the Old Testament Apocrypha as inspired, but likewise in some New Testament Apocrypha. In ancient versions are to be found bound up with the canonical books such works as the Shepherd of Hermas, the Epistle of Barnabas and Clement, etc. Some of the Fathers believed some heathen writers, *e. g.* Plato, to have been inspired. Again, some thought not all of what is in the Bible is the product of inspiration. The closing of the Canon of Scripture as deciding once for all for the Christian world what is God's inspired Word is a deeply interesting subject to us all. With the Old Testament we have no great trouble. The Scriptures quoted above set forth the Old Testament as inspired. Christ likewise continually referred to the Jewish canon as inspired. Among many instances may be noted the following: He quoted Scripture as the Word of God when he said to Satan, "It is written." It must have been divine, or He could not have said, "Search the Scriptures." He expounded the Scriptures, "beginning with Moses and the Prophets" to the doubting disciple after His resurrection. He recognized the Jewish Scriptures as the Word of God when He rose in the Nazareth synagogue to declare that Isaiah's prophecy was fulfilled in Him that day. He recognized it as inspired when He declared that He had not come to destroy—abrogate—the law, but to fulfil it. And so instances might be multiplied. We have not such definite and authoritative witness of the New Testament books. The statements of the writers themselves and the contents of the books, in other words, the internal evidence, must always constitute the most solid proof of that inspiration. When we compare their contents with other so-called "inspired" books, the great difference soon becomes apparent. The many "letters" and "epistles" and "Apocryphal Gospels" and "Apocalypses," etc., are so different in their soberness and restraint, both as to matter and style, that we can have no hesitation in pronouncing them quite unlike what the Biblical authors produced, and therefore offering no good reason why they should be included with them in the canon.

As to "present-day revelation," we refer all that believe in such to Ephesians 2: 20, and believe that whatever of the New Testament came from God came through the Apostles and Prophets of the early Church directly or indirectly.

The extent of inspiration may be looked at from another standpoint. Is all that is in the Bible inspired, or is only some of it, the rest being merely human? This introduces us to the "human element" in inspiration. That there is a human element in the Scriptures is of course obvious. Human words are employed to denote divine ideas. Just as styluses, parchment, pen and ink, rolls and books had to be used to put the inspired thoughts on record, subject to all the vicissitudes of time, to historical revolution, liable to be destroyed or effaced and forgotten, humanly speaking, so the divine mind accommodated itself to the limitations of human language. That such limitations existed is expressed by Paul when he speaks of the Spirit "making intercession with groanings that cannot be uttered," transcending the range and power of articulate words. Yet divine things are entrusted to men to be communicated in words and idioms in common use. The same God that could preserve the Biblical record intact could guard against the misinterpretation of His Word amidst the changes in language. The multiplicity of tongues always on the earth necessitated the translation of the Scriptures, and in translation there is always the danger of misinterpretation, of failing to find exact equivalents and terms and so being content with the closest approximations possible. A trite instance of this is the difference between the Authorized Version and the Revised Version of our English Bible, and textual criticism discloses to us the many variant readings and the interpolations that have crept in from time to time. Yet, notwithstanding all this, the best informed textual critics tell us that we have substantially the Bible as the authors originally gave it to the world—so that the human element is constantly controlled and overruled. The Lord takes care of His Word. Our Bible to-day is inspired from cover to cover.

Again, human thoughts are very frequently expressed in its pages and human prejudices aired, as *e. g.*, that the sun rises and sets. As science advances and discovers fact after fact, matters into which the ancient and medieval world did not care and hardly dared to inquire, many current notions in respect to natural phenomena have to be changed. And when such discredited notions are supposed to be founded securely on the authority of Scripture language, there is popularly supposed to be a conflict between science and revelation. When Galileo first announced his discoveries in astronomy and Copernicus propounded the theory that the sun, and not the earth, was the centre of our system, when, further, it was taught that the earth moved round the sun instead of the reverse, when the first geologists began to prosecute their researches and establish on scientifically immovable bases the antiquity of the earth contrary to the generally received interpretation of Biblical times as formulated by Ussher, the circle of believers was violently agitated and scientists were asserted to be unbelievers, or at least doubters of the inspiration, and therefore of the infallibility of the Scriptures. At present, Darwinism and the congenital relations of the animal and plant species form the bone of contention. We of to-day can say we accept the facts of modern astronomy and of geology, and as far as the anatomist and naturalist give us zoological facts, we must accept them also. But all these do not prove that the Bible is mistaken in its reference to astronomical, terrestrial or zoological phenomena and that it is not inspired. What it does prove is that human thoughts, as well as words, have for the time being been employed, not to justify these thoughts or prove their correctness, but for higher ends of arriving at spiritual truths. Our forefathers thought the passage "from the rising of the sun to the going down thereof" taught that the sun did actually move across the heavens every day, and in some mysterious manner return to the starting-point during the night. Yet this was not necessarily the case. Men simply trusted the evidence of their senses, which evidences are not always trustworthy, and God employed such popular conceptions to give His thoughts a "local habitation and a name." We may expect such correction of misinterpretations in the future. Such experiences as these serve to draw our attention to the human contingencies with which the Word has to do, but they in no wise impeach its infallibility and inspiration.

God also authorized His servants to use heathen quotations. Paul quotes three times from heathen authors, *e. g.*, "Evil communications corrupt good manners." Sometimes such popular thoughts are approved, again they are condemned.

Human misconceptions are also allowed at times in Scripture. Many of the early Christians expected Christ to return in their generation. The words that Christ applied to John, "If I will that he tarry till I come," gave rise to the belief that Jesus would come and obviate the necessity of John's death. The Thessalonians believed the day of the Lord to be near. But Paul taught them otherwise, and a close reading will in each case show that the Scriptures did not favor such a misconception.

Notwithstanding all these human elements that seem to threaten the theory of inspiration, it can be maintained as assuredly as ever that the Word is inspired. We all know it is from God.

We will not take the time to notice the contentions of Higher Criticism, further than to remark that they reject all miracles and take the rationalistic side, and thus far their fate is sealed, since it has been proved again and again that the Biblical miracles are true, and any assumption that they are not true involve us in contradictions. The question of "style" constantly fascinates them. It is extremely doubtful whether, after having cut their author to pieces and decided the probable origin of each slice, they are any longer disposed to waste their valuable time on such an absurdity as inspiration. If we once supposed that some Scripture was inspired and other Scripture uninspired, we would have to make ourselves the sole judges, and such a confusion of opinions as would then ensue it would certainly take an inspired pen to describe.

4. The Necessity of Inspiration.

These last considerations introduce us to the idea of the Necessity of Inspiration. The very Nature of God when contrasted with the nature of man necessitated inspiration. Man is lost because hopelessly in ruinous sin. God is holy and the Author and First Cause of all things. The Bible reveals to us how the sinner shall be saved. From whom must any plan of salvation emanate? Not from a human being, else human beings when once suspicious of such origin, would not give ear to a mere human theory of salvation. The Word must be of Divine origin, else what it says to the sinner would be met with scorn and resentment instead of faith and repentance. And the story of salvation is in its very nature of divine invention. Its biting words of conviction eat into the sinner's very heart. Not only are deeds condemned, but the thoughts of the heart are judged. If any man had written such an accusation against mankind, he would have condemned himself. Men did write it, and because it came from God did they deliver the message. Generation after generation as it has come in contact with the Word has bowed before its undeniable truth.

If I want to believe in the truth of the Word at all and regulate my actions by it, I must consent to its divine source. Once let me suspect that it is human, and I lose my faith in its infallibility and it no longer comes in touch with my life.

5. Proofs of Inspiration.

These proofs may be classified under external and internal. As an external proof we may regard the fulfilment of predictive verbal prophecy. We are all aware how that the fall of Judah and Israel was prophesied by Isaiah, the time of the fall of Judah under Zedekiah by Jeremiah. We know that the coming conquests of Cyrus were predicted by Isaiah. We know that Daniel prophesied when the second temple was to be built, and it took place. We know that the downfall of Babylon, Tyre, Egypt, Ethiopia, etc., was all predicted by Isaiah. But the bulk of the prophecies are directed to Christ. His sufferings and death are graphically delineated in Isaiah 53, and elsewhere. Various details connected with his life and death are prefigured in the Old Testament books, notably the Psalms. It was prophesied that he would be born in Bethlehem, and he was born there. Isaiah prophesied that a virgin was to be His mother and it came true. Jesus himself prophesied that He would be crucified and that He would rise again, and it happened. He foretold Peter's denial, and Peter denied Him. He foretold the destruction of Jerusalem and the city fell after two year's seige by Titus A. D. 70. All these and many more prophecies of the Word may be regarded as proofs of its inspiration. Only God, not men, could foresee the future in such a definite way. Even if there had been no actual Christ, and the evangelists had merely put these inspired prophecies into Christ's mouth, as their hero, the fulfilment of these prophecies would entitle them to the distinction of being God's Word. As it is, they simply recorded Christ's words, which were inspired before they were recorded.

The effect of Christianity on mankind dare not be overlooked, and particularly the effect of the Gospel on the ancients. It transformed life and habits and character. Heathen, as well as Christian authors, bear testimony to this. The growth of the early Church, which turned the world upside down, was something the world had never seen before. And the power came from the Gospel, the same that we read to-day. "Moses and the prophets" was the basis of the preaching and teaching beside the special revelations vouchsafed to the apostles and prophets now partly preserved in the Word.

We will examine lastly the Internal Evidence confining ourselves to a consideration of the wonderful unity of the Bible. The Bible, as well as modern theology, is Christocentric. The whole Old Testament looks forward to Him, the New Testament looks upon and backward toward Him. The prophets continually predict His coming, His reign, His crucifixion—in short, His work and its effect on sinners. Not only predictive prophecies, but the types also prophesy Jesus. The moral law demands Christ, the ceremonial law foreshadows Him. The Epistle to the Hebrews points out how the tabernacle and all its furniture, the priests and all their ministrations find their realization in Him and His Church. They were the shadow before the substance, like that seen when a man walks away from the sun. The Epistle to the Hebrews decides the place of Leviticus in this Biblical unity. Paul constantly applies the Old Testament Scriptures to Christ. Jesus himself, for example, interprets Moses' serpent in this light. And so we might continue. This is to me at least the most profound internal evidence that God, not man, is the Author of the Scriptures.

*Read at the Ministerial Conference held at Quakertown, October 21, 1901.

Mennonite Articles of Faith.

[Continued.]

XXVI. Of the Holy Supper.

By the Supper of the Lord we understand the sacred and solemn act of the Lord with his disciples in the night in which he was betrayed (1 Cor. 11: 23-26) when after the eating of the Passover meal (Luke 22: 15) he took of the bread which they had, blessed (Luke 22: 19, 20) and broke it and gave to the disciples (Matt. 22: 26-28) with the gracious words,—"Take, eat; this is my body which is broken and given for you: this do in remembrance of me."

Likewise also he took a cup after the eating of the supper, gave thanks again (Mark 14: 22, 23) and gave it to the disciples with the loving words,—"Drink ye all of it, for this is my blood, the blood of the new covenant, which is shed for you and for many; this do, as oft as ye drink it, in remembrance of me."

That the Lord instituted this sacrament with the intention that it is to be observed by his disciples in his church in all time is plainly seen, we think, not only from the words already quoted, and repeated by the Lord,—"This do in remembrance of me," but also from the renewed command given evidently for this reason, directly to the apostle Paul and through him to the church, in the same words; further, from the careful observance of this sacred act by the first and best Christians (Acts 2: 46; 20: 7); finally also from the fact that the Apostles did not revoke the institution when great disorder and abuse crept in with its observance, but rather insisted on reformation and a return to its right use.

When we consider, moreover, the ends for which this sacrament was instituted, ends worthy of God and positively useful to the church, we find our esteem for the same to grow at every turn. On the part of God and Christ it serves as a means to confirm and seal unto us in the most emphatic manner the great blessings comprehended in the Gospel. The great love of the Father manifested to us (John 3: 14-17); Jesus Christ as crucified, the author of eternal salvation (Heb 5: 9), the true bread of life (John 6: 35, 50, 51, 53-58) both all-sufficient (Heb. 10: 14) as well as ready and willing to give us the life—all this is here as it were set before our eyes for the strengthening of our faith and hope (Gal. 3: 1; John 3: 14); and this the Holy Spirit confirms unto the souls that are susceptible to it.

On the side of the believer the celebration of this holy feast has likewise important ends to serve and is useful in more ways than one. In general to bring to grateful remembrance, with deep reverence, the great work of redemption; to proclaim the Lord's death as well as the occasion (1 John 4: 9, 10; Rom. 5: 6-8; 2 Cor. 8: 9) and the effects (Isa. 53: 5, 6; Rom. 8: 1) of the same; to lay stress upon the exalted duties of the believers toward God (1 Cor. 6: 20; 1 Pet. 1: 14-19) and Jesus Christ (2 Cor. 5: 14, 15), as well as toward one another (1 John 4: 11; Col. 3: 13); and more of like nature. But especially according to each one's attitude and inclination, may persons who stand in the assurance of a blessed participation in Christ have fellowship and eat with joy, in love and singleness of heart; burdened ones may fall together at Jesus' feet with new confession of guilt, with humiliation and self-surrender, seeking in Him righteousness and strength and waiting upon his grace; yea, even the most unworthy and the most timid among the people of the Lord, if they hunger indeed after the truth and His righteousness (Matt. 5: 6) and desire to be wholly His, may confidently disclose this longing and this desire, and rest in the hope of his grace, remembering that he never cast out those that came to him in humility (John 6: 37) crying to him for mercy, asking for the crumbs, and counting themselves happy if they could but touch the hem of his garment.

If the Lord's holy Supper is thus desired and celebrated with his end in view, we believe that the true blessing as indicated—the communion with Jesus Christ and the knitting together of the believers (Matt. 26: 26-28; John 6: 55; 1 Cor. 10: 16, 17,) will be realized in no small measure, and be furthered thereby. But where this essential frame of mind is lacking (Matt. 22: 11-13) there this fruit can not with reason be expected (2 Chron. 16: 9); and if the elements are taken unworthily, that is, if one does not with reverence discern the body and blood of the Lord, such a one eateth and drinketh judgment unto himself (1 Cor. 11: 27-29).

For this reason we may invite none to the Lord's table but such as truly believe in Jesus Christ and honestly desire to live through and for him, those who have openly professed this before God and man, who have been baptized according to the Scriptures (1 Cor. 12: 13) and have been duly received into the church, who do not by their lives give just cause for offence in the church (Rom. 16: 17), who live with her in peace (Matt. 5: 23, 24), and as much as in them is have peace with all men (Rom. 12: 18), who bear with and forgive one another (Matt. 6: 14, 15; 18: 23-35); in short none but disciples of Christ who have a desire and are determined solemnly to renew and confirm the covenant once entered into. Wherefore we admonish everyone to prove himself (1 Cor. 11: 28). Moreover we exclude no one except those who by offensive teaching or disgraceful life (2 Thess. 3: 14; 1 Cor. 5: 9-13) are subject to discipline.

[To be continued.]

Living Issues.

Education in the Home.

There is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as with them about objects—to take note of and encourage any advance they make, and to direct the flow not of a part of, but of the whole of their lives—physical, mental, moral, without apparent interference or violence; this happy art—to be sought, prayed for, labored for,—under God's blessing, goes far to make a happy home.

The tastes of children are naturally simple. Your child's wooden toy cut with your own hand, perhaps, and made a link of connection between your little boy and you may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when you are dead, than a costly gift that you ordered at the store. And when you, living a loving, natural life before your children, and with them are led to bend the knee in their midst, and speak to God of them and of yourself, there is a powerful restraint being put on natural evil. there is a pleasant type of heaven where the whole family that is named after Jesus shall be gathered together.—*Dr. John Hall.*

Our New Name.

The old question, "What's in a name?" finds a good answer in the desire of the family of the murderer of the late President to have their name changed. They so feel the disgrace that the old name has become obnoxious. This may serve to illustrate God's way with the repentant and believing sinner. The Word teaches us in the story of Jacob's experience with the angel at Peniel that when God gives us a new life, a new nature, He changes our names. All that are born again bear Christ's name. Are all that call themselves Christians new creatures, as they ought to be?

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QUAKERTOWN, PA., NOVEMBER 1901.

Editorial.

Our fellow editor of the *Cheyenne and Arapahoe Sword*, Bro. S. K. Mosiman, wrote a characteristically spicy article in a recent number on the status of the "poor Indian," which article was thought good enough to copy by *The Red Man and Helper*, printed in the Carlisle Indian School. We also copy it in another column. It is entitled, "Whose Fault is It?"

We can not see that ministers of the gospel can do much good criticising newspapers. The newspapers will simply retort by "roasting" the ministers, and their superior skill in the art of writing will capture the popular sympathy every time. It will do newspaper readers no good, for as long as the popular taste craves the very thing the papers cater to, it is the readers who need reforming rather than the papers. Like readers, like sheet.

"Charity covers a multitude of sins"—not of our own sins but of the sins of others. God's charity or grace covers our own. Let us learn some lessons of love from Him. When our fellow-Christian falls, let us not judge him harshly, but take heed to ourselves, and watch and pray, lest while we think we stand, we might fall. All sins are alike before God. It is just as bad in His holy estimation when we sin in intention, short of the deed, as though we had actually transgressed. Let us not judge but bear one another's burdens.

What to Preach.

Some of those itching ears of which Paul writes to Timothy are found to-day in the pews of our churches. People are apt to form their ideas of what the preaching should be like by the sensations they experience under different sermons. Some like what they call cutting sermons, in which the preacher slashes into the popular sins while they nod approvingly and pass it on to their neighbors. They like to think of Mr. Smith or Mrs. Jones and wonder how they felt under that sermon. They may even allow their own consciences to be stirred just enough to say to themselves "There, that's one for you," and then hurry out and forget all about it. Still, they like sharp preaching, imagining perhaps that there is virtue in taking your castigation without flinching. The hide grows thicker and more callous while the heart is not softened and the life not improved.

But then there are those who are more sensitive and do not like to be made uneasy. They would have the preacher "stick to the gospel" as they say. He must not "meddle" in politics, or in social affairs, or in matters of "practical" business. Let him give beautiful and learned discourses on general principles. Let there be a flow of rhetoric, so pleasing to the ear and so easy on the conscience, about the happy land that is far, far away, or such like themes; such questions as, What would Jesus say to this social practice or that method in business? let them not be mentioned. Religion is too holy a thing to be brought down to this common level.

Between these extreme views the ambassador of Christ must take his stand and proclaim the whole counsel of God. He will call men to repentance and point them to the finished work of Christ as their only hope of salvation and to the prospect of heavenly glory. And he will also not fail to insist on a life of Christ-likeness as not only the believers duty but his blessed privilege. Knowing that without faith it is impossible to please God and that faith without works is dead, he will set before his hearers the sublime doctrines concerning God and His gracious purposes with men not as a beautiful theory, but as the power of God unto salvation, present and eternal.

Correspondence.

DALTON, OHIO.—On Friday evening the 11th ult. the communion preparatory services were held, at which occasion a young lady was baptized and received in full membership of the church.

It would be a blessed thought if at such occassions we would questioningly recall to our minds the time when we knelt at the altar and gave vows to God. Have we kept our vows, have we been true to our God? These are questions which we should from time to time earnestly bring to our minds.

On Sunday the 13th, communion was held. God grant that we may go forth with renewed strength to live and stand in his service.

DEEP RUN, PA.—On Sunday, October 20, we celebrated the Lord's Supper. The spacious church was well filled, and only a few of the members were not present to partake of the Holy Supper. Two aged members, a brother and a sister, passed to the heavenly sanctuary to sup with Christ since our spring communion. On Saturday, the 19th, we had preparatory and baptismal services. On the occasion thirteen new members were received into the fold, mostly young people, ranging in age from 16 to 20 years. One was an aged father past 70 years. The Lord is richly blessing the congregation in answer to the prayers and efforts of the faithful members and the untiring work and zeal of the pastor. They are united with the blest tie of brotherly love.

WISNER, NEB.—Our congregation had the favor of frequent visits of ministers during the past month of September. Chr. Hege, on his way to Berea, Ohio, where he is a student in the College, stopped off here two weeks, and served among us with the word of God. He spoke many words of encouragment to us, and made many visits among our church members in their homes. Rev. Riedel, of South Dakota, was with us two Sundays. He also preached the Gospel unto us on the last Sunday, September 15th. He examined the class of catechumens. The next Sunday following Rev. Chr. Kauffman, of Freeman, South Dakota, administered baptism to three boys and six girls. They were taken into the fold of the church and took part in the Lord's Supper the coming Monday afternoon. They had received instruction in the catechism since April.

We have considerable rain at the present time, which will keep the threshers back, although it is nearly over. This season was surely a very hot and dry one, but still our corn will average about half a crop. Wheat and oats are also fair. We can say that the Lord has blessed us again this past season, for He has supplied us with all we needed, and therefore we ought to show more courage to work in His vineyard, and to help in the upbuilding of his kingdom.

Oct. 11, 1901. J. P. BEHR.

SUMMERFIELD, ILL.—In a business meeting of the church it was decided to sent two delegates from here to the Conference which occurs in Iowa in October, one delegate aepresenting the church, the other the Sunday-school. Rev. van der Smissen was elected as church delegate, but as yet it has not been decided who will represent the Sunday-school. Rev. van der Smissen was instructed to extend an urgent invitation to the Conference to hold their next session in Summerfield.

On September 18th, Mr Henry Meyer was married to Miss Barbara B. Berger, a young lady of our church, at the home of the bride near Trenton, Illinois. We all join in congratulating them, wishing them future success and happiness.

Miss Hilligonda van der Smissen, sister of our pastor, will leave for Germany in the early part of October, to be gone about a year.

Mr. Christ. Baer is the proud father of another son.

Mrs. J. E. Krehbiel and daughter Augusta, left on an extended tour through Kansas and Oklahoma.

Samuel Auernheimer, son of Jacob Auernheimer, is visiting at the home of his uncle Christian Auernheimer. He lately returned from California.

BALLY, PA.—The past month has been an eventful one in our congregation. Two of our members have passed over, as we trust, to the ever-increasing number of the saints who in Paradise await the final consummation. One of these deaths was caused by a terrible accident. Our comparatively young brother, Henry D. Clemmer, on his way home from work at a neighbor's house a little after dark was thrown from his horse in some unexplained way and becoming entangled in the harness was dragged by the frightened animal over a stony path till his body was little more than a mass of lacerated flesh and broken bones. Three hours later death ensued and thus suddenly he was torn from his loved ones—his wife and four children. He was a faithful member of the church, ever willing according to his ability to assist in the active work in the Sunday-school and C. E. society.

The other death was that of one of the oldest members, Mrs. John H. Bechtel. She always took an active interest in the work of the church, and especially in the line of charity and the cause of mission. For a number of years she took the lead in the Ladies' Sewing Circle, and actively assisted in this work to the last.

Thus one after another the laborers are called away to their rest and the breaches in the ranks must be closed up by those that remain and the recruits gathered from the rising generations.

Services in memory of our martyred President were held on the Sunday following his death. Lessons were drawn from his noble life and his triumphant faith in his dying honrs.

Those who were out to the meeting of the C. E. society on Sunday evening, Oct. 20, enjoyed the pleasant surprise of a visit from the Schwenkfelder society. Such meetings in sweet fellowship around the word of God and in His worship have a very uplifting and strengthening effect.

Eight young people have indicated their desire to be numbered with the followers of Christ. They will be received into the church on Saturday, November 2d, and join the congregation in the Lord's Supper on the day following. May they realise the full blessedness of being a child of God leaning on the everlasting arms.

Faithful Counsel.

To give it may require the highest moral courage.

It may inflict a keen smart—it may turn a friend into an enemy.

Nothing but the highest regard to truth on the one hand, to love on the other, is sufficient to nerve us for the task.

The temporary displeasure of a friend is to be faced rather than that he should suffer lasting evil.

To save a soul from death is the great duty imposed by Christian love.

To that principle we must be true, whether we gain or lose a brother to our heart.

Flattery turns out bitter, good counsel humbly received ever sweet in the end.

The former swelling our self-conceit, blinds us both to our advantage and our duty, lures us to folly and perhaps to ruin.

The latter opens our eyes to ourselves and to our circumstances and turns our feet from the precipice. We have great reason to be thankful for the warning word that has saved us, and to bless the faithful heart which prompted it.

Is this True?

During the last generation it was very rare to see any family begin a meal without grace, but the omission of this ceremony is becoming more common every day in some sections.

It seems that there is a like decline of the custom in England. An English writer who has observed this tendency for several years past and is much pained by it declares that the abandonment of grace before meals is "the most notable change in private religious observance in London."

Under the Evening Lamp.

The Clothes Question.

In Carlyle's time, how to dress was an important matter, as his "Sartor Resartus" ("the tailor retailored") indicates, though that great work is not a treatise on the fashions or the art of dressing at all. In our day dress still absorbs considerable attention, evokes much discussion and consumes fortunes. Conscientious scruples on the subject are entertained by certain sects and individuals just as they were entertained several centuries ago. It is not a sign of an unbalanced mind or a Pharisaical over-concern for little things to be conscientious about dress. Paul did not think it beneath him to make food, his daily bread, a matter of conscience, for he said, "Whether ye eat or drink, or whatever ye do, do a l to the glory of God." And if Paul had been asked how about dressing, he would doubtless have given a similar answer.

Doing things to the glory of God is, on the whole, a higher and a safer principle than doing them to ease the conscience. It is oftentimes as hard to account for consciences as for tastes. Some consciences, like some tastes, may be altogether unnatural, and some may be vicious. Tastes depend on mental and physical surroundings, consciences on spiritual surroundings. There are enlightened and unenlightened consciences. Some have no justification or reason for being at all.

Dress to the glory of God—you cannot substitute any better motive or incentive than this. Dress, first of all, for warmth and comfort, just as you would eat and drink, not to ruin, but to build up your "earthly tabernacle." To glorify God means so to live, in all the details of life, that others may see God's will carried out in you, and may be converted to Him and to the adoption of His ways. If you dress for comfort and for health, accepting your priceless life as a trust from God, you will not fail to influence others. There is a good deal of unsanitary and uncomfortable dressing these days, as has always been the case. We need not go into details. Men and women by the thousands want to glorify fashion more than God, and this accounts for sickly and misshapen bodies we so often find.

While a Christian should not blindly follow fashion, neither need he stubbornly refuse ever to conform to it. "Prove all things." Fashion may and does occasionally decree some wise and common-sense style or article of attire. Why reject it if it is good? The principle we want to instil is this: Don't make yourself a slave to fashion, but make fashion, when wise, minister to your higher needs. We ought not allow the fact that worldly people dress so and so to frighten us. As a rule, we eat and drink what worldly people eat and drink; why avoid their habit of dressing when it is not prejudicial to our Christian life and influence, and to God's glory?

There is no virtue in being singular or making ourselves conspicuous in our dressing. Both excessive adornment and excessive plainness are extremes and are uncalled for. If we dress in such a way that others are attracted more to noticing what we wear than what we are, then we have perverted things and need to reform.

Whether we are unduly conscious of our clothes or not, is a good working principle. We ought to dress in such a way as not to divert our thoughts from our duty. Our Sunday clothes should be so ordered that we can concentrate our full attention upon God's Word and lose our minds in deep meditation upon His divine law. Dress should never intrude upon spiritual worship.

When people who ordinarily wear plain dress don new attire, they are tempted to become more conscious of their raiment than would any one who is always accustomed to such dress. Thus, many people who by no means dress plainly may be far more able to forget what they have put on than some who always dress plainly. Plainness of dress is no absolute guarantee of spirituality, any more than a large wardrobe is always a proof of unspirituality.

It is not always true that well-dressed people are "proud." Pride is in the heart, and clothes may or may not become a means of expressing that pride. Plainly-dressed people are often more conceited and self-willed and opinionated than those who make no pretense to plainness. There is such a thing as an aristocracy of plainness. Social exclusiveness may as often be fostered on plainness of dress as on anything else. Good Samaritans have often worn costly clothes, and among those priests and Levites who "passed by" have often been found such whose pretense to plainness led the public to expect better things of them.

Biblical pride is really self-righteousness. The proudest man in Scripture we can think of is not the "rich man clothed in purple and fine linen," but the Pharisee, who had no sin to confess, and who did nothing but boast. The trouble with Dives lay not in his clothes, but in his worldliness. He was an Esau, enjoying the things of earth to the exclusion of spiritual aims. "The lust of the eye" may be dress, and Satan thus begins his work with too many. But "the lust of the eye" is not necessarily pride, rather, worldliness. And men in plain clothes may find a "lust of the eye" in fine horses, fine farms, fine houses, or even fine plainness, and they are then as worldly as their less plain neighbors.

Next time we will take up several well-known and oft-quoted Scripture passages on clothes and will discuss them. H. G. A.

Meditations on the Lord's Supper.*

While the Lord's Supper is a simple ceremony, it is full of significance. It is symbolic throughout. It would be a mistake to suppose that the only symbols were the bread and cup. Besides these, there are the symbolic acts of *taking, blessing, breaking* and *giving* these symbols to His disciples, and on their part of *receiving* and *eating*.

As the bread symbolizes the body, the taking of that bread signifies the assumption of humanity into union with divinity in His own person. This is the constant teaching of Scripture on this point. "Forasmuch as the children are partakers of flesh and blood he also himself likewise took part of the same." "He took not on him the nature of angels, but he took on him the seed of Abraham." In such passages there is implied a pre-existing personality which performs the act of taking the seed of Abraham to himself. Thus there is exhibited here the divine and human nature of the Saviour, the divine becoming incarnate in being born of a woman.

The "blessing" or consecration of the bread signifies the substitution of the innocent for the guilty. "For their sakes I sanctify myself." This was constantly foreshadowed in the type. When the victim was selected and brought to the place of offering a ceremony was performed by which it is intimated that it had taken the place of him who offered it. The sinner was to come forward and lay his hands on the head of the victim and confess over it his sins and so put them upon it, and then it was slain as guilty and he was allowed to go free as having paid his debt. This legal requirement was attended to in the case of this great sacrifice whereby the guilty was allowed to go free and the innocent made to suffer. And this part of the plan of redemption is herein set forth.

The "breaking" of the bread represents the slaying of the victim. He brake the bread, that is, offered Himself a sacrifice to satisfy the demands of the divine law in our stead. Here, however, the type is exceeded in the antitype. In the first place, he was a willing sacrifice, and in the second place, He offered Himself. This is in accord with the evangelical history of the case. They crucified Him, to be sure; still His death was voluntary. He bowed His head and gave up the ghost. "No man taketh my life from me, I lay it down of myself."

He "gave it" to His disciples. This act signifies the great truth that, having obtained eternal redemption for us, He gives it to us as a free gift. He thus gives us the fruit of His life and death on our behalf, viz: pardon of sin, and eternal life. The *receiving* and *eating* is the acceptance of this by faith on our part and living by faith upon Him.

Thus, in this simple but wonderfully significant service we have the great facts of the gospel story represented, not to the eye of faith only, but, as it were, thrown upon the canvas that we may see and contemplate them with the bodily vision. By this means sight becomes an aid to faith in enabling us to discern more clearly that "He was wounded for our transgressions, and bruised for our iniquities, and that by His stripes we are healed."

So now

> "In memory of the Saviour's love,
> We keep the sacred feast,
> Where every humble, contrite heart
> Is made a welcome guest."

* * * * * * * *

Floyd W. Tompkins recently said: "And then, as we gather, we remember that we are brothers. There were no distinctions in that upper room. The disciplies tried, in human fashion, to make them (Luke 22: 24–27), but Christ would have none of it. So here, at our Lord's Supper, we are all one. Rich and poor, black and white, young and old, ignorant and learned, we kneel side by side. It is a great social feast. What a truth it emphasizes! For we are always too conscious of differences. We are divided by custom, habit, almost by law. The child has less right than the parent; the poor are held in chains of poverty; the ignorant are embarrassed by their ignorance. It is hard to break these barriers—we have grown so used to them. They seem to be a part of human infirmity. Christianity has done something in the way of relief, for heathen lands have castes which cannot be overlooked. But now comes the Lord and calls us one and all: 'Come to My table.' We know then that there is a bond which makes us one—a bond of love; God's love for us; our love for God; our love for one another—a three-fold cord which cannot be broken. Ah, when shall we learn the transient nothingness of these poor partitions which we build between children of one Father? When shall we know that the poor child on the street is our brother, as well as the man at whose home we visit? When shall we love all men with the love God has for all?"

* * * * * * * *

This ordinance shall be observed by all baptized believing Christians. It is a duty devolving upon every member of the Church. Let me say that, once united with the Church of our Lord, and having becoming a communicant member of it, no one after that has any right whatever to absent himself from the Lord's Supper whenever it is observed by his church, except for reasons that can be conscientiously given to his Lord and Master. To neglect, either wilfully or with indifference, the communion of the Lord's Supper is a sin as great as the transgression of any other of the commandments of the Lord Jesus. The neglect of it brings to the soul as great a loss as does the neglect of the reading of God's Word, or the omission of prayer. "This do" is imperative, and dare not by any be slighted. The wilful neglect of the Lord's Supper is the breaking of our baptismal vow—the breaking of the personal oath and pledge of our fidelity to our Lord and Master Jesus Christ. The regular observance of the Lord's Supper is binding upon every member of the Church, or, in other words, on the followers of the Lord Jesus.—Matthew 26: 27.

*Extracts from Rev. N B. Grubb's paper, read at the Ministerial Conference, Quakertown, Pa., October 21, 1901.

Wanted: Inspired Readers.

That the Holy Scriptures are given by inspiration in the reader as well as in the writers, is declared in an address by Herbert R. Ryle, President of Queen's College, Cambridge, England. He says:

A man will tell you he reads his Bible because it is inspired. Beware of using phrases that you do not really think. If you say that the Bible is inspired, be careful to say that it is inspired because to you it is inspired, because it does contain to your heart a breathing of the Holy Spirit, a true message from on high, a message which leads you to the feet of your Saviour. Unless that Bible which you call inspired has to you a message from God, what is the worth of your inspiration but a mere phrase by which you may drug your soul? I say again, if inspiration is indeed a truth to you, if in reading the books of the Holy Scriptures they are a source of blessing, a comfort, a help, a sustaining power, a guide, a direction, an elevating means by which in your prayers and in your desire to approach God you are given greater means of access, then, indeed, the books of Holy Scripture are to you inspired from on high. But if inspiration is but a mere name if it is but a mere label for a doctrine, what, I say, is the worth of inspiration to yourself? It is but a hypocrisy and a lie unto your soul. —

Living Issues.—Continued.

Recruits for the Ministry Falling Off.

President Moore, of the Andover Theological Seminary of the Congregationalists, complained at their National Council, on Monday, that "fewer young men than ever before, in proportion to the number who seek other fields of Christian usefulness, are entering into the ministry." He said that even of those applying for admission to the theological seminaries, many are turned away because they "have not the mental training or capacity to warrant their entering the ministry."

The time was when the very best men graduated from Harvard went thence to the theological seminary and from it into the Christian ministry, but now we hear from theological seminaries generally, not of one denomination only, but of all Protestant denominations, that the moral and intellectual quality of their students has fallen off. We print in another column of this page the assertion of the Saturday Review of London that the Church of England also is suffering from a similar cause: applicants for the ministry are diminishing.

Of course, such a result may be called inevitable in a time of religious scepticism, as this is. It is obvious that without earnest religious faith young men do not go into the ministry, and, unfortunately for the Church, it is the brighter and more intellectual who are most likely to be affected by the doubts and denials which draw men away from the strong devotion to religion which alone can fill up the ranks of ministers with recruits of a high standard of ability.

One of the old tests of the reality of a religious revival, and it was a good test, was the awakening in young men of a "passion for souls," a consuming desire to preach the Gospel to sinners. This enthusiasm was manifested, more particularly, in a craving for service in the field of missionary effort to the heathen, as savoring most of the spirit of the martyr; but it also expressed itself in eagerness to obtain theological training for ministerial work at home. Of our older ministers now in the Churches, a very great part were first touched by the evangelic spark at such religious awakenings.

These incidents have passed away almost wholly. The Great Awakening of 1857 has no counterpart now, and that it should come again in these days seems impossible. At the beginning of this twentieth century a combined and methodical effort was made to arouse a great religious revival to attest the vitality of religious faith even in a period of apparent scepticism and indifference, but it was unsuccessful.

Inevitably, therefore, the theological seminaries show at least a relative diminution in the number of their students, and the quality of the young men is inferior. They fall below the average of the college and university. What, then, is to be the future of a ministry recruited from such sources?

It is the theological seminaries themselves, however, which have been and still are among the most effective of the agencies in spreading the religious scepticism from which they are suffering. "I have been told," said a Western minister at the Congregational Council, "that in some theological seminaries, if a student is 'dead in earnest' in talking about Bible truths, he is 'called down' by the professors;" and it is reasonable to assume that he has been told the truth. Talk with one of the brighter students of the Union Theological Seminary, for instance, and you will find that he is far more coolly critical of the Bible than is the usual church-going young man who has not been trained in the "Higher Criticism."

New York Sun.

The above editorial declares that this is a time of "religious scepticism." For proof, it relies upon the decrease in the number of theological students in this country and the diminution in the number of applicants for the ministry in England. Also, the most intellectual men of to-day are getting sceptical. It also remarks that the projected twentieth century revival, of which so much was heard a year ago, did not materialize, and ventures the opinion that future revivals like some held in the past are impossible.

But apparently the gloomiest fact brought to light is the hopeless unspiritual attitude toward Christian enthusiasm of the seminaries. Thank God! we do not have to depend upon the seminaries in the land for the spiritual growth among the people. There is a silent revival going on at present in many christian communities, a revival which has a sure foundation, since it consists of a closer and more reverent study of the Word than ever before attempted. Northfield is a powerful influence in this direction. The Henderson & Co., publishing house in Toronto, Canada, is sending out sound evangelical literature stimulating men to a deeper study of the life-giving Word. Ministers in various denominations are waking up to these things, and at some places laymen versed in Bible truths are hinting to their pastors that the preaching must be different to be nutritive. Even if the number of professors of Christianity is falling off nowadays, those who do remain are likely to be better able than formerly to give a reason for the faith that is in them.

It is not surprising that the seminaries should be the nurseries of scepticism. They represent the purely intellectual study of the Bible as "literature." The individual books are analyzed and dissected and it is thought fair to treat the Bible "like any other book." Then follow such questions as the "age" and the "style" of the particular book in question. Nowadays a study is nothing if not scientific, and the methods of science are applied. By and by it is forgotten that the Bible is the Word of God addressed to the hearts and souls of men, and its inspiration is doubted or denied. And when you once lose the ever-present consciousness that you are on holy ground and that you are dealing with a divine message, when you attempt to account for the human motives of the individual writer in writing this or that book, when miracles are silently scorned or openly discredited, then you are on the broad road of scepticism, and whatever faith existed will suffer blight.

The Bible must be regarded as a Divine Book if scepticism is to be arrested. The divine plan must be detected in every book and thus the divine *unity* of the whole Bible be recognized. It is the *typical study* of the Bible that will, we believe, eventually prove the only effectual safeguard against unbelief. The types of the Old Testament fulfilled and to be fulfilled in the New are in the end the strongest demonstration of the unity of the Word of God. The present higher critical preference of seminary professors disqualify them from appreciating typology. They despise types And seminaries so engineered cannot but turn out skeptics instead of earnest preachers.

How the Bible is Treated.

Dr. W. A. Mason in his very instructive little book, *The Lessons of the Ages*, says this: "It is an interesting fact that the Bible from Genesis 11: 31, to several chapters in Acts is about the Jews. Much of this is prophecy and at least nine-tenths is yet to be fulfilled."

Here is another quotation from the same book, which everybody ought to read:

"When the Bible came out of all the fires unhurt, satan began new stratagems. Who has not seen these? First he would have men neglect it. Leave it alone. If one is in the house, leave it on the centre table in the parlor. Give it a secure place in the library. Have a real nice Bible, and do not injure its beauty by use.

"If men insist on knowing the Bible, then the next device is one too common Study *about* the Bible, not the Bible itself. Read books that tell *about* the Bible Who has not noticed that most people know a good deal *about* the Bible, but very little *of* it. Our seminaries teach much *about* the Old Book, but all too little *of* it. It is safe to say that one might find a hundred men who could give a critical opinion of a Greek verb to one who really knows the English Bible. A short time ago, in a convention of earnest Christians, light was sought on the teachings of orthodoxy on the Holy Spirit. All the orthodox systematic theologies known to American readers were at hand and were searched, and all of them together had less than twenty pages on this all-important subject. When it is considered that we are living in the dispensation of the Spirit, this fact is astounding. And the same is true of other doctrines. There is more about the second coming of Christ in the New Testament than there is of any other one subject in it. Yet most of our orthodox writers ignore this subject entirely. There are preachers who have preached continuously for fifty years, who never opened their mouths on this subject. Millions of Christians have lived and died who never heard a sermon on the subject. If there is one teaching that Satan hates more than any other, it is this, for he knows that the coming of Christ is the signal for his fall."

Plain talk this. But is it not necessary?

Then he scores Higher Criticism in these words: "First, he [Satan] teaches that truth is in the Bible, but the Bible is not all true. Thus man is introduced into the privilege of finding out for himself what is and what is not true. Thus he is placed at once above the Bible and really has no need of it. In this new position, he assays to believe what he pleases, and this is exactly the place to which Satan brought our fore-parents in Eden."

A Deserved Rebuke.

President J. Blanchard of Wheaton College in an open letter to Dr. Talmage which was called forth by the latter's defence of secret societies from his pulpit, concludes with the following stinging rebuke for Mr. Talmage's gratuitous insult to conscientious opposers of the lodge:

"But the bad logic and worse morals of this discourse culminate in your condemning "perjurers" those who having been entrapped by fraud and falsehood into Masonic lodges, have repented of the folly and blasphemy into which they have been decoyed, and have felt it their duty to God to warn others of its snares and falsehoods. July 4, 1848, one hundred and three Masons met in Leroy, N. Y., and, appealing to Almighty God for the rectitude of their motives, renounced the lodge and solemnly and unequivocally testified to the truth of Morgan's disclosures. And for you, a native of that State, before the men are dead who knew many of those men, to stand in your pulpit and call those men perjurers, thus endorsing the oaths of Masonry as morally binding, is simply a moral monstrosity. A Masonic oath is not an oath, but a trap; and, as the great and good Dr. Nathaniel Colver said, from his own bitter yet joyous experience, the only duty of those taken in by it is to repent of it, renounce it, and warn all others to avoid it and escape from it as the bird from the snare of the fowler.

"That Christ may look on and love you as he did Peter, and that, like Peter, you may 'weep bitterly' over that dreadful fall in time to save many whom your sermon will lead into the lodge, is the prayer of your brother in Christ."

Lodge Favoritism.

Rev. J. P. Stoddard in the *Home Light* gives the following bit of experience bringing out the frank testimony of a Mason on the character of masonic favoritism. The same principle underlies all advancement based on lodge membership. Mr Stoddard says:

"When at Northfield last month, I approached a man seated at a table, handing him a tract. He to be both a preacher and a Mason. The question of lodge favoritism was soon under consideration. Directly opposite sat another minister who had at one time been a Mason of high degree. Participating in the discussion, he remarked, "I am going to make a statement, which, if Brother Stoddard, who has never been a Mason, should make, you would deny, but I speak as a Mason of long standing and many degrees and you know it is true. If two men should apply for a situation which it was in your power to give, either manual labor, as a teacher or as a pastor of a church, and one was a Mason and the other was not, it would be your duty as a Mason to give the situation to your brother, even though his qualifications were inferior to the other man's. This is the law and common practice among all the lodges." And why not? "The world will love his own," and the devil would be a very poor general if he didn't block out or knock out the other fellows, and put his willing and obedient helpers into fat places.

The etiquette that makes us do an insincere act is an etiquette to be avoided. Honesty of action is the foundation of the finest manners.—Ladies' Home Journal.

Devotional.

Prayer Answered for Money.

A Christian man who was in financial difficulties had a note falling due of one hundred dollars, and seeing no way of meeting it at the time, he laid the case in prayer before his Heavenly Father and asked for help. No one knew of it but himself and God.

Very shortly afterwards a Christian friend called at his house, and, though no reference was made to money or needs, just before leaving, the friend inquired of him whether or not he could use a little money to advantage as he had some coming to him which he could spare just as well as not, and he could have it if he wished.

Afraid to ask for the sum he really needed, he replied that he might use fifty dollars if he could get it. To this the friend replied that he could have a hundred just as well as fifty; as that was the exact sum he expected, and he had no use for it himself.

This was so direct an answer to his prayer and the precise sum he was asking for, it came in a manner almost overwhelming, proving that God does hear and answer prayer for temporal needs.—*The Manna.*

A Poor Investment.

The following extract from the annual report of the Grand Master, at the State Grand Lodge of Odd Fellows, held at Dallas, Texas, was quoted some months ago by the *Globe Democrat*, of St. Louis:

The money paid into the subordinate lodges last year amounted to $134,393.40. There was paid out for sick benefits to brothers, relief of widowed families, educating orphans, burying brothers and wives, support of widows and orphans' homes and for special relief, $28,362.48; leaving a balance of $106,028.98. Of this balance there was paid in per capita tax to the grand lodge, for expenses and for other purposes, $1000,225.07. In other words, taking this one year's business, it cost us $100,225.07 to pay out $28,362.47 in visiting the sick, relieving the distressed, burying the dead and educating the orphan, and left us with only $5,803.91 more in the treasury of all the subordinate lodges than we had to begin with. Don't you think, brothers, this sounds a little like giving $1.00 to the missionary fund and it taking 95 cents to get it to the place where you want to use it?

J. W. L.

The Wife for Isaac.

GENESIS 24.

Surely this long story (chap. 24) is more than a mere domestic episode. Lessons lie beneath the surface.

Looking on Isaac as a type of Christ in His death and resurrection (Heb. 11: 19), we can trace here the next event—viz. the calling out of His Bride—the Church.

It was when Adam fell into a "deep sleep" that Woman was formed (3: 2) and so Rebekah is first mentioned in direct connection with the Sacrifice (22: 23), a figure of how the Church was "builded" out of our Lord's rivenside. This is the Father's reward for the loving obedience—suffering and loneliness of His Son in Israel's rejection and setting aside (as seen in Sarah's death). Israel was Christ's mother according to the flesh (Rom. 9: 5). She has died and is buried in hope of resurrection, but can we imagine what this must have meant to Christ! "His own" set aside (Jno. 1: 11) and Himself bereft! But God compensates. The Bride is the Father's choice and the Servant's care.

1. The Son is the Object (4). As blessed as this was for Rebekah, it was only as she ministered to the happiness of Isaac that she was regarded. So Christ is the One Object of the Father's thought and the dignity and honor of the church is in connection with Him. Matt. 22: 2 (last clause).

2. The Wife is to be of His own people (3: 4). Angels cannot compose the Bride of Christ—but those with whom He linked Himself by ties of flesh and blood—common humanity. 1 Pet. 1: 12.

3. The Agreement was of the most solemn character—ratified by an oath (3). Of that compact and purpose Rebekah in her far off home was ignorant—yet in it was wrapped up her coming exaltation. So see Eph. 1: 4. Ps. 139: 16.

4. The Son was not to come hither again for this purpose (6, 8). This was the Servant's work—the Holy Spirit. Acts 15: 14.

5. The Servant spoke not of himself but of the Father and the Son (34-36). Jno. 15: 26; 16: 13-15. It is thus Sinners are drawn to Christ. Jno. 12: 32.

6. The Result was perfect. Rebekah believed all the Servant said of Isaac and said, "I will go." It separated her from home and kindred—every tie of the flesh. Rom. 10: 17; Ps. 45: 10. A picture of the church—laying aside every weight and journeying in company with and under the guidance of the Holy Ghost through this desert world, (56-67). Rom. 8: 9, 14.

The Rugged way was beguiled by many a story about Isaac. Its ups and downs were unnoticed in the "blessed hope" of seeing him she loved. 1 Pet. 1: 8; Rom. 8: 18; Tit. 2: 13.

7. Then the Meeting! (63-67). Isaac was waiting for her and came out to her in the field and took her to himself (67). He "was comforted!" Mutual satisfaction, Isa. 53: 11; Ps. 17: 15.

For the Mennonite.

Concerning Colorado.

Its Climate and Scenery.

BY FREDERICK YEAKEL.

Much as has been written about this charming mountain state, the writer yet feels impelled to give here some brief observations after almost five years residence within a full and wonderful view of more than one hundred and fifty miles of the Rocky Mountain range, extending from beyond Great Long's Peak near the Wyoming line to the north, south and westward to where the Arapahoe Peaks show sharp and well-defined against the blue of heaven; still southward to where Mt. Evans, Big Chief, Mt. Rosalie, with a hundred others stretch on and away in a tumultuous broken rank of elevations—calm in their security behind the intervening wall of foot hills, until the familiar outlines of far-famed Pikes Peak itself terminates this unsurpassed panorama full eighty miles to the south of Denver.

These grand gigantic mountains! Will ever anyone be able to enter upon an adequate description of them? In order that their true beauty, the unending distances, deceptive to a degree, the ever-changing aspect of prospects, of heights and depths, lengths and breadths, may be somewhat comprehended and appreciated, it becomes necessary to dwell among them for a season.

Not for nothing have they been called the "Rocky" Mountains. Small wonder also, that the population of Colorado's cities and plains, the inhabitants likewise of the cities and plains of states beyond Colorado, turn instinctively in the early summer to those hills, there to dwell for some moons in tent, cabin or wagon in sweet and primitive simplicity.

Fortunate, indeed, is he who can absent himself from the dust and toil of the town for the summer in the mountains, the chief concern, when once there, being to secure all possible length of time to remain "in camp," the principle pastime, the endeavor to get a fill of mountain air and scenery, the one so marvelously cool, pure and invigorating, the other so absolutely magnificent. There are minor pleasures, too, of rod and rifle, prospecting for the fascinating, elusive yellow gold, botanizing, climbing, exploring, and at night dreaming under thick, warm blankets before the cheering glow of the resin-scented camp fire.

To behold a Rocky mountain sunset from some commanding point is none of the least inspiring moments that come to him that dwells in this high altitude, for at an even mile above the level of "old ocean" the laws of gravitation do not permit a very perceptible accumulation of dust or smoke or clouds to vitiate the atmosphere or to obstruct one's views. So the great burning king of the day rides on in full and unopposed splendor from rosy dawn to darkness. Dampness and the germs of disease vanish from under his burning noonday gaze. Only at the very close of day, when bats and owls and other creatures of the night bestir themselves, does the sun condescend to have a few flecks of fleecy mist rise silently and stealthily from among mysterious mountain caverns, that they may serve to shield or hide the precise point of his departure for the night, and what a blaze of white and golden glory do those misty chamberlains of old Sol take upon themselves! Quickly while the hills, now haze and dim in the darkening distance, prepare for their calm, deep, dignified repose, these cloud sentinels don most brilliant robes of rainbow hues that rival Joseph's coat for variety and richness.

A twilight stillness comes on as daylight searches after the disappearing sun, the stronger colors fade rapidly, magically, to pink and amber, there is a quick reviving flash of deep magenta that leaves a heavy slate to turn into the black of night.

The charmed beholder, his very being permeated with a full sweet sense of the beauty above, before, and all about him, his thrilling heart stirred to its inner depths with newer, greater admiration for the wonderful in nature, his soul gone out in full impulsive surrender to passionate reverence of the great, the mighty Creator of all the beauteous vision, his own, the Heavenly Father,—gazes rapturously upon that serrated sky-line—characteristic outline of the rocky, rugged backbone of the continent—still showing black in bold relief against the darkening heavens, and thinks but of the fitness of you giant peak to pierce the vast silence with most tremendous trumpet intonations of "Glory to God on high!" and turns to hear a grand response, in chanted unison, one great crescendo, from all those startlings crags, those countless lesser heights, from dark forbidding depths of chasms, in that greatest psalm of praise:—

"The Heavens declare the glory of God, and the firmanent showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

Alcott, Colorado, Oct. 10, 1901.

The Chord of the Year.

BY HIRAM C. BRUNNER.

Autumn is not a sad season. Nature does her work just as cheerfully when she comes to dismantling her green woods as she did it in early spring when all her fresh toggery had to be donned.

When at the touch of frost the leaves turn yellow and the grass darkens into a dusky sod fringed with drooping brown straw; when no flower is left on plain or hillside, and when the birds depart or huddle in the thickets, there is still just as much cheerfulness in the environs of every life center of all the fields and woods as there was when June waved her gayest plumes of triumphant luxuriance.

A season of decay and death, so the poets like to describe Autumn, but there is actually more decay in June than in October or November. Leaves and grass make a great flurry and show of dissolution during the latter two months. Rainbow tints flicker and fade on the landscape while the hills are flecked with ochre, looking like sea waves rolling far under a weird sunset glow. There is an opulence of rich fragrance blown across the land. June was debonair and lush; her splendid growth of greenery had its roots in the mold of decay brought over from the dead year. Oxidation begins but feebly in Autumn and progresses slowly throughout Winter. But when the Sun comes sailing back from his far Southern voyage he urges the power of chemistry to its greatest activity; then it is that decay takes on its final stage, making muck and must and mold of last year's cast-off substances.

What is Autumn doing to yonder stately tree? Killing it? No; but clothing it for the breezy, sleety, snowy season through which it will flourish more amply than at any other time of all the year. Spring is a spurt of change, Summer is a splendor of outward expression; but Autumn is the withdrawal into the sweet sanctuary of rest and inward comfort, while Winter takes to itself all the riches of Nature and extracts from them the essences that are to thicken, condense and slowly reform life, making it ready for another grand outburst of color and fragrance when April shall again meet May on the morning hills. Indeed, the Fall is a period of glory and gladness. We can stand tiptoe and look from its midst over into the crisp, keen, frozen area of Winter, and catch a breath from that white purity of snow and ice out of which we are to draw in courage, strength, and sincerity. Welcome, then, the first sweet shiver of change and the first dashes of red and gold on the hills. This is not a time of sadness and decay and death—this pensive season of dropping nuts and fluttering leaves—it is the rich fruition of nature that has caused this change, and deep in our hearts we must feel how Infinite wisdom has strung the four strings of the universal harp, Spring, Summer, Autumn, Winter, and sounded the full chord of a joyous year.

Hatfield, Pa.

Playroom and Nursery.

The Sunday School Teacher's Dream.

"Mamma," said Ethel, "did God make the flies."

"Why ask such a question, dear?"

"Why, because if He did they must have been good for it says, God called everything good that He had made.

"What makes you think of these things now, Ethel."

"Why, Miss Dora, my Sunday-school teacher told us a dream she once had. She dreamed she saw large angels, as big as houses, pulling off the heads and arms and legs of the people around her and giving others poison, so that they died in the holes and corners in the world. It made her think of the way we treat the flies. She then told us if we had no flies in the house, we would have more sick people. Do you believe it mamma?"

Ethel's mother thought a moment. "I'm afraid we don't understand the flies now as we once will, but I do believe they are good for something or God would not have made them. It may be they eat up the sickness germs in our houses and even on our food that would hurt us."

"Miss Dora told us another story about the flies," interrupted Ethel. "An old man was once trying to read and a fly was always bothering him. Then he couldn't stand it any longer. He caught the fly at last, but he did not kill it. He took it to the window a d let it fly away, and he said, 'Go, little fly; this world is big enough for me and thee.'"

Ethel and her mother both laughed, but her mother half cried too, and all she could say to Ethel was a prayer—"God help us to understand His creatures better and make better use of them."

John Berridge.

This most devoted servant of God had placed on his tombstone the following words:—

"I was born in Shi. February, 1716
Re-mained ignorant of my fallen state till
1750
Lived (proudly on faith and works for
salvation till 17-4
* * * * *
Fled to Jesus alone for refuge, 17-6.
Fell asleep in Christ January 22 1793."

Like thousands in our day he made one great mistake. For twenty-six years he labored and prayed, preached and strove, vainly hoping that in this way he could avert the wrath of God against his sins. Multitudes are fondly dreaming of getting to Heaven at last in the same way, by faith and works. "Believe on Christ," they say, "and do the best you can;" and thousands of pulpits are occupied by men who preach this very thing, while the Word of God says, "But to him that worketh *not*, but believeth on Him that justifieth the *ungodly*, his faith is counted for righteousness" (Rom. 4: 5).

And, dear reader, for *twenty-six* years Mr. Berridge tried this way, and at the end of that time found himself far from the Kingdom of God. Lost and helpless, he looked to JESUS *alone* for salvation, and found what works and prayers could never give a guilty sinner—peace with God. "Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1).

And Reader, if you this moment cease from your own works and rest on the Saviour, our Lord Jesus Christ, and His *finished* work, you too will have peace; you will be immediately justified; and knowing this, you can labor with a right motive: and, like good John Berridge, you will love your Master and His work, because He first loved you. C. K.

If you want to know what brotherly love is, read the beautiful story of Judah praying for his brother Benjamin in Genesis 44. So our Saviour is praying for His people. So I may pray for my brethren.

Marriages.

LANDIS—EVANS.—On October 16, 1901, at Souderton, by Allen M. Fretz, Jacob F. Landis, of Souderton, and Clara Adele Evans, of South Hatfield.

GODSHALL—GODSHALL.—On October 19, 1901, at Souderton, Pa., by Allen M. Fretz, Samuel S. Godshall, of Morwood, and Mary G. Godshall, of Franconia.

LONGAKER—RAWN.—On October 24, 1901, at the home of the bride, at Ironbridge, Pa., by W. S. Gottshall, assisted by W. O. Fegley, Samuel H. Longaker, of Schwenksville, and Mrs. Annie E. Rawn, of Ironbridge, Pa.

Deaths.

OTT.—On September 29, 1901, at the Mennonite Home, Frederick, Pa., Veronika Ott, mother of Rev. Solomon Ott, at the advanced age of 92 yrs., 7 mos. and 24 days. Services at the Home by W. S. Gottshall and at the cemetery of the Reformed church near Spinnertown Bucks county, Pa., by Thos. H. Leinbach.

HEIMER.—On October 15, 1901, at Delphi, Pa., of paralysis, Eliza, wife of John Heimer, aged 73 years, 7 months and 28 days. Funeral services at the house by J. B. Mensch and at the Schwenksville Mennonite church by W. S. Gottshall.

PANNEPACKER.—On October 20, 1001, in Zieglersville, Pa., of nerve fever and paralysis, Elizabeth, wife of Moses Pannepacker, aged 62 years and 13 days. Interment in Schwenksville Mennonite cemetery. Funeral services were conducted by A. M. Fretz and W. S. Gottshall.

Contributions.

For Heathen Missions.

General Fund.—From Newton, Kan. Mission festival collection, $109.00; John Roht, Whitewater, Kan. $5.00; Mrs. Zuercher, Whitewater, Kan., $3.00; Mrs. Wheuterich, Whitewater, Kan., $2.00; Salem cong., Dalton, O., $9.00; West Zion cong., Moundridge, Kan., $11.52; Alexanderwohl cong. Kan., $43.00; Cong. at Bluffton and Pandora, O., $130.41; First church, Phila, Pa., $14.00; Ebenezer S. S., Bluffton, O., $25.00; West Swamp cong., Pa., $34.58; S. S. $1.81; East Swamp cong., $8.40; Flatland cong., $12.43; Sancon cong., $5.90; Quakertown Y. P. Association $10.00; Medford cong., Okla., $16.82; Joseph C. Graber, Pretty Prairie, Kan., $10.00; cong. at Meadows, Ill., $10.00; Hereford cong., Pa., $20.00; Upper Milford cong., $10.00; S. S. Rosefeld, S. Dak., $10.25.

India Mission Fund. — From Springfield S. S., Weatherford, Okla., $31.00; Springfield cong., Pa., $17.00; Jos. C. Graber, Pretty Prairie, Kan., $10.00.

Church Building Fund for Hammon, Okla.—From Samuel C. Steiner, Pandora, O., $5 00; Bernhard Harder, Brainerd Kan., $5 00.

India Orphans.—From Hereford cong, Bally, Pa., $19.10; Upper Milford cong., Zionsville, Pa., $30.21.
Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For Mennonite Orphange, Halstead, Kan

From S. S. Haury, Newton, Kan., $5.00; D. K. Unzicker, Wright, Ia., $5.00; D. T. Eyman, Moundridge, Kan., $5.00; Daniel Haury, Halstead, $5.00; J. C. Schmidt, Halstead, $5.00; J. W. Ruth, Halstead, $5.00; Daniel Laugenwalter, Halstead, $5.00; Jacob Richert, Goessel, Kan., $5.00; David Schmidt, Halstead, $5 00; Leisy Orphan Fund, $100.00; J. W. Krehbiel, Moundridge, Kan., $5.00; Daniel Ruth, Moundridge, $5.00; Mrs. C. Krehbiel, Donnellson, Ia., $5.00; Zion cong., Elbing, Kan., $7.30; J. H. Krehbiel, Moundridge, Kan., $5.00.
Gratefully acknowledged,
Moundridge, Kan. H. DALKE, Treas.

For General Conference Home Mission

From West Zion cong., Moundridge, Kan., $12.10; Molotschna cong., S Dak., $10.46; Springfield cong., Pa., $5.00; Brudertha cong., Kan., $22.20; Springfield S. S., Okla., $5.00; Deer Creek cong., Okla., $6.25; Upper Milford cong., Pa., $5 00; Hereford cong., Pa., $10.00. Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL, Treas.

Paid their Subscription.

Barbara Hollenbach	Nov. '01
Jacob Eberhard	Dec. '02
Jacob Krehbiel	Sept. '02
Abraham L. Bechtel	Apr. '01
Irwi H Bechtel	Sept '02
S. H Heim-r	Sept. '02
Morris E. Nyce	Oct. '02
M. M Kremer	Mar. '02
Lizzie Heimer	Dec. '02
H. F Stauffer	July '02
Mrs Howard Sietler	Oct. '02
Harry Kummer	Feb. '02
B. P. Unruh	Jan. '05
Abraham Unruh	Jan. '03
Uriah Binkley	Sept. '01
Mrs. Cath. Wittmer	Nov. '02
Alice Richard	May '02
J. S. Clymer	Jan. '02
W. S Tayl r	Dec. '01
H. B. Schaneb	Dec. '01
Isaiah Clymer	Sept. '02
A. B. Bertolet	Aug '01
Sarah Overholt	June '02
Harvey Shaddinger	Sept. '02
NEW SUBSCRIBERS.	
Kate Bergey	Nov. '02
Mrs Charles Wren	Nov. '02
Peter Krahill	

The Year Book for 1902.

The Mennonite Year Book and Almanac for 1902 is in course of preparation and will soon be ready to ship. We desire to have agents in every Mennonite community. A good discount to those ordering in quantities. A splendid opportunity for live agents to earn a nice sum. The Year Book, as all previous issues have been, will again be an important handbook for families and individuals, as also to those interested in Sunday school and Christian Endeavor and Young People's Societies. Send your orders and all inquiries to

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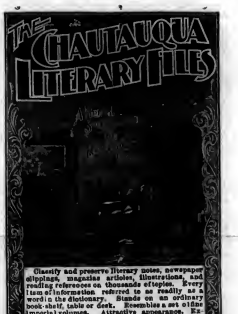

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

No. 3. Vol. XVII. Quakertown, Pa., December, 1901. Whole No. 195.

Items of News and Comment.

On Sunday, November 17, the new church of the Bergthal congregation in Oklahoma was dedicated.

Many excellent spiritual books, booklets and tracts have in the past come from the press of Henderson & Company, 8 and 10 Lombard street, Toronto, Canada. Theis holiday catalogue appeared lately, which they will send to any one on request.

The latest inmate of our Home at Frederick, Pa., is David Scheetz, of Boyertown. He is in his ninetieth year. Rev. J. E. Freeman, pastor of the Reformed church, Boyertown, conducted the aged brother thither Nov. 27, and before leaving held a short service.

At a meeting of the State Christian Endeavor Executive Committee held in Harrisburg, Pa., November 5, Rev. W. N. Yates, of Philadelphia, was elected President of the Penna. C. E. Union, to succeed Rev. Marion J. Kline, of Baltimore, resigned. It was decided to hold the next Convention in Pittsburg in July, 1902.

Among the Mission contributions acknowledged this month is one from two boys of Newton, Kansas, Henry and Arthur Bartel, who raised some chickens for the purpose of thus helping in the Lord's work. The money now contributed is the net result of their undertaking. This is an excellent way to cultivate the missionary spirit.

The sixth quarterly conference of Mission Workers in Oklahoma was held on October 2, 1901. Reports from the different stations were read and a few topics discussed. A course of missionary studies was outlined and adopted for future meetings, and it was also decided to make the reading of letters from their fellow-workers in India and Arizona a feature of future programs.

It is very much to be regretted that the storm devastated the old church edifice at Ashland, Ohio, the walls of which often resounded with the impassioned exhortations of pastor C. J. van der Smissen, who spent the last years of his life there. The old building must have been eloquent of memories and was doubtless cherished as a relic. But it is well to remember as a source of consolation that the true temple indwelt by the Holy Spirit is the assembly of believers, and that this temple cannot be destoyed.

The Business Manager of the MENNONITE has received three letters, each containing 50 cents for subscription to THE MENNONITE, but in each case the name of the sender is wanting. One was mailed at Bluffton, Ohio, on August 15th, another at Medina, Ohio, on August 16th, and the third at Berne, Indiana, on November 2d. No credit can therefore be given the MENNONITE for these subscriptions, and the senders are earnestly requested to notify at once the Business Manager, Rev. W. S. Gottshall, Schwenksville, Pa.

Probably the oldest Mennonite missionary living is Bro. Pieter Janz, on the island of Java, in the East Indies, who in November closed a half century of missionary labors on that island. In November 1851 he landed at Batavia. On April 16, 1854, he baptized the first five converts. After thirty years of service under the auspices of the Mennonite Mission Society of Holland, he retired and his son P. A. Jans took his place under the society's direction, but the father did not stop working. Among other work done during these last 20 years is the translation of the Bible into the Javanese language. Since 1892 he lives in Pati where he preaches regularly on Sundays.

Important Announcement.

The next number of the MENNONITE will be the first of the weekly series. It will be issued during the first week of the new year from the General Conference publishing house at Berne, Indiana. On December 16th the books will be turned over to the new management and thereafter all business communications and remittances for subscription are to be addressed to J. F. Lehman, Berne, Indiana. The subscription price for the weekly has been fixed at $1.00 per year. All communications intended for the columns of the paper are hereafter to be addressed to Rev. H. G. Allebach, Editor, Berne, Indiana.

The Weekly Mennonite.

It is not too early to predict certain features of the first number of the weekly MENNONITE. The brother in whose fertile brain the paper had its first conception and whose practical business energy gave it form and existence, and also his immediate associate and collaborator will each greet the reader with pleasant, benign face somewhere in the columns. At least two articles will accompany the cuts, telling the story of the paper's genesis and its immature childhood. The weekly MENNONITE will appear with cut edges, somewhat reduced in size, but more sprightly in looks, set in larger type, more readable and fitter than ever to be the elbow companion of every diligent reader. The present associate editor, to whose lot it has fallen to determine its editorial fortunes for the coming year especially requests the prayers of all its well-wishers.

Cards from India.

CHAMPA, C. P., INDIA, Oct. 20, 1901.

Dear Mennonite,

Bless the Lord, O my soul, and forget not all His benefits. These are the words that ring within me. By the help of the Lord we have now a piece of land on which we can live. Please publish our address as given below in full.

Yours in the Lord, P. A. PENNER,
Bilaspur Dist. Champa, C. P. India.

BILASPUR, INDIA, Nov. 4, 1901.

Dear Bro. Shelly:—

Have leased 9 acres of land for the period of thirty years. The rent is $7.50 a year. My address now is: JOHN F. KREKER,
Janjgir, C. P., India.

The Middle District Conference.

The Conference convened this year in the Zion Church, Lee county, Iowa, October 21, Rev. I. C. Mehl, of Goshen, Indiana, presiding. Sixteen congregations were represented. According to the Evangelization Committee's report, the conditions at Canton of a year ago have not improved. A new congregation has been organized the past year at Woodburn, Indiana. Excellent work was done during the year at Stevensville, Ontario, by Bro. E. F. Grubb, of Goshen, Indiana. $134.53 were devoted to home mission purposes. The attendance at the Central Mennonite College, Bluffton, Ohio, numbered 95. President N. C. Hirschy and Prof. D. F. Jantzen will constitute the teaching force for the coming year. Some live questions were discussed, among them these: Open or Close Communion in our Congregations—which? What can our Church do for the Preservation of the Sacredness of the Sabbath, and against its Prevalent Desecration?

Next Year's Conference will be held at Summerfield, Illinois. Rev. J. W. Kliewer was elected president, H. J. Krehbiel, secretary, and P. C. Suter, treasurer.

Ladies' Mission Sewing Society.

The following is a report of the Ladies' Mission Sewing Society meeting held at Donnellson, Iowa, October 22, 1901.

The service was opened with a song by the congregation, followed by reading of Phil. 4: 10-20, and prayer by the president, Sara C. Sprunger.

An address of welcome by Hannah Schowalter from Donnellson, Iowa, was followed by a song of Welcome from that place, "Unity gives Strength."

An essay was read by Susan Hilty from Bluffton, Ohio, after which a quartet from the Pulaski society sang the song, "Find Something to do."

An essay on the subject of "The Necessity and Growth of Missions" from the Trenton, Ohio, society, was read by Margaret Rich, and a letter from Hammon, Okla., written by Missionary H. J. Kliewer, was read by Barbara Hirschler.

After a double quartet from the society at Noble, Iowa, a number of Bible verses were given by the members of the society at Donnellson.

An essay entitled, "Power from on High, the Power of Victory in the cause of Missions," sent by the society of Summerfield, Illinois, was read by Mrs. B. B. Meyer. Greetings, accompanied by a verse from Scripture from the following societies, were now read by the secretary: Bethel, Mo.; Goshen, Ind.; Dalton, Ohio; and Wadsworth, Ohio. While holding a collection, which amounted to $22.63, the congregation sang No. 146 in the Church Hymnal, after which some encouraging and very appropriate remarks were made by Chr. Schowalter, S. F. Sprunger and H. J. Krehbiel.

After a quartet, J. W. Kliewer spoke the closing prayer and pronounced the benediction.

THE BUSINESS MEETING

was held in the afternoon, October 21st, in the tent near the church, and following are the proceedings thereof:

The English secretary not being present, the president appointed Margaret Rich to act in this capacity.

Calling the roll of the different societies of the district revealed the fact that more than half of them were personally represented.

The result of the election gave the following officers for the ensuing year: President, Augusta Hirschy, Bluffton, Ohio; vice president, Hillegonda van der Smissen, Summerfield, Ill.; Ger. secretary, Hannah Schowalter, Donnellsan, Iowa; Eng. secretary, Margaret Rich, Noble, Ia.; treasurer, Anna Gerber, Dalton, Ohio; Program committee, Lizzie Weber, Summerfield, Ill.; Judith Lichty, Berne, Ind., and Mrs. W. W. Miller, Pulaski, Iowa.

The following resolutions were adopted by the meeting:

Resolved, that the essays and letter read at the general meeting shall be published in our church papers.

2. Resolved, that the money of the collection shall be handed over to the Mission Board to be given for building the church at Hammon, Oklahoma.

3. Resolved, that by rising we express our gratitude towards the brethren and sisters of Donnellson for their kindness and hospitality shown us.

MARGARET RICH, Secretary.

Living Issues.

The Middle District Convention.

The following is a report of the Convention of the Sunday Schools and Young People's Societies of the Middle District Mennonite Conference held at the Zion Church, Donnellson, Iowa, October 23 and 24, 1901.

The Convention held in connection with the Middle District Conference can be called a success in every respect. The blessings of our Lord and Master were innumerable. The meetings were held in a large tent with seats for all that assembled at the different meetings. The singing in which the Sunday Schools, of Donnellson, Pulaska, Noble, Berne and Bluffton participated was lively from beginning to end. The discussions of the different topics were full of interest and sound information from experienced teachers and Sunday School workers.

On the morning of October 23, the president P. P. Hilty, of Bluffton, Ohio, opened the convention by scripture reading and prayer. The song service was conducted by P. C. Sutter, of Pandora, Ohio. The following programme was then carried out with frequently interspersed songs.

The first topic was discussed by F. H. Krebill. "How can a teacher awaken an interest in his scholars for the preparation of the Sunday School lessons? To awaken an interest the teacher must necessarily be interested himself. This interest must be shown not so much by words as by the actions; by punctual attendance, thoroughly prepared lessons on the part of himself, by questions given to be studied during the week, etc.

The "Round Table" on visitation work was discussed by very many workes both experienced and inexperienced. It was said that teachers should call upon the scholars frequently and become so well acquainted with each other that an invitation on the scholar's part would no more be needed.

The value of this work should not be estimated by the *number* of Sunday School scholars secured in this manner, but rather by the souls brought into the kingdom of God. The teacher should try to win not only the children, but also the older people by telling them that a bible class would be taught for their special benefit.

In securing more regular attendance the teacher should make the pupil feel that his absence is always noticed by calling or speaking to him whenever an opportunity offers itself. If the scholar can be made to feel that he is loved by the teacher, by words and more so by actions, such as providing for his bodily needs if this is necessary, he will seldom fail to come to Sunday School.

To secure the scholars' co-operation the teacher should ask them to assist him in visiting their friends. The sense of responsibility thus created will help them to care for each other. By calling at the different homes the teacher can see many things that can be used as practical illustrations, making the class work more lively and attractive for the newcomers.

The teacher should try above all to win the scholars for Christ; but in order to do this he must himself be a devout christian with a heart wholly consecrated to the Lord's service. The hearts of the sick and suffering are always more receptive of the word of God; so the teacher should never neglect to call on them and with a heart full of God's love and consecrated lips he should prayerfully try to win them for Christ. The pesonal heart to heat talks are always surest to win for Christ.

To promote the spiritual life of the scholars it is not always best to speak of spiritual things altogether; but often by telling of his own experiences the teacher will make the spiritual life seem real and by *living* the principles of truth make them all the more impressive.

This closed the morning session with the exception of a song by the Pulaski Sunday School. The benediction was pronounced by Rev. H. J. Krehbiel, of Trenton, Ohio.

The afternoon session was opened by devotions, conducted by Ed. H. Schowalter, Donnellson, Iowa.

The first on the programme was a discourse on the Sunday School lesson of October 27, by Rev. S. F. Sprunger, Berne, Iniana. The second topic, "How can the superintendent be an inspiration to his teachers and scholars?", was opened by W. W. Miller, of Pulaska, Iowa. It was said that enthusiasm is not to be loud, but there is always more power in silence than in noise. The superintendent must be filled with the Spirit, be enthusiastic or spiritual himself if he wishes to make his teachers thus. The power of an ideal superintendent is in being filled with heavenly magnetism. He should be an example of an active worker for his teacher.

As some of the most predominant errors in teaching, Mr. D. Risser, of West Point, Iowa, mentioned such as not making plain the meaning of difficult words to small scholars. Making the explanation childish instead of childlike. Many teachers speak too much themselves instead of asking questions and thereby making the scholars speak. By others it was also said, that too often the teacher is not full of the lesson himself. The children are often not taught to think for themselves.

The fourth topic, "How can Temperance teaching be made more effectual in the Sunday School," was introduced by Rev. J. W. Klicwer, Wadsworth, Ohio. Is teaching effectual, if it prevents drunkenness or only when it results in total abstinence? We must know which of these two results we are aiming at. If the lessons shall be made effectual the teacher must first of all practice what he preaches. A teacher who visits the saloon has no right to stand before his class and attempt to teach a temperance lesson. Teachers should not tire of repetition; because four lessons per year are not too much. The lessons should be taught differently to scholars of different ages. To children it should be made inspressive by anecdotes and examples, by drawing their attention to the evil results of intemperance that can be readily seen about them. The teacher should always have reverence for the children's parents. Instead of speaking of the loathsomeness he should speak of the pitiableness of the drunkard's state. We should avoid bringing arguments from the Bible that are not there. Total abstinance is necessary for fear of becoming a stumbling block to others. Jesus did not teach much about temperance or total abstinence because the world was not ready for it. The use of liquor does no one any good but harm and injury to thousands. We should draw the attention of the scholars to the fact that intemperance is a great hindrance to the success of our mission.

Interesting questions were now handed in for discussion. The afternoon session was closed by a song by the Berne Sunday School and benediction.

The evening session was opened by devotions conducted by Wm. Rich, Noble, Iowa.

Among some of the greatest dangers that threaten our young people only a few can be mentioned here, such as a disregard of the Fifth Commandment and the Word of God as a desecration of the Sabbatn, bad company and bad literature, the drinking habit, etc.

Our latent powers in the Young People's meetings may be developed by earnest prayer, receiving strength from Christ the source of all strength, by solving difficult problems, by speaking in public, by singing and speaking God's word.

The blessings of the developed powers were brought to our minds by an essay by P. H. Dieffenbach, Pulaski, Iowa.

The songs used by our Young People's societies should be appropriate to lead our youth to Christ. The singing should be conducted by the most capable one of the members.

Mr. Thomas Stuckey, of Wayland, Iowa, told us how we could get all or nearly all to take part in singing.

This closed the evening programme.

The morning session of October 24th was opened by devotions. The first topic about the ideal Sunday School teacher was introduced by Miss Sarah Sprunger, Berne, Indiana. She pointed mainly to Christ the only ideal teacher, a lover of children and a perfect pattern for all.

As a means of training our successors, a normal class in the Sunday School was advised and our Conference school at Bluffton was recommended.

Among the difficulties of a primary teacher, many were mentioned, a few of which are laying a good foundation for the child to build upon, German not being a language that can be understood by all, no separate class rooms, explaining the meaning of words, etc.

The character of primary songs should be fitting for the children. For special training a private room with an organ is necessary.

The Sunday School scholar should be taught to have a sense of responsibility toward the church.

This closed a program that was spiritual and interesting from beginning to end.

The following officers were then elected:—President, E. A. Bentzinger, Dover, Iowa; Vice President, J. H. Tschantz, Dalton, Ohio; German Secretary, Matilda Basinger, Pandora, Ohio; English Secretary, Miss Ida Zepp, Wadsworth, Ohio; Treasurer, E. A. Luginbill, Berne, Indiana; Program Committee, D. J. Basinger, Pandora, Ohio, Chris. Schwarzendruber, Pulaski, Iowa, Rev. J. C. Mehl, Goshen, Indiana.

The following resolutions were adopted:—
Be it resolved—

1. That we greatly exhort our Sunday School teachers to visit their scholars in their homes, expecially those that could not be present on the previous Sunday on account of illness or other causes.

2. We believe that a Sunday School teacher who frequents the saloon is not the proper person to teach a Sunday School class, and we exhort our Sunday Schools to request such persons, who after repeated admonitions still continue this habit, to give up their classes.

3. We exhort our young people to attend the Conference school at Bluffton, Ohio, as a means of preparation for Sunday School work.

4. We are aware that in our days the young people are exposed to many dangers, such as drunkenness, Sabbath desecration, evil companionship, bad literature and secret organizations, and we exhort our Young People's Societies to do with prayerful zeal, all in their power to protect our youth from these dangers, and to win and keep them for the Young People's Societies, Sunday School, and the kingdom of God.

5. By rising to our feet we wish to render thanks to our brothers and sisters of the Donnellson church for their kindness and hospitality.

6. That we express our thanks to God by singing as we stand the first and third stanzas of song No. 25, Perle.

E. A. BENTZINGER,
Dover, Lee Co., Ia. English Secretary, pro. tem.

Signs of the Times.

There are two great masterly causes for the present defection in the spiritual life of the Church and the decrease of conversione:

1. The destructive criticism which impairs and undermines faith, " the mother grace," in clergy and laity.

2. Our splendid, intellectual, materialistic, and secular civilization bewitches the people with a craze of money-making, worldly pleasure, and monumental egotism. Christ is crucified between two thieves, business and pleasure. God shows us the remedy: believe God and come out from the world.

From these two roots crop out some seven offshoots, or manifestations:

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.

2. The frenzy of pleasure in worldly amusements and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the spiritual life of our city churches than the saloons.

"The amusement heresy and cooking stove apostasy" in the churches, opening a wide door for fellowship with the world in merchandising, feasting, and fun. The less piety a church has the more oysters, ice cream, and fun it takes to run it, and the faster it runs from God.

4. The general and unprecedented prevalence of novel reading among church members and Sunday-school children, and the rehashing of them even in the pulpit.

5. The multiplication of special days which simply create and nourish the love of noveltics outside of the Gospel and which belong to a corrupted or a chromo Christianity.

6. The craze of organization in the church, added to outside lodges, which cumbers and confuses the church with the clatter of unblest machinery, promotes worldly formality and the clannishness of classes rather than the catholicity of Christianity

7. Last, but not least, the secular, sensational, and cowardly preaching of the day, which changes the emphasis from eternity to time.

The near future will witness a separation. Christ will soon call his people out.—*E. P. Marvin in Gospel Message.*

The Church No Business Corporation.

It is an unmistakable sign of a pastor's spirituality when he discourages the rampant fashion of turning God's house into a center of worldly attraction. A few days ago, the daily papers brought to our notice the resolution of a Reformed Episcopal Church vestry in Port Richmond, discountenancing all "buying and selling in the house of God," and providing for the raising of funds by "pledges or direct subscriptions." In connection therewith, the pastor preached a rousing sermon on the text describing Christ's scourging the traffickers and money-changers out of the temple. Here are some of his sledge-hammer statements:

Are fairs and bazaars and sacred restaurants and holy grab-bags any less a profanation of God's House than the cattlemen who were whipped out of the Temple? Was the church of Jesus Christ planted on the earth as a business corporation for making money? Was that the end for which Christ died when out on dark Golgotha the bell of eternity pealed upon the world?

"The pulpit of to-day has ceased to lean upon the true strength of Israel, and its church is false to the high mission to which her Lord has called her. Instead of supporting God's house by direct giving, we have substituted the system of barter and exchange, and made the holy temple an avenue of a department store. We have put the church in the attitude of a beggar to the outside public, appealing to profane dealers for hams and oysters to save us from extinction. Dr. Strong has well said that Christ has planted the church to save the world, but we are pleading with the world to save the church."

Doctrinal.

Thoughts on the Inspiration of the Bible.

BY J. S. MOYER.

There is a God. There must be a God, though we can not comprehend Him. If we could, He would not be the true God. The creation can not be denied; there must be a Creator. And the harmony and union of the whole creation shows that there can be only one Creator, only one Mind, that planned the whole creation, and this Creator must be God, the only true God revealed in our Bible. If there is no God, no Creator of all things, the whole universe and all that is therein would be an unsolvable mystery. No true light, no certainty, could be found - everything would be in darkness. This Creator must be almighty, the fountain of all life, who is able not only to create, but also to give life to the lifeless. He must not only be almighty, but also all-wise, omnipotent, righteous, holy and full of love. All nature and its laws testify to it.

Now, as He is the Creator of all things, He must be the Creator of man, the most intelligent being on earth. As we cannot deny our own existence and know that we are not made according to our own plan, therefore we must have been created by God according to His plan. But since God is a holy God, a God of love, He could not create an unholy and sinful being, which man is at present in his natural condition. Man must have been created in righteousness and holiness, to the glory of his Creator. In this holy condition man walked in the light of God, as God Himself is in the light. But in our present sinful condition, if we walk according to our natural desire, we walk in darkness and under the shadow of death. We are therefore fallen beings and unable to bring ourselves back into the light.

God, being a God of holiness and love, could not leave man, the crown of His creation, in darkness forever. He therefore sent light into the world to enlighten the hearts of men through His Son Jesus Christ and the revelation of His Word. The Bible gives us light on all subjects from the time of creation to the end of the world, when there will be a new heaven and a new earth wherein dwelleth righteousness. Wherever the Bible is known, believed, and obeyed, darkness disappears and light appears, and righteousnsess and holiness in heart and life are restored. This Bible cannot be anything less than the Word of God, the truth. Then truth is light and falsehood is darkness. The Bible cannot be the production of fallen mankind, living in sin and darkness. The morality and holiness taught in the Bible is far above the line of thinking of unenlightened mankind. The whole Bible is Godlike, not manlike. There is no other book found in the world that comes up to the standard of the Bible in holiness and purity, and all the light that is found in other books written by men is the reflection of the light that is revealed in the Bible. Though the books of the Bible are written by men, they do not contain men's thoughts, coming out of their own hearts, but these men wrote as they were taught and led by the Holy Spirit. It is therefore ~~not man's~~, but God's Word.

If God wants us to walk in the light as He is in the light, we must receive that light from God by revelation. We need just such a revelation as the Bible to be the guide ot our faith and life, and if the Bible is not God's revelation, His Word to man, where is it to be found? Whereby may we be guided in our faith and life? If the Bible is not the truth, where is truth to be found? Yes; the Bible is the truth, it must be the truth, the only truth by which we can get a true knowledge of God the Father, and of His Son, Jesus Christ, our Saviour, and of man, his original and his fallen state, and the way of salvation and life everlasting.

Mennonite Articles of Faith.

[Continued.]

XXVII. Of Brotherly Care and Church Discipline.

We believe that in a Christian Church every brother and every sister must share, according to ability and gifts bestowed, in a mutual care among the members, inciting one another to love and good works (Heb. 10: 24). True love to one's neighbor requires this (Lev. 19: 17, 18), and it is commanded by Christ the Lord (Matt. 18: 15–20), and also enjoined by His apostles after Him (1 Thess. 5: 14, 15; Jas. 5: 16–20). More especially should this be observed by those who are set as overseers (Acts 20: 28; Tit. 1: 7–11), whose work it is by virtue of their office to shepherd the flock (1 Pet. 5: 1–4) and watch over the spiritual welfare of the Church (Heb. 13: 17; Ezek. 3: 17; 33: 2–9.

The cases that call for the notice, reproof, and discipline of the Church are not those shortcomings and mistakes which to a greater or less degree are common to all believers (Jas. 3: 2; 1 John 1: 8; Ps. 130: 2; 143: 2), but such far-reaching errors in teaching (Gal. 1: 8; 1 Tim. 6: 3–5; Tit. 3: 10) or conduct (2 Thess. 3: 6; Phil. 3: 18–19) that those who commit the error are in apparent danger of losing their souls' inheritance (1 Cor. 6: 5–10) or become a cause of offense and stumbling to the church (Gal. 5: 10; Rev. 2: 20; 1 Cor. 5: 6–7; Matt. 18: 7) leading souls astray (Matt. 24: 10–12; 2 Tim. 3: 13; Jude 3–4) and causing the name of God and the Church of Christ to be evil spoken of (2 Pet. 2: 2; Rom. 2: 24; 1 Tim. 6: 1; Tit. 2: 3–5).

In dealing with offenders we distinguish the following four stages to be observed: First, when with a reasonable degree of certainty it becomes known that a brother or sister is guilty of this or that dangerous practice or clearly interdicted sin (1 Cor. 5: 11–13; 2 Pet. 2: 20; Gal. 5: 19–21), but the matter is not as yet generally known, the person is to be called to account in private, examined with all possible discretion, and warned in tender love (Gal. 6: 1–3; Jas. 3: 13–18), so that if possible such a one may be brought back into the right way (Jas. 5: 19, 20) before the evil seed spread further (Gal. 5: 9; Heb. 12: 15).

If, in the second place, some one is guilty of manifest works of the flesh (Gal. 5: 19–21; Eph. 5: 3) and such fact is surely known, though the sin be committed under circumstances which seem in a degree to palliate the offense, as for instance being taken unawares or having acted hastily, such a one is to be solemnly called to account, the evil of his sin and its consequences set before him with the admonition to humble himself before God (Acts 8: 22; Jas. 4: 7–10; Ps. 51) and man (Matt. 5: 23–26; Luke 17: 1–4), according as the transgression may have been, and all possible means applied to bring about true repentance (Rev. 3: 2–3; Isa. 55: 6, 7); and if necessary he should be counselled not to come to the Lord's table for a time, until by clear proof of an amended life the offence that was given may be removed, or in the judgment of his fellow members (2 Cor. 2: 6–8) it be blotted out.

The third stage is reached in the case of one who, regardless of the first and second reproof given in private, continues and grows hardened in his sin (Eph. 4: 17–19; Acts 19: 9; Heb. 3: 13). He is to be made known to the congregation in order that the whole congregation may decide what is to be done with such a member and take such action that being reproved in the presence and by the judgment of all he may be ashamed and be brought to repentance (2 Thess. 3: 14, 15). This properly must be accompanied with earnest prayer that, if possible, the result may be reformation and forgiveness (Jas. 5: 15; 1 John 5: 16, 17).

If, however, all this is fruitless and the reproved one continues and hardens himself in his evil way, he must finally, by the decision of the whole congregation, be excluded from membership and denied all spiritual church-fellowship (Eph. 5: 11) till he is truly converted and gives evident proof thereof. However, all must be done with due regard to position and circumstances (1 Tim. 5: 1, 19–21), yet without respect of person.

This ecclesiastical care and discipline we consider most necessary, not only because Jesus Christ and His apostles enjoined it and by neglecting the same we have to fear just condemnation (1 Cor. 11: 30, 31), but also because it works many a benefit, namely, keeping the church free from open blemish, saving it from harmful contempt, and preventiug the estrangement of weak souls or the leading astray of established hearts; yea, much more tending to deter these from evil and on the other hand to move the reproved ones to shame and repentance.

In order, however, that this manner of treatment may have its desired effect there must be far removed from us all lust for authority and all self-conceit of superior holiness, since in the use of these keys (Matt. 16: 19) there is a power to which we resort only out of obedience (consider with what holy reserve the apostles went to work: Acts 5: 1–13; 13: 8–11; 1 Cor. 5: 3–5; 1 Tim. 1: 20), and which must be applied in deep humility (2 Cor. 2: 1–4) because we dare not neglect it (1 Cor. 9: 16–22; Ezek. 3: 17–21) and in the fear of the Lord (Matt. 10: 14). There is in it therefore also no condemning or absolving power further than as it is in perfect accord with God's judgment and His holy testimony (Prov. 17: 15; 2 Tim. 2: 2, 15, 24–26; Tit. 1: 9; 2: 2, 7, 8).

For this reason the separation from the persons under discipline must not proceed out of a spirit of Pharisaic holiness (1 Cor. 4: 7), as though we said,—"Depart from me, for I am holier than thou," but out of a holy fear lest we manifest a fellowship with the unfruitful works of darkness (Eph. 5: 11; 1 Tim. 5: 22; Rev. 18: 4), in accordance with the apostolic injunction to have nothing in common with such; with which there must nevertheless be combined a Christ-like compassion (Rom. 9: 1–3) and continued admonition until one is compelled reluctantly to leave such a person to himself. Between husband and wife this separation cannot in all cases take place unless it be for adultery or fornication (Matt. 5: 32; 19: 9; 1 Cor. 7: 3–5, 10, 16, 39).

In conclusion, we believe in reference to this subject that as soon as the erring one gives conclusive evidence of sincere sorrow and amendment (Luke 17: 3, 4; 2 Cor. 7: 7, 10) he must be met with added love, encouraged, and, after public and humble confession, received back into communion (Ps. 130: 4; Jer. 3: 1; Hos. 33: 11), with cordial love and joy (Luke 15: 1–10) and full forgiveness (2 Cor. 2: 10), even as God also in Christ Jesus has forgiven us (Eph. 4: 32; Col. 3: 13; Matt. 18).

[To be continued.]

A Good Confession.

Very few of our readers know perchance what the Friends or Quakers believe. Some have no doubt wondered whether their doctrines are strictly orthodax. The following from *The Friend*, their own church organ, will satisfy us of their correct attitude toward the gospel of our salvation:

The following passages from an epistle of loving counsel which some Friends in England, addressed

Continued on page 22.

The Mennonite.

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QUAKERTOWN, PA., DECEMBER 1901.

Editorial.

It has been our aim to impart special interest to the last monthly number of THE MENNONITE before its final departure from the East, which was its birthplace and has been its home for sixteen years. We have asked our co-workers to assist us in the endeavor, and they have promptly responded. Especially noteworthy are the news from our Mission stations. The work in India is now fairly begun, and Bro. Penner exultantly informs us that he has secured a station of his own. He sends cards to THE MENNONITE, the importance of which is not be judged by its brevity but by its substance.* Now that the hand has been put to the plow, let no one look back. India! India! has been the cry for years in individual congregations, and two years ago the General Conference officially initiated India Missions. By the next Conference session a year hence, we look for cheering reports of still greater advancement in the evangelization of India, the Macedonia of Carey, the pioneer of modern missions. May the example and the spirit of Carey be mighty in our self-denying dear brethren who now labor in that distant historic land! While they work, let us pray and give.

*) Since this was written Bro. Kreker has also obtained a station and his card appears with Bro. Penner's.

A few words by way of leave-taking. Ten years ago this month I entered upon the work as editor, which I had accepted with considerable hesitation knowing that with my regular pastoral duties it would not be an easy matter to find the necessary spare time and energy for this important work, carrying with it, as I realized that it did, no small measure of responsibility. In what measure I have been enabled to do justice to the one without allowing the other to suffer too much, or how great have been my shortcomings, is not for me to say. I leave it all to Him in whose strength alone we can be equal to any task and whose gracious forgiveness we may always plead for our shortcomings and mistakes. Now that by the development of circumstances I am permitted to lay down the work and pass on the responsibility to other shoulders, I do so with a certain feeling of relief. But there are other feelings, too, that steal over me as I am about to say the last word and vacate the editorial chair. Every such severing of relations grown so familiar by years of experience, has an element of sadness in it. And then there is a sense of regret at the thought of the failures in one's efforts to reach certain ideals in the work, and almost a longing to go back and try it over. Yet there is also the feeling of gratitude for the successes realized and the blessings received through the work. I wish to express my sincere appreciation of the faithfulness and efficiency of those with whom it has been my privilege to stand together as co-laborers in seeking to make our paper a helpful messenger to as many as possible. And I hasten to express the hope that though our relative positions will be somewhat changed we may all continue in our intrinsic relation to our paper laboring together for its success in the future as we have thus far. My interest in the paper shall not be any the less for the change of position to a place in the ranks. May the small number of faithful correspondents and contributors be added to and multiplied. And may the Lord give us grace, wisdom, and inspiration for such an interchange of thought through the columns of our paper as will prove mutually helpful in the spiritual upbuilding of our people and the spreading abroad of a wholesome influence. Let us not neglect our privilege of intercession at the throne of grace, remembering especially our editor with the increased amount of work and responsibility laid upon him, and those into whose hands the business part of our publication enterprise in the Master's cause is committed. And while we pray let us not forget to do what we can to help make the paper what we would like to have it be and to send it as a regular messenger into as many homes as possible.

—A. S. SHELLY.

There is an evident need of a chapel at Hammon, O. T., where Bro. H. J. Kliewer is working. The only place of meeting is the house in which the brother lives. The house not being large proves to be inadequate to hold all who come to hear the word preached. Our Mission Board has decided to build a house of worship as soon as approximately enough money has been contributed for this purpose. Liberal donations have been made, but yet not a sufficient amount has been contributed to warrant the Board to commence the building.

Correspondence.

SCHWENKSVILLE.—The Lord is progressing His work with us. The Fall communion services brought a large congregation together, and a large portion of the members communed. A class of young people are under instruction preparatory to their admission into church membership, which will take place about Christmas.

STEVENSVILLE, ONT.—At the Mennonite church at Stevensville on October 20th, Rev. E. F. Gruhb preached a very able sermon to a large attendance on "Who are the Mennonites." 1 Cor. 3: 11. A missionary collection for foreign work was taken which amounted to $3.24. On November 10th a series of sermons was started on "Messages to the Church," Rev. 2 and 3.

Revival meetings will commence on November 21st at the Black Creek chapel.

POTTSTOWN.—Through the efforts of the members and friends of the congregation and Sunday-school some necessary alterations were made inside the church, the pulpit platform and aisles were covered with beautiful new carpet, a new stand was placed in front of the pulpit, etc., so that all presents a cosy and inviting appearance. At the Fall communion services only three members were missing. We pray that the Holy Spirit may fill all the members with His hallowed presence and bless the efforts of his people at this place.

SOUDERTON, PA.—On Sunday, October 27th, we celebrated the Lord's Supper. The church was well filled on the occasion, and only a few of the members were detained from appearing at the Lord's table. No members have died since our Spring communion. On Saturday, the 26th, we had the usual preparatory and baptismal services. On the occasion ten members were added to the church—nine by baptism and one by right-hand of fellowship. Bro. W. S. Gottshall preached a very good sermon on the occasion from the words John 1: 41. The week following the communion the pastor accompanied by his son J. Rittenhouse Fretz, one of the new members, and Bro. John B. Clemens made a trip to the places of interest in western New York and Canada, visiting the chnrches there and breaking to them the bread of life. The pastor's son remains for an extended stay with friends in Canada. For the present the services at Perkasie are discontinued, the members there however are planning to have services again in the near future. In consequence of this discontinuance the pastor is having more frequent services at his other mission, Leidytown.

BERNE, IND.—Our minister's class in catechism now numbers 108.

Our Young People's society is preparing a Thanksgiving program for Sunday evening, November 24th, and the choir is practising at present the cantata, "Jesus of Nazareth," for Christmas.

There were only four from here who attended the Conference and Sunday-school Convention at Donnellson, Iowa, and those on their return reported a very pleasant and a blessed time.

On Wednesday evening, November 6th, at the meeting of our temperance union, the evangelist Alexander Cooper, from Greenville, Michigan, was with us and gave us a lecture on "The Evil of Intemperance" and especially held forth that evil as seen among the workingmen. Although the evangelist is 66 years old, he is youthful in his ways and full of life in the work. He gave us many of his experiences among the working class as his work has been often among them. We hope his earnest appeal to all young men was not in vain, and that good fruit may result from it.

DONNELLSON, IOWA.—In reviewing the blessed time we enjoyed during the sessions of the Middle District Conference, Sunday School Convention and Ladies' Mission Meeting, our hearts are filled with thanks to God for the beautiful weather and fine roads with which we were blessed. On Sunday, October 20th, the large tent 40x60 was filled to its limits. Rev. C. van der Smissen, of Summerfield, Illinois, and pastor Leutwein, of Franklin, Iowa, (Evangelical church), preached in the forenoon. In the afternoon short addresses were made by many to the children. The Conference sermon was delivered in the evening by Rev. J. C. Mehl, Goshen, Indiana, followed by Rev. J. W. Kliewer, Wadsworth, Ohio.

Monday and Tuesday the Conference business was transacted in the church. On Monday evening Rev. W. W. Miller, Pulaski, Iowa, and H. J. Krehbiel, Trenton, Ohio, preached to a large assembly in the tent. On Tuesday evening the Sewing Circle held its session. An interesting and instructive program was carried out. Wednesday and Thursday forenoon the Sunday School Convention program was carried out with great enthusiasm for the good work, all the possible time allotted being quickly taken up by the many earnest workers present. May God's blessing rest on all, that we may take up our work with renewed zeal and order. On Thursday afternoon a children's harvest festival was arranged. The children brought vegetables, fruit, grain, poultry, flowers, etc., which they donated for mission purposes. Five and ten minute addresses were made by some twelve different speakers, who will long be remembered by the children and all present. After this the products were sold at auction to the highest bidder. The proceeds of the sale amounted to the nice sum of $59.15. Nearly all of the visitors from a distance left us on Thursday evening, only a few prolonging their visit over Sunday. There were about 165 visitors and delegates here from a distance. To all those that are readers of the Mennonite I hereby send greeting and a "God be with us all till we meet again."

From correspondent, F. H. KREBILL.

Under the Evening Lamp.

Simplicity of Attire.

H. G. ALLEBACH, Boyertown, Pa.

Dear Brother:—In the October number of THE MENNONITE I find your request to answer certain questions on the subject of simplicity of attire. I will attempt a reply, knowing that if this interchange of ideas should have no other result than that we understand one another better, there would be much cause for gratification.

"What kind and style of dress may a Christian wear? Where should the line be drawn?" Although in the opinion of many it may not be an easy matter to answer these questions, yet if "to dress extravagantly is certainly not scriptural," as you admit, the question what it means to dress extravagantly will have to be settled, the line will have to be drawn.

To illustrate: There are countries in which the taking of interest is not regulated by law. Under certain circumstances Christian money-lenders take interest at a very high rate. Now the Christians of the first centuries were indeed conscientious in the matter of taking interest. Even the Roman Catholic Church as late as the eleventh century did not allow their adherents to take any interest whatever. There may be conditions under which a Christian church can not leave the matter of interest-taking entirely to each individual conscience. It may be necessary for a church to draw a line in this matter. If then, for example, some member of the church should be found to go somewhat higher than the "line," he would not necessarily be held to have committed a sin against God direct, but he would have sinned against the church and in so far also against God. We shall have occasion later to consider the question whether the church has a right to make rules in such matters.

A goddess originated by the arch-enemy through the prostitutes of the most wicked city on the globe—Paris—lives and reigns in nominal Christendom. It is her distinctive purpose to cultivate the vices of vanity, self-exaltation and pride. Her command is law in the so-called Christian countries. Would that nominal Christendom would serve the Lord Jesus Christ as it serves the goddess of fashion. Would that they would bring such sacrifices for the Lord Jesus as for the demon of vanity. Even many of those that love the Lord bow low at her shrine and lay their sacrifices on her altar. They generally admit, as a matter of fact, that this is not exactly the right thing for them to do, yet they have been taught that if they serve the Lord with the heart and the inward man, there is little harm in outwardly serving this demon. The consequence is that the question of attire is a dead issue with the popular churches of to-day; even if an occasional voice is heard against vanity of dress, this sin is tolerated within the churches. This question was, however far from being a dead issue with the first Christians, with Peter Waldo, Menno Simons, Johann Arndt, John Bunyan, John Wesley, Jacob Alhright; it was in short not a dead issue with all those who insisted on practical and experimental religion.

"When Paul admonished his Roman brethren not to be conformed to the world, can it be proved that he specially had the subject of dress in mind?" Whatever may have been foremost in the mind of Paul, it is certain that no one could heed his injunction and dress for show after the manner of the world.

But, says some one, can it be wrong to adopt something new in the line of dress, even if the new should be good? No, that would certainly not be wrong. It is clearly not the purpose of fashion to invent something good and useful; her only object is to bring something new for the purpose of show and display, to satisfy the vanity of the world. The Christian finds no joy in this vanity; he hates it. It is not only wrong to follow the new decrees of the goddess of fashion, but it is wrong to dress for show and display. Such vanity is distinctively forbidden in the New Testament Scriptures.

The apostle Paul writes in 1 Tim. 2, 9: "In like manner that women adorn themselves in modest apparel with shamefastness and sobriety, not with braided hair and gold or pearls or costly raiment, but (which becometh women professing godliness) with good works." Note that the apostle does not say that they should adorn themselves *with* but *in* modest apparel, *with* Christian graces and good works, not with gold, etc. Apparel, even if it be modest, is not for the adornment of a Christian. Peter writes 1 Pet. 3, 3, (pardon me for quoting the whole passage): "In like manner ye wives be in subjection to your own husbands, that even if any obey not the word, they may without the word be won by the manner of life of the wives, beholding your chaste manner of life with fear, whose adorning let it not be the outward adorning of * plaiting the hair and of wearing of gold, or of putting on apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The apostle or rather the Holy Spirit through him enjoins it upon the sisters in the church to make it their business to win the unconverted for Christ by their godly lives, by refusing to seek their pleasure in the vanities of the world, refusing even to put on the vain things with which the women who were ont of Christ adorned themselves at that day, but by adorning themselves instead with Christian graces.

Note that the teaching of the apostles does not agree with the popular idea that Christians ought to dress as those among whom they move, which means that if the latter are conforming to the vanities of the world (which is nearly always the case), Christians ought to do the same, so as not to appear peculiar. Note further that the inspired writers did not share the notion that attire is too small a matter for a Christian to talk about. They knew full well that a believer who conforms to the ways of the world loses in a large measure his usefulness as a worker for the Lord. They were, no doubt, aware that a confession to be consecrated to the service of the Lord carries little weight if it comes from the mouth of one who displays vanity in dress. In the same manner a church who indulges in worldly conformity loses much of her power.

The opinion is sometimes expressed that a church ought not to make any rules in regards to attire. It is said that such rules or laws would be man-made and have no binding authority. But the very churches which hold such views find it necessary to make laws of the same order. Here are a few of them which, by the way, ought to be in force in every Christian church: "No member shall be a saloon-keeper or actor, none shall attend a ball, theatre, worldly concert, horse-race or show, none shall be a member of a secret society." Although there is no direct word of God for any of these rules, yet to give liberty in such things would be utterly inconsistent with the teachings of God's Word. That a converted person does not need teaching in regard to attire and the church ought to leave the matter of dress entirely to the conscience of each member, is a new doctrine. Not only did the apostles not teach it, but it was unknown one hundred years ago. If any one should doubt this statement, let him read John Wesley's sermons on attire of Christians; let him read further the old church disciplines of the Baptist, Methodist, Episcopal, United Brethren and Evangelical denominations. The last named have part of their former rules in regard to this matter even now in their discipline.

Let the church insist on the observation of the rules contained in the Word of God in regard to this matter (1 Pet. 3, 3; 1 Tim. 2, 9); and since the demon of vanity has in the last eighteen hundred years invented many other foolish things besides those mentioned in the Holy Scriptures, let the church take the same attitude toward them as the apostolic church did to the vanities of their day. Since a line has to be drawn, let the church draw the line. The church (or congregation) is the highest authority we have outside of the Holy Scriptures. It's the "little foxes" which spoil the vineyard (Cant. 2, 15). Shall the few denominations which have kept up the fight against the "little foxes" now open the doors to them.

JOHN HORSCH.

Berne, Indiana.

* Note. Literally from the Greek: "Of whom there shall not be the outward adornment of." The verb is in the imperative mood.

From India.*

Brother P. A. Penner, one of our missionaries in India, writes as follows to the Mission Board:

DHAMTARI, C. P. INDIA, Oct. 22, 1901.

Dear Brethren in the Lord:

After an absence of two and a half weeks, I yesterday arrived at home safely. Many thanks be to God for his unmerited love shown us.

If I were to write of all the particulars of our journey in search of land for a station and tell you of all the experiences and disappointments brother Kræker and myself had to meet with it would neither be interesting to the Mission Board nor to the reader in general. I will therefore restrict myself to some of the more important points of our experience.

In the first place we are glad that we are not again obliged to report that our seeking after land was unsuccessful, but that on the contrary we can say that we have fonnd a place for our station. Truely, the members of the Mission Board as well as all true lovers of our mission will join with us in thanking the Lord for His gracious help. Had He not guided us on our way and had His mighty hand not sustained us, surely we would not now have land for our station.

After a number of fruitless efforts with the owners of the land we applied to the minor government officials for their help in the matter, but without any better success. Their answer was: "We could help you, bnt we are not willing to do so." Thns being unsuccessful both with the landowners and the Government officials we took our refuge to the Chief Commissioner. He is a man of authority and his word has weight. He recieved us in a very friendly manner and gave us a letter to the Depnty Commissioner, the man who had refused us his assistance, requesting him to help us to land both at Champa and at Janjgir. This was the first ray of sunlight during the dark experiences we had. O, how thankful we were. Now we felt sure of obtaining land and thought that in a week's time all would be arranged. But here again we reckoned without consulting our host. We forgot to take into account that in spite of our letter from the Commissioner we had to deal with heathen, who are never in a hurry and are guided by the proverb: "Put off whatever you can." The man with whom we desired to deal in regard to land for Bro. Kræker and whom we called by telegraph, was sick at the time and could consequently not come. We therefore went to Champa in order to survey a piece of land there and endeavor to lease it. The Zemindar (landowner) here was not sick and we hoped to sail in quiet waters. But we were sadly disappointed. Not only did a severe storm arise but a formal battle ensued in which God and His cause was on the one side and the devil and his representatives, the heathen, were on the other side. The Zemindar seemed very liberal and told us we could have any piece of ground we desired, except a garden near Champa. We promised we would not take this providing we could find an equally beautiful place within three miles of the town. We let the Zemindar have his own way only we let him understand that he had to lease land to us by order of the Chief Commissioner. He offered three different fields to us of which we were to take the one preferred. One of these was literally covered with rock and the other two were marshy ground. It is not necessary for me to state that we took none of them, but instead of that we began to seek after a suitable place ourselves and soon found one which now belongs to us. It required, however, another two weeks of utmost patience and labor with another appeal to the Deputy Commissioner before we obtained a clear title to the land. But now everything is in order and we have secured the first land for the General Conference in India.

Champa, where we have our land, is the third station eastward from Akaltara. Between it and Akaltara is the station Nawagarh, where Kræker desires to locate. Our land, 8 1/16 acres, is about 1½ miles south of Champa R. R. station. It is mostly woodland containing "mahna" and "char" trees, two different kinds of fruit trees. Our lease on the place runs for 30 years. A lease for a longer period could not be procured. This land is not for sale. Many of the missionaries have their stations on leased land, Brother Ressler and others among them. The yearly rent for these 8.18 acres is 20.8 Rs., about $7.00.

Brother Kroeker is not yet in possession of his land on account of the sickness of the man with whom he has to deal.* We shall move away from here to our new place as soon as we can get ready to do so.

And now we would anew commit ourselves and our new station to the prayers of the Mission Board. May God bless us and fill our hearts with love for those who have treated us so unkindly.

With heartfelt greetings, Your humble servants,
P. A. & L. PENNER.

P. S.—Our future address will be;—
P. A. PENNER, Champa, C. P.,
Bilaspur District, India.

*) He has since gotten possession.—EDITOR.

A preacher was praying, "Oh, Lord, send us an old-fashioned revival." "Amen," responded a brother. "Send us," continued the preacher, "a revival that will help us all to love one another." "Amen," shouted the same brother. "Oh, Lord," continued the preacher, "send us a debt paying revival." That settled his "Amens."—*The Faithful Witness.*

"The end of Divine revelation is more than the imparting of information. Information, of course, must be the base of it, but we are informed of truth that we may practise it. And in Bible study, as in everything else, the law holds good that obedience to the heavenly visions is necessary for the enrichment of personal life, and the development of an apostolic career."—*G. Campbell Morgan.*

*) Editor's Note.—The main points in this letter will be noticed in the next issue.

A Good Confession.—Continued from page 19.

to George Keith and others while he was yet in Philadelphia, contain a clear statement of the doctrines which they held, and which Friends still hold upon the important subjects referred to, and show unmistakably the soundness of their religious belief in the efficacy of the offering made upon Calvary for the sins of mankind.

These Friends say that though they have always believed the Gospel dispensation to be a spiritual dispensation, yet it was "In no wise to oppose, reject or invalidate Jesus Christ's outward coming, suffering death, resurrection, ascension and glorified estate in the heavens; but to bring men to partake of the remission of sins, reconciliation and eternal redemption, which He hath obtained for us and for all men, for whom He died and gave himself a ransom; both for Jews and Gentiles, for Indians, Turks and Pagans, without respect of person or people. And Christ is to be fully preached unto them according to the Holy Scriptures, by them whom He may send unto them for that end; that as the benefit of his sufferings extends to all, even to them that have not the Scriptures or outward history thereof, they may be told who was and is their chief friend, that gave himself a ransom for them and hath enlightened them; yet not excluding those from God's mercy or salvation by Christ who never had nor may have the outward knowledge or history of Him, if they sincerely obey and live up to his Light; for his Light and salvation reach to the ends of the earth. Yet still we that have the Holy Scriptures, and those plain outward confirmed testimonies concerning our blessed Lord and Saviour Jesus Christ, both as to his coming in the flesh and in the Spirit, have cause to be thankful to God for the peculiar favor, and that the Scriptures are so well preserved to posterity; and we beseech you let us keep to the plainness and simplicity of Scripture language, in all our discourses about matters of faith, divinity and doctrine; and sincerely believe, own and confess our Lord and Saviour Jesus Christ, the Son of the Living God, in all his comings, appearances, properties, offices and works both for us and in us."—G. J. S.

PHILADELPHIA, Seventh Month, 1901.

Devotional.

The Selfishness that Destroys.

BY HIRAM C. BRUNNER.

Seeking happiness, it has been said, is the chief business of life. A definition of happiness, however might not prove generally acceptable were this proposition admitted. What one person longs for most as the quintessence of all delights would be, to some other restless pursuer of life's flitting will-o'-the-wisp, not in the least attractive. It is a universal complication of the case of two farmers whose fields lay side by side. One of them was praying for rain because his growing corn was suffering from drought; the other just as feelingly and insistently prayed for dry weather so that he could save his fresh mown hay. Indeed a moment's thought show us that personal happiness is a relative quantity. Each individual, while he has the clear right to seek his own comfort, is so connected with all other individuals that he can never reckon his own possibilities without reference to that large and complicated factor known as the rights of others. This is very trite, but it breaks out afresh, and often with a startling explosion, all along life's way. A blind pursuit of happiness ends invariably in a closed alley where the eager runner bumps against a wall.

Selfishness is natural and, to a certain limit, proper. The lower animals show us what the simplest form of it is. Birds and beasts are not wholly selfish; as if unconsciously, they make great sacrifices of their individual comfort. They often give us examples of heroic self-forgetfulness.

We, however, must battle with self-consciousness, which is at once the greatest friend and most invulnerable enemy of the spirit of right doing. We are not mere engines set in motion by instinct. At every step we are aware of our duty to ourselves and others as well as perfectly conscious of the evil necessarily consequent whenever we snatch at the expense of another what we desire for ourselves. And it is the hardest task of life to lift our souls above the complications of interest and the pressing claims of personal ambition and longing into the clear air of righteousness. We know that each of us must to a certain extent at least, be selfish. We cannot literally give all that we have to the poor. This would freeze us and starve us. We must provide for our household. Even the birds know this. And yet we will apprehend that there is somewhere a golden line of conduct where selfishness should give way to generous self-effacement in the presence of an imperious and beautiful duty to others.

And this golden line coincides with the only happiness attainable by our own efforts. The smack of a generous and charitable deed done for pure love of righteousness and out of unselfish human sympathy will never grow stale in the heart of our doer and will be recorded in the Eternal book in Heaven.

But even this happiness is desultory, sporadic, accidental, so long as we do not honestly seek it and adequately comprehend the universal significance of spiritual as well as temporal or human duty.

In religious activities, in social relations, there is no place for personal selfishness. We must not pray for profit at the expense of others, we must not strive to rise by the destruction of other people's stairways. This is the selfishness that destroys.

Hatfield, Pa.

The Christian's Mission.

BERTHA BECHTEL.

"As the Father hath sent me, even so send I you," Christ said unto his first disciples. Those who belong to Christ must walk worthy of their Master. They must do nothing that will bring dishonor on the name they bear. This is what is expected and required of those who have declared themselves Christians.

A young girl, when received into the church, was asked what it would be for her to be a Christian. She replied, "I suppose it will be to do what Jesus would do and behave as Jesus would behave, if he were a little girl and lived at our place." No better answer could have been given. One of our duties as church members, or Christians, is to do what Jesus would do and and to behave as he would behave if he were precisely in our place and our circumstances. We carry in our life the honor of Christ, and we should never fail.

One way of working for Christ therefore is to be diligent in the doing of life's common daily tasks The true giving of ourselves to God exalts all of life into divine honor and sacredness. We are never to neglect any work, however secular it may seem, in order to do something else which appears to be more religious. There are some people who would be better Christians if they paid more heed to their own daily business, attended fewer meetings and did less religious gossiping. Ruskin says, "Neither days nor lives can he made holy by doing nothing in them."

A heart of love for Christ makes the sweeping of a room, the ploughing of a field, the sawing of a board, the making of a garment, the selling of a piece of goods all actions as fine as the ministry of angels. We must do all our work for the judgment day—our common every day tasks as well as our religious duties. The carpenter must get his religion into the houses he builds, the plumber into his plumbing, the tailor into his seams, the merchant into his sales. All our work we must do for God's eye. But, besides this living of the whole life for Christ, there is special work in which every Christian has a part. The first thought of a truly saved person is of some friend or friends who are still in peril. The cause of Christ in this world needs assistance in many ways, and it is the will of the Master that this cause should be advanced, not by the ministry of angels, not directly by Christ himself, but by his people. The story of salvation must be told by lips that have first uttered the cry for mercy. The lost must be won by the love of hearts that have first been broken in penitence. The divine blessing of salvation must be carried in earthen vessels to the perishing. Every Christian has something to do for Christ in this world. The fullest hands must make room for some little part for the Master's work. A life that gives its blessing every day to another, and adds to the happiness of some fellow-being by only a word of kindness, a thoughtful act, a cheery look, or a hearty hand-grasp, does more for the world than he who but once in a lifetime does some great thing which fills a land with his praise.

Nothing that is done for Christ is lost. The smallest acts, the quietest words, the gentlest inspirations that touch human souls, leave their impress for eternity.

"Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy;
Let thy good deeds be a prayer to thy God."

Bechtelsville, Pa.

High Ideals.

We must keep our standards high. Any lowering of the flag of honor, any compromising with wrong, any willingness to let our judgment be colored by rosy statements drawn from the imaginatiyn of our would-be friends, must be fatal. You cannot touch dark things without being drawn to their defence. It is so easy to give way a little—to drop one bar in the gate separating right from wrong—to claim that a high standard is unattainable! Take a question of having a saloon in the army, called the canteen. How easy it is to take ground which will bring favor from the majority, to hold that as long as men will drink it is better to govern their drinking! One can rejoice at Gen. Miles' testimony given in his recently published report as the head of the U. S. Army. Gen. Miles has been in the army for years. He is a soldier who has been in the front of battle, and had his men in all kinds of places and with them passed through all kinds of experiences. He knows whereof he speaks. Before him theories of people who stay at home, or of young officers fresh from social pleasures, all stand in their actual light. Or take the question of license or no license. It is easy to talk off-hand about no-license towns having "open saloon" and all that sort of thing. I have been in two or three no-license towns and cities within a week, and the character of the whole place in each instance was marked. Facts, not theories, are what true men want. Or again, take the matter of social drinking, whether it is not better on the whole to keep wine away from the social dinner or reception. It is very easy and a terrific temptation to some young people to lower the standard from that which they know to be the safe as well as the ideal point. But if the flag is lowered who can tell how far-reaching the disaster may be! No; if we would help break these chains we must hold to lofty principles and be satisfied with no half-way measures.—*Floyd W. Tomkins in Philadelphia Ledger.*

Missions.

An Unfounded Accusation.

Some time ago my attention was called to a few passages in the reports of missionaries Stoll and Lohr, who are working in connection with the *Evangelical Mission* in India, as they were published in the "Deutschen Missionsfreund." These passages literally translated, read as follows: "During the past years the neighborhood of our mission station was taken possession of by the Disciples of Christ, the Pentecostal Band, the Methodists and Mennonites. It is not always an easy matter to get along friendly with these co-laborers." The other passage is contained in missionary Lohr's report and reads: "The Mennonites and Methodists are after our people and and they would gladly give B., our efficient Catechist, 20 to 25 rupees per month. One of our young teachers who received a salary of 6 rupees per month from us, but whom we had to excommunicate on account of sinful living, went to the Mennonites and received 15, and afterwards 25 rupees a month."

Being quite sure that these charges do not apply to our own missionaries in India, the brethren Penner and Kroeker, and being equally confident that the other Mennonite Missionaries in India, brother Ressler and his co-laborers, do not deserve such charges, yet in order to have the thing explained and in order to shield our brethren against any false accusation of this kind I wrote to brother Penner requesting him, if possible, to give an explanation of the case, so that our people may know whether there is any truth in these accusations or not. Brother Penner gives three reasons why these accusations can not apply to him and brother Kroeker:

1. We are far away from the field where Br. Stoll is stationed, and between us and him there is another great field, occupied by the "Christian Mission."

2. We never endeavored to persuade an Evangelist "B" to leave brother Lohr and come to us—in fact, we never knew he had such a one.

3. We never employed one of his Evangelists at 15 rupees a monts and afterward raised his salary to 25 rupees. The fact is we have no Catechists at all.

Brother Ressler whom Bro. Penner gave my letter to read, writes to Bro. Penner:

"I have read your letter in reply to your Mission Secretary and cheerfully comply with your request. The complications in which we are supposed to be involved are given in your letter. In regard to the first of these we can say, that we as Mennonites have never had any trouble with Bro. Stoll, and therefore can not be referred to by the report. Bro. Stoll helped us to locate where we are and our relations regarding the work have always been most cordial. To which of the other neighbors he refers it is impossible for me to say.

"The matter of the catechist cannot refer to us for we employ no catechists. We have never tried to hire any catechists and so far as we know none of the catechists of the Ev. Mission ever tried to come to us. Of course I cannot know anything in regard to the Methodists in this respect.

"The third matter has some foundation in fact. When we were in Raipur awaiting developments regarding land in Dhamtari, a young man, who was really quite poor and was sharing his brother's five rupees a month, (about $1.66), applied to us for work. He had been with Bro. Lohr formerly. We were advised by both the brethren Stoll and Gass, who belong to the same mission Bro. Lohr does, to take the young man. If we had been better acquainted with the field we should have written to Bro. Lohr. But we knew nothing of him, forgot his name even as soon as we heard it, and had difficulty in pronouncing the name of the place where he lived, and we thought the recommendation of the Raipur missionaries sufficient. We did not think for a moment that we were trespassing on any one's grounds, so I employed him at six rupees a month to sit by me and help me read Hindi. Soon after this we went to Dhamtari, famine work opened and the young man was given a government post at 15 rupees a month. As he did some work for us he still drew the 6 rupees a month as my teacher. After the famine his pay was reduced to 12 rupees per month and he was given work in the school. He has shown himself trustworthy wherever we have tried him.

"After he was in our employ for some time we learned that there were serious charges against him, but as we had an opportunity of watching him for ourselves we were slow to believe the worst concerning him. He was not received into church membership here until he had gone back to Bro. Lohr and been restored into fellowship there.

"Although I have never met Bro. Lohr and know him only through correspondence and a visit to his home when he was absent, I have a great deal of respect for him and I do not believe that he would intentionally give out a wrong impression. And I believe that he will be glad for an opportunity to correct any wrong impression which may have gone out by adding his endorsement to this letter so that those who have inquired may know the matter from all sides. A copy will be sent him for this purpose."

Brother Stoll, to whom also a copy was sent, endorses the same with: "Perfectly correct. True. Chiefly the Methodists are meant in my report."

Brother Lohr writes touching the point at issue: "With reference to the article in our Mission Paper and your reply to the Rev. Penner's letter, I most gladly endorse all you say. I am very sorry indeed that the editor of our Mission Paper misunderstood my words. I did not mean to throw any bad light on any mission. The article printed in our paper is a part of my annual report. My home society had asked me to support the request I had made in our yearly estimate for the increase of salary for a few catechists and teachers. In doing so I mentioned the fact that our catechists compared with those of other missions (and even some of our own missions) get much less pay. That they are just as able and hard-working and could get better pay (or salary) in any other mission, mentioning as an example, Cat. B., who I know had received an offer of Rs. 20 per month. In connection with the above I also referred to Elisha, just to show, that we had paid him Rs. 5 per month and that others considered him quite able and worthy to get a much higher salary; although this man was not one of our best as he had been suspended or excluded from church membership for some sin. That is all I intended, and I was surprised to see just this part of the report in our paper, and that the matter had been taken up in another light, of which I am exceedingly sorry."

From the above we learn, that neither the brethren of our own mission nor any other Mennonite missionaries are guilty of the charges contained in the passages quoted from the reports of missionaries Stoll and Lohr. If Bro. Lohr's object in writing the passage quoted was what he tells us in his letter it was he might have written in a less ambiguous style and so as not to incriminate fellow-workers in the Lord's vineyard. But we are glad to know that the impression which every unbiassed reader must necessarily receive in reading the passages quoted, does not have any foundation whatever, and that even the writer of the one containing the most serious charges, had to confess that it was not his intention to say what he did say.

A. B. SHELLY.

The Necessity and Growth of Missions.

Sent by the society of Trenton, Ohio, and read at the Ladies Meeting at Donnellson, Iowa.

"There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon." The meaning of this prophetic verse is that, though the beginning of God's kingdom shall be as meager as a poor handful of wheat, and though the place of its planting shall be as rocky and desolate as the mountain-tops, its growth shall be as great and large, that its harvest will be as illustrious as the mighty cedars which adorn the Lebanon ranges. This hopefully prophetic verse finds wonderful fulfillment in the history of Missions during the last century.

William Carey, who had read Christ's command to go into all the world and preach the Gospel, thought that Christians ought to obey this command, but the Christians of his time did not think so, and believed that this was impossible, but William Carey would not give up, and the way finally opened for him, and he started for the heathen to tell them of Jesus Christ. All this happened only a little more than one hundred years ago, and how like it was to a poor handful of wheat planted on the cold, rocky mountain-top.

We now see that almost all churches have come to recognize the fact that Christ's command is to be obeyed. The statistics of modern missions for these hundred years are very wonderful, but large as has been the growth of the mission, there is still a vast work ahead of us. However, it is encouraging to know that two-thirds of the world is under Christian government, and considerably more than half of this two-thirds is the Protestant type of Christianity.

These two words, "Extension or Extinction," are the two words which fitly express the alternative which should every where be pressed upon Christian people, as the condition which confronts us. They who make no effort to fulfill Christianity's destiny, or, worse still, oppose such efforts, are really in league to overthrow Christianity. Should the church settle down at ease as though her work be done, she would undoubtedly begin to decline. Should she cease to go forth to conquer new fields she would begin to lose her hold on the field already won. This great truth should be impressed upon each one, so that none should fail to understand how close is the connection between missions and the very existence of Christianity, much more its triumph throughout the world.

God's kingdom is surely growing through the work of the Missions. Let us be glad, by our prayers, contributions, service, to help God's kingdom on.

A Deaconess Heroine.

A few years ago, in a certain deaconess hospital, fire was suddenly discovered in the frail wooden structure which contained the parents. All from the first and second floors had made their escape. Suddenly a girl's white face appeared at the third-story window. It was the nurse, Minnie Baumer, in whose charge was a man strapped to the bedside under treatment for a broken hip.

"Help me save my patient!" she cried. But the lower part of the house was a mass of flames and no one could help.

"Jump, and save yourself!" they shouted.

She could have dropped to the broad roof of the veranda. Eager hands were waiting to assist her, but she only replied, "I can't leave my patient," and disappeared.

When it was all over, they found the poor charred body fallen by the bedside, the hands still clutching the cruel fastenings which bound her charge, in a last attempt, in blindness and pain, to undo them.

Some one has said that "women laugh when they can and weep when they will." Our deaconesses see many occasions for tears, that it is almost surprising that they can smile at all. Only God's sunshine in the heart can wreathe the countenance in smiles while the hands engage in ministering for Jesus' sake which stand related to the sum of human woe as a drop to the oceans fulness.—Sel.

Does the New Testament Teach that the World is to be Converted to Christ by the Gospel during this Age?

E. F. STROETER.

Were the apostles of Christ divinely commissioned and equipped for the "conquest of the world through the gospel?" Is it the business of the church in this present age, to "establish the universal dominion of Christ over the world and the nations by existing agencies?"

The phrase is unscriptural, misleading, deceiving, in short, mischievous in every way. There is not the first word in the instructions given by Christ to His apostles of the chnrches about "conquering the world for Him."

Ye are My witnesses Go, teach, Go, preach. That is the language of the Master. Witnessing is not conquering. It implies and challenges opposition and contradiction. Teaching and preaching are not conquering. They imply the possibility of resistance, unbelief and false teaching.

Not a word did Christ utter to lead His disciples to expect they would ever in this age outnumber, or outrank, or outweigh in social, or political or intellectual power His enemies, the children of darkness. Fear not, little flock, He said. There is no indication anywhere that it should ever be other than a *little* flock in comparison.

If the truth be acknowledged to-day, the Lord's own are still a little flock, all boasting statistics to the contrary notwithstanding. There are few that enter in at the straight gate and walk the narrow way which leadeth unto life.

There is, then, not a word said about "conquering the world for Christ by the Church." There is vouchsafed no permanency in history for the institutional Church in this world. There is not to be any imposing majority of adherents to the great world-religion—Christianity. The gospel of the grace of God never has been nor ever will be accepted by the multitudes and masses. "Have they hated Me, they will hate you. Have they persecuted Me, they will persecute you." It must be true to the end of the Church period that His own are, like Himself, unknown, despised and rejected of the world, their life hid with Christ in God, veiled ones, bidden ones. The true bride is willing to wear this veil until the Bridegroom come and take her unto Himself, then the unveiling, the reveiling with Him in glory to an amazed world. She who wants to be unveiled now before the gaze of this present age, is not the bride.

Four things a man must learn to do,
If he would make his record true;
To think, without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
Van Dyke.

61 07/32

EASTERN DISTRICT SUNDAY SCHOOL STATISTICS.---Convention of August, 901.

Schools.	Number Enrolled	As attendance	Teachers	Vol. in Library	Collected School	Collected for outside work	No. of Sessions	Superintendents.	Secretary.
First Menn. Phila	350	220	25	615	$310 00	$65 00	52	C. H. Moyer	Edwin Ehret
Hereford	202	112	14	484	81 45	13 65	52	A. S. Berkey	Horace Funk
West Swamp	178	115	16				52	J. M. Myers	H. B. Weiss
Second Menn. Phil.	250	157	14	372	195 45		52	Harvey Shelly	Chas. Hearing
Bethany, Quakertown	164		12		68 81		45	U. S. Stauffer	Norman Moyer
Zion, Souderton	100	86	9	30	86 86		52	J. D. Moyer	H. D. Harr
East Swamp	98	70	8	130			48	F. H. Bean	Henry M. Beidler
Schwenksville		55	7	127	49 16		52	S. H. Heimer	A. H. Longaker
Flatland	112	80	8	100	103 00	5 00	39	D. M. Landis	Wm. Ackerman
Springfield	55	48	6		7 76		18	Leidy Kratz	A. M. Geislnger
Germantown	35	20	4				52	J. Herman Clow	Edwin Sharpless
Boyertown	40	28	5		23 67		52	H. G. Allebach	H. S. Bechtel
Deep Run	57	38	6	30	15 94		29	S. W. Gross	J. C. Fretz
Pottstown	100	75	9	26				Chas. Binder	Davis Lachman
Saucon	72	56	6	35	62 33		47	Alvin Nolt	Wm. Moyer
Upper Milford			10	240	34 36	4 54	50		
Bertolet's									

The total membership of the fourteen schools which have reported the enrollment is 1819; with the numbers of the schools which have not reported the enrollment, the total would be about 2000. All schools report using the International series of lessons. But five schools report using the Mennonite "Lesson Helps." The committee asks indulgence for the delay in publishing this report.

S. M. ROSENBERGER, } Committee.
SALLIE J. LANDIS, }

When the guess-work of interpreters becomes the revelation of the Spirit, then it will be high time to receive it.—*The Friend.*

Marriages.

Musselman—Musselman.—On October 26, 1901, at the bride's home near Pilger, Nebraska, by Rev. Friesen, of Henderson, Nebraska, Mr. Chr. Musselman, and Anna Musselman, both near Pilger, Neb.

Grater Neidig.—On October 26, 1901, at Schwenksville, Pa., by W. S. Gottshall, Harvey S. Grater, of Skippack, and Lizzie B. Neidig, of Delphi, Pa.

Luginbill—Soldner.—On November 3, 1901, in Berne Indiana, at the church, by Rev. S. F. Sprunger, Noah Luginbill and Ida Soldner.

Alderfer—Freed.—On November 14, 1901, at Schwenksville, Pa., by W. S. Gottshall, Henry A. Alderfer, of Souderton, and Lydia M. Freed, of Cedars, Pa.

Clemens—Kremer.—On November 23, 1901, at Schwenksville, Pa., by W. S. Gottshall, Harvey A. Clemens, of Lederachsville, and Alice A. Kremer, of Schwenksville, Pa.

Deaths.

Dietz.—On October 29, 1901, near Schwenksville, Pa., of dropsy and old age, John Dietz, aged 84 years, and 4 days. Interment in the Schwenksville Mennonite cemetery. Funeral services were conducted by W. S. Gottshall.

Contributions.

For Heathen Missions.

General Fund.—From Berne, Ind., $4.94; Hoffnungsfeld-Eden S. S., Kan., $20.00; Newton, Kan. S. S., $7.70; a member of Newton, Kan. cong., $5.00; Cong. Wadsworth, O., $9.37; Herold cong., Okla., $10.50; Henry and Arthur Bartel, Newton, Kan. $1.40; Ernest and Eddie Leisy, Halstead, Kan., $15 00; a friend of the cause, $5.00; Cong. at Deer Creek, Okla., $4.02; John Bauman of the Alexanderwohl cong., Kan., $75.00; Alexanderwohl cong., $35.00; Salem cong., Dalton, O., $7.00; Cong. at Lehigh, Kan. $15.00; North Lehigh cong., $26.70; Cong. Whitewater, Kan., $20.00; Miss Maria Spenst, Newton, Kan., $4.00; First Johannisthal con., Kan., $31.50; S. S. at same place, $7 85; Garden Township cong., Kan., $40.00; S. S. class of J. H. Kliewer, Halstead, Kan., 90c; Zion cong., Ia., $55.64; Hoffnungsfeld cong., Kan., $16.45; Bergthal cong., Man., $57.20; West Swamp cong., Pa., $5.94; West Swamp S. S., $2.01; East Swamp cong. $1.46; Pretty Prairie cong., Kan., $20.00.

Special for India.—From cong. at Mountain Lake, Minn., $400.00; Emmans cong., Brainerd, Kan. $68.60; a servant girl in cong. at Berne, Ind., $6 00; Katie A. Moser, Berne, Ind., 50c; B. P. Amstutz, Bluffton, O., $5.00; Emmenthal S. S., Kan., $13.00.

Fund for Chapel at Hammon, Okla.—From cong. at Berne, Ind., $69.75; Ladies' Sewing society, Wadsworth, O., $10.00; Jacob Adrian, Kan., $2.00; Cong. at Beatrice, Neb., $34.70; Y. P. S. of the Springfield cong., Okla., $12.05; Ladies' Mission Festival, Zion cong., Ia., $22.49; Children's Thankoffering Festival, Zion cong., Ia., $62.76; a member of Zion cong., Ia., $25.00.

Gratefully acknowledged,
Brainerd, Kan. Gustav Harder, Treas.

For General Conference Home Mission

From Springfield S. S., Okla., $13.50; Deer Creek cong., Okla., $3.90; White Oak cong., Ill., $10.00; North Danvers, Ill., $5.00; Congerville, Ill., $5.00; Washington, Ill., Strubbar cong., $5.00; Kinsinger cong., $2.00; South Danvers, $2.50; Saybrook cong., Ill., $2.00; Father Strubbar, $1.00; Peter Sweitzer, $5.00; Amos Yoder, $1.00; John Meyer, $1.00; Garden Township cong, Kan., $18.00; Zion con., Ia., $10.00.

Gratefully acknowledged,
Schwenksville, Pa. W. S. Gottshall, Treas.

For Emergency Relief Funds.

China Sufferers.—From C. E. Society of Wayland, Ia., $11.00; Deer Creek cong., Okla., $9.50; Salem cong., Dalton, Ohio, $4.00; Ladies' Mission Society, Baily, Pa., $10.00; Cong. Summerfield, Ill., $24.00.

India Sufferers.—Per David Goerz from Mary Wiens 50c; Anonymous, $24.00; B. F. Welty, $10.00; John G. Hill, $2 00; P. H. Richert, $2 00; C. C Voth, $4.00; H. R. Voth, $10.00; G. A. Haury, $5.00; P. Dick, $1.00; P. M. Cunkle, $1.00; Anonymous, $2.00; H. C. Funk, $21.50; Rosefield S. S., $11.35; Agath Isaac, $5.00; David Dirks, Russia, $1.50; H. Dirks, Russia, $3.18; Bethel cong., Newton, Kan., $12 00; P. P. Schroeder, $1.00, A. J. Becker, $3.00; per. G. Vogt, from Summerfield cong., Ill., $39.50.

Missionaries Penner and Kroeker.—From Alexanderwohl cong., Kan., $5.00.

The Needy and Orphans in America.—From Alexanderwohl cong., Kan., $21.50.

General Fund.—From B. F. Welty, Bethel College, $5.00.—Total, $269.22.

Gratefully acknowledged,
Oak Lane, Phila., Pa. Harrison Landis, Treas.

Paid their Subscription.

Mrs. Silas Harpel	Oct '02
Katie Neville	Feb '02
Samuel L. Weiss	Sept '01
Daniel Schantz	Nov '02
Samuel N Shelly	Sept '02
Aaron S Sell	Feb. '01
Sarah Musselman	Jan. '02
George H Kreider	Apr. '02
U G Stutzman	Oct '02
Milton Strunk	Dec. '01
D G Oberkeitzer	Mar. '02
M A Allebach	Sept. 0:
John H. Weaver	Sept. 01
Violet Strunk	Sept. 02
Noah Weiss	Mar '02
Edwin Bishop	Dec. '01
A J Yoder	July '03
Albert Will	Jun '02
Elias Wilmer	Sept. '02
Clara Umstead	

NEW SUBSCRIBERS

John Swartzendruber	Dec '02
Oliver Hedrick	Dec '02
Mrs Edward Hollenbach	ec. '02
Lizzie Moyer	Dec. '02

The Year Book for 1902.

The Mennonite Year Book and Almanac for 1902 is in course of preparation and will soon be ready to ship. We desire to have agents in every Mennonite community. A good discount to those ordering in quantities. A splendid opportunity for live agents to earn a nice sum. The Year Book, as all previous issues have been, will again be an important handbook for families and individuals, as also to those interested in Sunday-school and Christian Endeavor and Young People's Societies. Send your orders and all inquiries to

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2110 North Marshall Street
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Sept. 3 1903.

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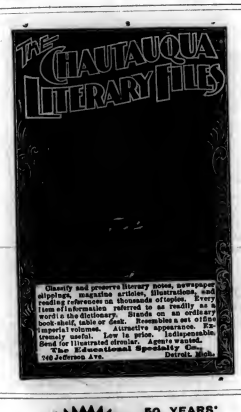

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JANUARY 2, 1902. No. 4.

Anno Domini, 1902.

BY FREDERICK YEAKEL.

Patient still, the loving Savior pleads
for service,
That the Father's will be done;
Bids us still to faithful labor 'mongst
Earth's children,
Wand'ring ever, far from Home.
Surging still, Time's restless tide, in
passing days
And swift-flown years, roll on and
on;
Still grants the Lord the joyful task,—
to praise and pray,
To watch and wait, until He come.

Alcott, Colorado, December 10, 1901.

Items of News and Comment.

All correspondence to the MENNONITE will hereafter appear on pages 5 and 6 of every issue, or, if it is not voluminous, only on page 6.

Our Oraibi, Arizona, missionary reports well attended meetings in the new chapel. On invitation 43 Indian hearers were present Nov. 10, 73 Nov. 17, and 125 Nov. 24th. Street meetings were also held.

Is it possible that we are so far along in the twentieth century that we now actually write it 1902? Let us write it *Anno Domini* —In the *Year of our Lord*— 1092. Let it be a veritable year of our Lord! May His will be done, His Word freely proclaimed, His power transform many a sinner's character, and His light penetrate many a gloomy recess of heathen darkness and worldliness!

The brethren at Ashland, O., have been disposing of the remains of their storm-visited church in a highly creditable manner. Benches and other articles have been sold and the proceeds devoted to missions and other commendable causes. The pulpit, however, being with the altar originally a gift from former Pastor van der Smissen, will not be sold but, on the contrary, presented to any needy congregation.

S. K. Mosiman, publisher of the ever-welcome "Cheyenne and Arapahoe Sword" from his headquarters at our Cantonment mission, announces in the December number of the paper that he is "forced to bid farewell" to his readers, since the Mission Board has stationed him at Darlington for a while. Missionary Horsch takes his place during this interval. We would be sorry to see the "Sword" discontinued, for it has brought us in the past many little news and facts from our Oklahoma stations which we were thankful for and could hardly have been obtained in any other way.

On the evening of December 16, at the home of Rev. W. S. Gottshall, Schwenksville, Penn., the Eastern Conference Publication Board formally transferred the management of THE MENNONITE to the General Conference Board represented by Rev. N. B. Grubb. All particulars relating to communications with the present management will be found given in detail at the head of page 4 of every issue.

We refer the reader to the scholarly paper in this number by Dr. J. S. Taylor, a member of the teaching force in the schools of New York City. Dr. Taylor is of Mennonite extraction and worked himself up to his present position by sheer force of will and persistence of purpose. We will shortly publish an outline on the Life of Paul as elaborated by the Doctor. It will appear in the Sunday-school department of the MENNONITE.

REV. N. B. GRUBB.
Pastor of the First Mennonite Church of Philadelphia.
Founder of the MENNONITE.

A beautiful example of the spirit of Christian unity and brotherhood was shown in Waverly, Iowa, some time ago. The Baptists there dedicated a church November 17th. The Evangelical and Methodist churches then suspended their services and gave their people opportunity to be present at the dedication. The church debt was cancelled the same day, with $500 surplus in the treasury.

Bro. James E. Sprunger, of Berne, Ind., is at this writing canvassing among the Pennsylvania congregations in the interests of THE MENNONITE, and according to the reports that he has submitted to the Business Manager, is meeting with decided success. There are hundreds of English-reading Mennonites who never see THE MENNONITE, and some there are who have not even heard of it. Many of these would be glad for the paper if only some agent would acquaint them with it. As a result of Bro. Sprunger's energy in the field, we look forward to a large increase in the circulation of THE MENNONITE during the year just entered upon.

The sensational stage play of the demented Carrie Nation has at last borne fruit in her divorce from her husband. The most ardent temperance advocate, if she is a Christian, must no longer care to associate his name with hers. If the temperance cause depends to any extent upon such delusive and self-deluded humbugs as Mrs. Nation, it deserves to fall. But we believe it does not. Let the curtain drop and the melodrama end.

Western District Conference.

The tenth annual meeting of this conference was held at Moundridge, Kansas, on October 24 to 26.

Thirty-two out of thirty-five congregations belonging to the conference were presented. Two new congregations were received into the conference, Deer Creek, Oklahoma, and Lehigh, Kansas. The congregations in Oklahoma declared their continued allegiance to the Western Conference by giving to their local conference the name "Annual Convention of Mennonites in Oklahoma".

Four ministers of the conference had died during the year—D. Gaeddert, P. Claassen, J. Buller and A. Woelke.

The Home Mission treasury showed an expenditure of $306.30 during the year and a balance in the treasury of $261.22. The committee was authorized to put a man into the field to give his whole time to the work for the ensuing year.

Through the committee on Congregational Affairs assistance had been given to several weak congregations in erecting churches. For this work $182.69 had been received and $170.14 paid out, leaving a balance of $12.25. Several congregations had also been assisted in their efforts to settle local difficulties, with varying degress of success, yet in every case with such results as to justify the wisdom of providing the good offices of such a committee for this purpose.

In the Gnadenberg congregation the difficulty had been caused by the withdrawing of one of the ministers, G. J. Kliewer, with some of the members and holding rival meetings in a schoolhouse near the church, and finally affiliating with other independent religious bodies in the neighborhood. The conference seemed to regard certain outside influences to be closely connected with this session and was led to readopt a former resolution warning the congregations not to open the doors to persons seeking opportunity to preach and collect money among them unless such persons have first obtained a written approval signed by the President of the conference.

The Committee on Schools and Education reported that the Song Book for schools had been published and was for sale in the book stores. Conference recommends the introduction of this book in the German parochial schools and the Sunday-schools. The title of the book is, "Der Kleine Liedershatz".

The committee also reported that while the cause of German education has made encouraging progress during the year, there is a great lack of German teachers. Conference urges all the German teachers to attend the German institute held every summer, and recommends that in employing German teachers the con-

gregations give the preference to those who do so attend.

The special committee which was to prepare a plan for the establishing of a professorship in Bethel College for a course in Bible Study and Mennonite history was not ready to lay anything definite before conference, and was continued.

The question of the Evangelists' course in Bethel College received considerable attention both in the report made to conference by the representative of the school, and in the discussions and action of conference. The question that seems to have called for adjustment and mutual understanding is, Who shall be admitted to this course? It being looked upon as designed especially for preparing young men for active work in the church with a probable view to the ministry, the school has adopted the rule that only such young men will be admitted to the studies of the course who are recommended for this special training by their congregations. And conference now expresses itself to the effect that congregations may properly give such recommendation only to young men who have been regularly called to the work of the ministry in the congregation, or provisionally to such of their members as desire to prepare themselves for Gospel work outside of their home congregation. The intended effect of these provisions is expressed in the following paragraph:

"It is the design of the congregation thus simply to hold fast to the principle that no worker shall go forth out of any congregation either for the service at home or elsewhere without the permission of the congregation, which as the highest authority in our denomination shall decide in each case."

Resolutions were adopted laying stress on the desirability of more being done to make the members of the congregations and especially the young people more generally acquainted with the principles of our denomination. The accomplishing of this end should be sought from the pulpit, in the Young People's Societies, by the introduction of such books as Prof. Wedel's Sketch of Mennonite History, and in the catechetical instruction.

The election of officers for the ensuing year resulted as follows: President, David Goerz, Newton, Kan.; Secretary, G. N. Harms, Elbing, Kan.; Treasuser, A. Wiebe, Beatrice, Neb.

The next annual meeting of conference shall be held in the Pawnee Rock church beginning on Wednesday, October 8, 1902.

The Origin and Development of the Mennonite.

The MENNONITE is a child of circumstances, and was born in a time of need. The babe from the first was a healthy and promising creature, growing into favor and usefulness, within and without the sphere mapped out for it. As a child it was carefully nursed by the family into which it was born—The Eastern District Conference. Its usefulness soon made for it a place in the realm of Mennonitism. As a Mennonite Journal it is known and loved all over the country, and its regular visits are anxiously looked for in every home it has entered. Its acquaintance reaches from the Atlantic to the Pacific, as well as in the King's domains beyond the lakes, the ocean billows wafting it to the churches across the sea.

The MENNONITE has now attained the age of sixteen. It has been proved and the sterling qualities of it have not been found wanting, and as would be expected was honored with promotion. It now enters into the service of the General Conference of the Mennonite Church of North America, as its English organ; and as such the Board of Publication now sends it forth as a weekly messenger, the English representative of the General Conference. We bespeak for it great and successful work in the development and advancement of the English portion of our Conference.

Conceived, as the MENNONITE was, in the mind of the writer as the pastor of the First Mennonite Church of Philadelphia, it was not destined, from the first, for so great a work. The plans were for modest service in helping to build up a dilapidated church in a great city, and was only intended to supply the need in the local church that is now filled by the Mennonite Endeavorer.

The need for an English church paper was, however, realized quite early, and the need of the one congregation was the acknowledged need of the entire conference. After some deliberation, the establishing of an English church paper was decided upon by the ministers of the Conference, but the discouragements following seemed to indicate that should the paper be launched then it would prove a premature birth, and doomed to an early and perhaps unnatural death, and the project was abandoned for the time being.

It was on September 9, 1885, that the originater with the association of Rev. A. M. Fretz, now of Souderton, Pa., decided upon a plan and ordered a thousand copies to be printed as a prospectus. October 6, of the same year, at the regular session of the conference, the matter was taken up for discussion. Two propositions were made, namely, that conference appoint a committee to direct the publication and assume all responsibility, Rev. N. B Grubb, the author of the project, offering to edit the paper for six years without any remuneration for his work. If this offer could not be accepted then the brethren N. B. Grubb and A. M. Fretz would publish the paper as a personal enterprise; only asking that conference give proper recognition and encouragement. The former offer was accepted, and a committee comprising the brethren N. B. Grubb, A. M. Fretz and A. B. Shelly was elected. Thus the publication of the MENNONITE was an established fact. For six years N. B. Grubb was its editor and then declined re-election owing to other pressing duties.

Rev. A. S. Shelly then assumed the editorial duties and for ten years gave to the church a clean, inspiring and a spiritually helpful paper.

The MENNONITE has now thoroughly matured, and has gone out from its parental home to enter the wider sphere of usefulness, accompanied with the prayer that in its new relation it may achieve great things for God and His church.

Go thou forth with message sweet,
Ever fraught with precious truth;
Never tiring—true and fleet,
While for the harvest bearing fruit.

N. B. GRUBB.

Philadelphia, Pa.

Suggestions for the Week of Prayer

BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES

JANUARY 5–12, 1902.

Sunday, January 5th. APPROPRIATE SERVICES AND SERMONS.

Monday, January 6th. THE VISION OF GOD IN CHRIST.

Prayer: For a deeper realization that God is, and that He is a rewarder of them that seek after Him; for a clearer recognition of His holiness and power; for a stronger, more purifying faith that He shall judge the world with righteousness, and the peoples with His truth; for a far more grateful apprehension of His love in the redemption of the world by our Lord Jesus Christ; and for the full indwelling of the Holy Spirit. Heb. 11: 6; Acts 17: 28; Ps. 90: 8; Ps. 130: 4; 2 Cor. 5: 18; Luke 11: 13; Mal. 3: 10.

Tuesday, January 7th. OUR NATION.

Prayer: For our Nation, that God will continue His favor, forgiving our manifold sins, and helping us henceforth to do justly, and to love mercy, and to walk humbly before Him; that He will guard and guide our rulers, and establish all our people in the ways of law and order and righteous freedom; that He will revive His saving work in our cities, and pour out His life-giving blessing on our towns and through all our borders; that so our Nation may wholly awake and turn to God. Prov. 14: 34; Job 34: 29; Luke 12: 48: 1 Tim. 2: 1, 2; Ps. 80: 14, 15, 19.

Wednesday, January 8th. OUR CHURCHES.

Prayer: For our Churches,—their Sunday-schools and Young People's Societies, their Christian Associations and Brotherhoods, and all their other agencies,—that they may be inspired and purified to do God's perfect will, keeping the unity of the Spirit in the bond of peace; that they may be re-awakened to the fact that their supreme mission is to save the lost; that they may, through the abiding of all their members in Christ, receive the power of the Holy Spirit for love and service; so that, throughout our land, there may be a great revival of true religion in both faith and life. John 15:1, 2; 13:-34, 35; Luke 19:10; John 17:18; 15:7; Rom. 8:32.

Thursday, January 9th. CHRISTIAN MISSIONS.

Prayer: For Christian Missions, both Home and Foreign, that, being filled with the Holy Spirit and sustained by the prayers and gifts of every friend of Christ, they may be the means of a speedy fulfillment of our Saviour's command, Go ye into all the world, and preach the Gospel to the whole creation; that the complete evangelization of our own country may be hastened: that we may rightly remember our missionary obligations to our newly acquired possessions; that the lives of all missionaries may be very precious in God's sight; and that all missionary effort may be abundantly successful, both at home and abroad. Isa. 60:1, 3; Luke 24: 46, 47; Isa. 58:12; Acts 26: 19, 20.

Friday, January 10th. THE FAMILY AND THE SCHOOL.

Prayer: For the Family, that God will protect it from all its foes; that He will continue to make it a fountain of blessing; and that all parents may, in their homes, both teach and live the Christian faith, thus winning their children to Christ. And for all Schools and Institutions of Learning, that God will guide them to

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teach true wisdom, dutiful reverence toward Him, with the faithful service of man. Ps. 68:6; Gen. 17:7; Matt. 19:14; Prov. 4:7; Ps. 111:10; Luke 22:26, 27; Matt. 10:25.

Saturday, January 11th. THE COMING OF THE KINGDOM.

Prayer: For the swift coming of the Kingdom of God; for the ful fillment of the promise, They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; for obedience to the Golden Rule by both individuals and nations; and that the atoning Christ may be everywhere enthroned as Prince of Peace and Saviour of mankind. Matt. 6:9, 10; Isa. 2:4; Matt. 7:12; Phil. 2:10, 11.

Sunday, January 12th. APPROPRIATE SERVICES AND SERMONS.

For the MENNONITE.

The Advance Steps of the Mennonite.

The readers no doubt are all aware of the fact that this number is to conclude several features of the MENNONITE, while the first issue of the new year is to introduce it in its advance steps. While meditating on these proposed advanced steps, my thoughts ran back over a period of sixteen years and my mind's eye fell on Vol. I, No. 1, the make-up and issue of which Bro. N. B. Grubb and myself assumed the task and responsibility. While comparing the first number with the last number and hopefully looking for the still improved issues of the coming years, I thought perhaps a few reminiscences would not be amiss in letting "the old disappearing monthly give the new born weekly a good start".

After repeated interchange of opinion as to the need and possible welcome and support of the English church paper in our Conferences Bro. Grubb by letter requested the writer to meet him for consultation, and possibly preparation of such a paper, in September 1885 at the home of Bro. William Landis, now deceased, near Quakertown. We two met, and with the Lord, as our Head, the matter was brought to Him in sincere prayer, for help, direction, and ultimate blessing for His cause. We weighed the matter from all sides, and then with a firm conviction that our Master was directing us we proceeded to give formal existence to what struggled for life in our thoughts. Of course the conceived child must have a name before it could see the public light, so after several propositions we finally decided to name it after the church we loved and whose cause in Christ it was to represent. Thus the first issue—October 1885 made its appearance. From the introductory words penned by the writer for which the words of Christ to the seventy: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10: 5, were taken as prefatory text. I wish to quote a few words that the readers of the present may enter into the feelings which prompted the untried attempt, and get inspiration to work and pray for the MENNONITE in its advance steps! "We have no excuse to offer in presenting this, the initial number of a new church paper, we send it as a messenger of peace and good will knocking at your doors and asking admission, that it may bring words of peace and comfort to the hearts of Christians, and glad tidings of salvation to those who have not yet made peace with their God, Savior and Judge. Our object is to reach those who do not and others who can not read German. Our young people are growing away from the church, merely because we insist on the German language, while they are becoming English. Our great aim, in a few words, is to reach the young with religious instruction, and forward the mission cause in our church. With these few words of introduction we send this prospectus, hoping it may be a welcome visitor at many doors and find open hearts and willing hands to conduct it on, in its future mission. Our prayer is that of Moses, 'Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it, Ps. 90: 16, 17'."

The proposed advance steps of to-day are an evidence of the answer of that closing petition in October 1885, that the work of our hands might be "established" while the work and the glory of the Lord is appearing unto the rising generation.

Arrangements were made with Bro. U. S. Stauffer, of Quakertown, to print the initial number, and he has with much credit printed every issue since. Of course we had no humanly pledged support, no promised subscribers to look to, to reimburse us for our work and sacrifice. In faith and prayer we sent it forth and soon favorable responses came. As the first issue came from the press, the Eastern District Conference was about to meet in its semi-annual session at Bowmansville. The subject of an English church paper was presented in a tangible form. There was a general commendation of the attempt at the enterprise but some misgivings as to future success. However, conference accepted our humble efforts, as the conference organ, and planned for its continuance and growth. As a comittee for this work the following were elected: N. B. Grubb, A. B. Shelly and Allen M. Fretz. In the course of time the form, size and general appearance were several times improved upon; various different brethren have had a hand and heart in its preparation for the readers until we have the very attractive, and the marked success, and the proposed plan for a weekly issue under the auspices of the General Conference, with our Bro. H. G. Allebach as editor. The feeble little infant of 1885 has grown to a strong youth just entered upon his seventeenth year, giving much promise under faithful direction and co-operation and continued intercessory influences, to become an influential man for Christ and the Church. My prayers go with it in its advance steps.

ALLEN M. FRETZ.

Souderton, Pa., Nov. 1901.

REV. A. M. FRETZ.

Our C. E. Column.

Topic for January 5: THAT WHICH COMES FIRST. Matt. 6:33; Gen. 12:7, 8; Matt. 8:22.

MEDITATIONS.

In the first passage cited, Jesus pronounces God's rule or Kingdom in the heart and life first in importance, God's will first. Most people think eating and drinking, how to make a living, how to provide for old age—these things are first. Business first, Number One first, is the world's motto. Paul wrote (Rom. 14:17) "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost". And so, not meat and drink, not the matter of feeding and clothing ourselves, but right doing, right living, peace of mind, the peace of God, fraternal peace, and a joyous waiting on the Spirit's orders are the first essentials.

The beginning of the year is a good time to consider first things. Really, any time is a good time. But around New-year's day many people are willing to listen to advice of this sort who would hardly be so disposed at any other time. Let then the first day of 1902 be spent in seeking for the first things. Let the first week of the new year be taken up with this pursuit. Let every day and week be thus occupied. If you think of God and His will, He will think of you. He remembers the fowls of the air; He will remember you who are of greater value than all the fowls in existence—of such value that at the time you repented and sought His saving grace, there was more joy among the heavenly hosts than earth ever knew. If you are a child of God, then this passage will be specially helpful: "He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?" Rom. 8:32.

You think perhaps you can take care of yourself, and if you don't do it, God will not nor will anybody else. Hence you conclude your first thought must be of yourself. Has it ever occurred to you how little you can depend on yourself and how much you really do entrust to some power beyond you? You sow and plant your fields, but you expect God's rain and sunshine to supply what you lack. You eat your breakfast, but you look to the fluids and organs of your body to continue the work of assimilation. You make your plans for the day, but you rely upon good fortune to favor you throughout. Do what you please, you are compelled to take God into partnership with you, and finally He has more to do with your success than you have. Since you must trust, why not trust everything to Him? Since He is part manager of your affairs, why not commit the whole management to Him?

You say the chief aim in life is to make a living, and each man's talents are given him to that end. You can't find such a thought in Scripture. Your chief business is to be a servant of God, engaged in His work. While you are going on His errands, He will provide for you. The head of the family in Paul's day kept slaves. These slaves toiled constantly for their master, and when meal time came, they found the table spread for them, even though they had had nothing to do with the preparation of their food.

The zeal of the foes of righteousness and purity is a continual lesson to the friends of uprightness.

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The Mennonite.

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Editorial.

Salutatory.

With this issue, the weekly MENNONITE makes its bow to the Mennonite world and solicits a kindly hearing from all its readers, yea from all into whose hands it may chance to fall. It is an event that has been long in anticipation, and we almost fear that expectations in some quarters are have been pitched too high, and that some may be doomed to disappointment. All we ask is a little time to get our bearings, and the hearty harmony and cooperation of the whole working force connected with the paper. It shall be our endeavor to present our readers each week with a clean, wholesome, inspiring sheet, full of spiritual reading matter, the ultimate object of which is to be the conversion of souls to Christ and the supplying of nourishing food to those already in Christ. Whatever of an edifying character Mennonites ought to know of their brother Mennonites will appear from time to time. At the same time the paper will cling to the traditions of the past and will thus stand not as a purveyor of news simply, but as a bringer of good tidings of good. The news will aim to be heavenly rather than earthly.

That which seemed visionary a year ago is now a reality. The Eastern management of the monthly MENNONITE looked dubiously into the future and was inclined to be skeptical. The western brethren were more hopeful. And now a word to you, brethren of the West. It is you who urged a weekly MENNONITE. We presume you were in earnest and that you will now be as good as your word and will stand by us and support us. The East will gladly share the responsibility with you. You who are ministers and love the paper, do your best to introduce it into the families you enter, especially where you know their English preferences. Wherever you know that it has accomplished some good, please inform us of the fact, that we may redouble our efforts to make it helpful and indispensable.

Besides your active patronage we need likewise your prayers.

But we have also readers who are not Mennonites. To you, dear non-Mennonite readers, we say, we, like you, believe in the entire Word of God, and the spiritual contents of our pages will not stop short of the "whole counsel of God." Creeds will not be our stock in trade, but the Divine Mind as revealed to conscientious and Spirit-illumined students of its sacred pages.

The editor-in-chief of the late Monthly said farewell in a valedictory editorial. With these few words, we as editor bring greetings and a God-bless-you.

Under the Evening Lamp.

Reply to Bro. Horsch.

Bro. John Horsch's letter on "Simplicity of Attire" which appeared in the December monthly Mennonite, was doubtless carefully scanned by our readers. One reader and occasional contributer expressed himself on this wise: "Bro. Horsch says a great many sensible things.... Fashion and frivolity are certainly driving the world madly before them. Men and women are making abject fools of themselves in their absurd eagerness to take up every new and often absolutely senseless and inartistic mode of dress that is suggested by those who are making fortunes out of the invention and promulgation of new fashions in garments"

The bulk of Bro. Horsch's letter was devoted to arguing that the church ought to draw the line in the matter of clothes as well as in all other details of practical life, thus relieving the individual conscience of the necessity of self-decision. I regret to have to say that this is exactly the position of the Roman Catholic church. Every item of doctrine and morality in practical life comes from the church to the member as a rule or law, and eventually there is left him no liberty of conscience. On the other hand, it seems to us to be Biblical truth and the greatest triumph of the Protestant reformation that each man is directly under the guidance of the Holy Spirit, who leads him into all truth and teaches him God's will.

It is true, we find passages in the New Testament which on their face seem to represent the early church as giving rules. According to Acts 15: 28, 29, the church at Jerusalem, led by the "apostles and elders", and in particular by James imposed rules on the Gentile Christians at Antioch, viz. that they "abstain from meats offered to idols, and from blood and from things strangled and from fornication." Furthermore, we read in Acts 16 that when Paul and Silas passed through the various cities which Paul and Barnabas had visited before, and which contained converts and congregations, they "delivered them the decrees for to keep". From all this it would appear that the early church sought to bind brethren to certain rules. Yet the Christians at Corinth did not seem to have received such orders, for when the question of eating meat previously dedicated in sacrifice to the Corinthian idols was referred to Paul by the Corinthians (1. Cor. 8) instead of referring them to the church authority and dismissing the whole matter at once, as he might have done, he concedes to them liberty of conscience (see especially 1 Cor. 10: 25, 27) with this proviso or appeal to their better nature, that this liberty of theirs do not become a stumbling block to others. Love is appealed to as the final court of authority, not the church, not rules or laws of any sort except the law of brotherly love.

The same difficulty as to eating offered meat arises among the Roman Christians (Rom. 14). Paul's advice is the same—"But if thy brother be grieved with thy meat, now walkest thou not charitably". In substance he says "Leave it alone", yet not because the church says so, but on the broad principle that "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak."

These considerations (not to mention others) go a great way toward suggesting to us that at least three of the four rules laid down by the council of Jerusalem as recorded in Acts 15, were merely of local application or intended to bridge over certain critical intervals in the early history of the church. If, for example, abstinence from blood, as enjoined by the above council, was to be a church ordinance in universal force, why do we to-day, Bro. Horsch included, not kill cattle like the Jews and carefully purify our meat of blood? It is rational to believe that the Holy Spirit works through the church only at certain critical stages, in exceptional cases, to tide over exceptional conditions.

In one well-known passage (1 Cor. 11: 4–16), Paul insists that women in their spiritual activities have their heads covered. At the close he adds, "If any man seem to be contentious, we have no such custom, neither the churches of God." Whatever fulness of meaning may attach to these words, one thing is certain: Paul does not appeal so much to church law as to reason based primarily on a law of nature, and secondarily on the Oriental civilization of his day.

If the church is to make rules prescribing how each member is to live, there are thousands of rules for her to make. She would be laying a yoke of ordinances on the individual as oppressive as that endured under Jewish law. And the inevitable result of such law-making would be and, wherever attempted, is formalism, mere outward obedience, the exalting of the letter to the detriment of the spirit. It would cultivate Pharisaism wholesale. There would be no end of gnat-straining and camel-swallowing.

Many years ago certain churches forbade the wearing of suspenders, the use of gray horses, the utilization of windmills and other harmless practices. Any one found violating such church rules was disciplined. To-day many of these churches no longer insist on these rules. Why not? If it was wrong then to do such things, why is it not wrong now? If the church had a right to interfere then, why not now? The relaxing of these rules seems to indicate a recognition on the part of the churches themselves of the insecure basis on which they stood.

Bro. Horsch refers to the old disciplines of some of the denominations. He will himself admit that many of these disciplines are ineffective to-day. And so they will always be. There never was a time when church laws enjoyed protracted sway over the individual. Violations of such laws constantly multiply. The only sure law is the "law of the spirit of life in Christ Jesus", implanted in the heart. The Spirit-filled Christian will walk according to the inner light, and no violations will with shame have to be recorded.

What does Bro. Horsch mean anyway when he makes a distinction between "committing a sin against God direct" and "sinning against the church"? Is this not a distinction without a difference?

Thus far we have not touched on the question of attire, nor have we space at present to devote to it. But Bro. Horsch has not informed us what kind of dress a Christian ought to wear. He has simply told us what kind not to wear. We will have to go naked, however, unless some positive rules follow the negative. As to where the line should be drawn, we are also left in the dark, unless we infer from certain statements that dressing should not be for the purpose of display. Yet, as some brother suggested, has ever a garment been worn, even the plainest, in which could not be found some suggestion of display?

H. G. A.

(CONTINUED NEXT WEEK.)

What the Sunday-School Can Learn from the Secular School.

BY JOSEPH S. TAYLOR, PD. D., PRINCIPAL PUBLIC SCHOOL 19, NEW YORK CITY.

I. It can learn that there is a science of education.

a) No one can become a teacher in New York State who has not had some training in the principles and practice of teaching. Education is recognized by law as a science, and teaching is by the same authority recognized as a profession, the technique of which it is necessary to acquire before one may lawfully engage in its practice.

b) The principles of this science apply seven days in the week. They are as true on Sunday as on Monday. Sunday-school teaching is teaching; teaching is causing another to learn; learning is subject to law. The Sunday-school as an institution has never asked and does not know to-day what those laws are.

c) Religious education is a part of the general process of education. The human soul is a unity. We can not divide it into parts, one of which we educate on Sunday, another on Wednesday. The same child that learns arithmetic and geography in the secular school comes to the Sunday-school to learn religion. The same boy—neither better nor worse than on other days, nor in any respect different, except possibly that he has had a bath on Saturday night and put on clean clothes on Sunday morning. He brings all his faculties, all his heredities, all his experiences to both schools; and to these three—the faculties, heredities and experiences—the teacher, whether secular or sacred, must address himself.

d) It will be a long step in the direction of progress if we succeed in getting the Sunday-school to recognize that many of its most difficult problems are pedagogical problems.

e) Up to this time the Sunday-school ideal has been the theological rather than the pedagogical. This is but natural, and considering the origin of the Sunday-school and its relation to the church, inevitable. Nevertheless, it is well always to remember that religion and theology are not the same, any more than flowers and botany are the same. Beecher used to say he hated botany, but loved flowers; hated theology, and loved religion. Theology is a difficult and abstract thing made for adults; religion is as natural to children as breathing. The supernatural to them is natural, for they live in a world of imagination and wonder, in which inanimate objects are endowed with life and reason. How completely the theological ideal rules the Sunday-school may be inferred from the composition of—

f) THE INTERNATIONAL S. S. COMMITTEE. 1900–1905.

Chairman, Rev. John Polts, Toronto, Methodist.
Se'y Rev. A. E. Dunning, Boston, Congregational.
Rev. Warren Randolph, Newport, Baptist.
Mr. B. F. Jacobs (layman), Chicago, Baptist.
Rev. John R. Sampsey, Louisville, Baptist.
Rev. J. S. Stahr, Lancaster, Reformed.
Rev. B. B. Tyler, N. Y., Disciple.
Bishop H. W. Warren, Denver, Methodist.
*Principal E. I. Rexford, Montreal, Episcopal.
Rev. A. F. Schauffler, N. Y. Presbyterian.
Mr. John R. Pepper (layman), Memphis, Methodist.
Bishop E. B. Kephart, Baltimore, United Brethren.
Rev. Mosheim Rhodes, St. Louis, Lutheran.
Rev. W. W. Moore, Richmond, Presbyterian.
*Prof. J. I. D. Hinds, Tenn.

It will be noted that of the fifteen members only two are *teachers* (marked with a star). Two are laymen, and all the rest are theologues. Of the fifteen, it will be noted incidentally, thirteen are from the United States and two from Canada. The pupils in the international Sunday-schools number about 25,000,000. Of these England, Canada, and the United States furnish five-sixths, hence these give the lesson system to the world.

g) The Sunday-school must give up its theological ideal and must swing around to the pedagogical point of view. The theologian bears the same relation to the Sunday-school that the scientific expert bears to the secular school. We depend upon the scientist to tell us what science is and what it is not. He furnishes the raw material of instruction; the pedagogue transmutes it into intellectual power and moral character. The finished product is not science but men and women. So the Sunday-school depends upon the theologian for Bible lore; but Sunday-school teaching is a good deal more than peddling Bible lore. This is but the raw material, and must be vivified by the living teacher that it may have transforming power. The product is not Bible lore, but sanctified human souls. This change from the theological ideal to the pedagogical does not mean the secularization of the Sunday-school, but it means the consecration of pedagogy. If it is necessary to proceed from the known to the unknown, from the concrete to the abstract, from the whole to the part, in teaching geography and arithmetic and history, how much more important is it to observe the same principles when we teach the highly abstract truths of religion and ethics. But the strangeness of pedagogical phraseology in a Sunday-school gathering is enough to remind us that no serious and intelligent attempt has yet been made to apply the well known principles of education to Sunday-school work.

h) The plain reason for this is that the international lesson system has always been in the hands of men who do not know or recognize the science of pedagogy. This is strange when one remembers that preaching is but a special kind of teaching; and that the science of education embraces preaching as well as other forms of teaching. I was therefore not surprised to find, a few years ago, four preachers enrolled as students of psychology and pedagogy at the Summer-school of Clark University. These preachers had come to the conclusion that inasmuch as their duties consisted of an attempt to influence the minds of their congregation, a working knowledge of psychology was as necessary to them as to a teacher. And inasmuch as they all had Sunday-schools connected with their churches they properly reasoned that they ought to know something of child study, school architecture, organization, and management, methods of teaching and the like. But there were only four ministers in a school of three hundred. And these four did not receive appointments to the International Committee. Possibly the day will come when such preacher-pedagogues will secure this honor. Then we shall have Sunday-school reform.

Other hints which the Sunday-school may some day take from the secular school relate to—

II. The Construction of a Course of Study.

III. Organization and Management.

IV. Methods of Teaching.

These topics, however, we shall not have time to discuss at this time.

Mennonite Articles of Faith.

XXVIII. OF THE OFFICE OF TEMPORAL GOVERNMENT.

We believe that although men have by nature no right to rule over one another with violence, but only in a brotherly spirit to control themselves and come to one another's assistance (Acts 17: 26–27; Matt. 7: 12), nevertheless the office of Government has become necessary by reason of man's great corruptness (Gen. 6: 12–13) and that God the Lord therefore has not only permitted but determined and ordained it (Rom. 13: 1–8) first through his divine providence in general but then too among his people, Israel, by specific command (Deut. 16: 18; Ex. 18: 25; Num. 11: 11, 16, 17) and that the same seems still absolutely necessary as well for the observance of right and good order in social life as for the punishment of the evil and the protection of the good, and other like objects.

For this reason we hold ourselves in duty bound towards our lawful government to regard the same as God's servant for our good, to honor it with due reverence (1. Pet. 2: 12–21), to be obedient unto it in all things not in violation of God's commandments or of one's good conscience (Acts 4: 19, 20), to pay cheerfully and faithfully all proper taxes and assessments, and devoutly to pray for it (1. Tim. 2: 1–4; Jer. 29: 7), etc. All this we need to observe the more in all cases since we know that "promotion cometh neither from the east nor from the west nor from the south; but God is the judge: he putteth down one and lifteth up another" (Ps. 75: 6, 7) according as he will (Prov. 8: 15, 16) now to bless and now to chastise.

Should, however, such an office be conferred upon us, we would hesitate and would not dare to accept it,* not knowing the will of Christ as to how such office should be administered. (True, there are other things, too, in civil life concerning which we have no explicit direction, but they are less difficult and can more easily be ordered according to God's word). No direction whatever concerning it is found among all his commandments respecting the administration of his kingdom, nor among all the instructions of his apostles. (We know nothing as to how the government is to be instituted or how the office should be administered. This gives us reason to be scrupulous). Moreover when we consider that the Lord Jesus seems everywhere to warn his disciples against bearing rule according to the manner of the world (Matt. 20: 25, 26; Luke 22: 25–30; John 18: 36), as

*The late C. J. van der Smissen, who translated these articles of faith from the original Dutch into German, makes the following note on this part:

To accept an office, which according to the clearest and most explicit declarations of holy Scripture is not only permitted but ordained of God and is under his especial direction, can never be wrong, much less a sin. But since some of our brethren refuse to accept a government office for conscientious reasons, it is well to know what the grounds are on which such refusal is based.

well as against all vengeance (Matt. 5: 39, 40; Rom. 12: 19) the swearing of oaths, and all worldly conformity, we consider it a very difficult matter to administer this office according to faith. We hold, too, that the power vested for a time in the Jewish Government (Deut. 17: 8–12; 2. Chron. 19: 5–11) is in Christ fulfilled, brought to an end and abolished (Matt. 5: 17; Eph. 1: 20–23; Col. 2: 15–23; 3: 16–25), and hence can not be applicable to Christ's people (Heb. 7: 12); on the other hand it seems to us no less calculated to arouse scruples when human laws are to be enforced which are at variance with the principles of civil law which God himself laid down for Israel. (Cases occur which often cause judges to hesitate: Compare the present laws concerning theft and adultery with Ex. 22: 1; Lev. 20: 10).

For these various reasons we consider ourselves fortunate to be exempt from this most important and at best dangerous service (we regard it a favor not to be called or impressed into civil office) while at the same time we can live in peace and quiet under the protection of such a benign government, who though not recognizing for themselves the difficulties mentioned (but rather seeing in their office a divine calling) have yet granted to us such great privileges and exemptions (exemption from oaths and military service) for which we can not thank God enough (1. Tim. 2: 1–4) and owe our government all reverence and love.

Correspondence.

Donnellson, Ia.—At this date we are still having beautiful weather, no frost in the ground but still without rain. The health of the community is good at present. Church and Sunday-school are both well attended. Preparations are being made to have a Christmas tree as usual and an appropriate program has been prepared for the occasion. Thanksgiving was observed by holding regular services at church. In the afternoon the following couple were united in marriage by Rev.Schowalter, viz: Abraham Schowalter and Lena Schmidt. Thanksgiving day falling on the 28th of November and that being our dear father's 80th birthday your correspondent with his brother and sister surprised the dear old couple by coming with well-filled baskets and spending the afternoon with them. There were twenty-eight grandchildren present.

Berne, Ind.—Sunday evening before Thanksgiving our Young People's Society rendered a Thanksgiving program consisting of several short addresses, passages recited from Scripture and several pieces of music.

On our national Thanksgiving-day our S. S. held in connection with the customary services of that day, its harvest home and childrens festival on which occasion the children brought their products and gifts which they raised and earned during the year, consisting of all kinds of garden vegetables, field-products, fruit, fowls and rabbits. They were sold at the close of the meeting at very high prices; for example a bushel of apples sold for $3.00, which together with the short sermon on James 1, 17 which our minister especially addressed to the children certainly will encourage the children to plant and work with new zeal and energy the coming year.

November 29 was a day of joy and gladness for the happy family of C. P. Sprunger and his wife Elizabeth, it being the 50th anniversary of their wedding when they were permitted through the blessing of our heavenly Father to celebrate their golden wedding. All their children living, five in number, were present,—even their youngest son James arrived that morning from Oberlin, surprising the dear parents with his presence. All the grandchildren, the brothers and sisters of the celebrating couple were present. An appropriate program was prepared by the children and grandchildren, which was opened by a hymn by all present and the reading of Psa. 118, 1-18 and prayer by Rev. I. A. Sommer, after which Rev. S. F. Sprunger gave an address on Job. 32, 7. In this address reference was especially made to the goodness and kindness of God, which made the occasion almost like a miracle before our eyes, Mrs. Sprunger having been an invalid for the last thirty years and often near death, though much improved the last few years and able to be up and around sometimes. The children gave short addresses, the grandchildren sang some songs and recited appropriate selections, after which followed the congratulations from friends present and absent, the latter having written and sent them for the occasion. After these exercises all guests present partook of a bountiful wedding-feast. The celebrating couple received a number of valuable presents. May God keep the parents for their children and grandparents for their grandchildren for many years to come.

Sunday, December 8, Rev. N. C. Hirschy, from Bluffton, Ohio, was with us. In the morning he addressed the congregation in German on II Cor. 3:18 and in the afternoon spoke to our S. school. In the evening he spoke to the Young People's meeting, telling us "How to spend the long winter evenings", taking for his subject Paul, holding forth his advice as to spending the time and how he did spend the time. It is to be regretted that owing to the inclemency of the weather so few could be present.

Philadelphia.—Christmas with all its glad messages has come and gone, its influences, we hope will not only linger but develop great good. A very impressive service was held in the First church on Christmas morning at six o'clock. The attendance was large. The pastors of the First and Second churches made addresses. Many of those present participated.

The Sunday-school festivities were held on Christmas day, afternoon and evening, in the First church, the day following, afternoon and evening in the Second church and on Friday evening in the Germantown church.

Bro. James E. Sprunger, of Oberlin, O., who is East spending his vacation in working up the interests in our General Conference publication, occupied the pulpit of the Second church on Sunday morning before Christmas and in the evening preached to a large audience in the First church.

The pastor of the First church spent the day before Christmas, as has been his custom for some years, with the old people at the Mennonite Home, where he distributed fruits, candies and other things to make the hearts of the old people happy for Christmas.

Goshen, Ind.—During the last week in November we had Rev. W. W. Miller, of Pulaski, Iowa, with us to assist in revival work. And a blessed season it was for our people. Renewed spiritual life seems to pervade throughout the membership and 15 persons have been added to the congregation—eleven by baptism and four by letter and confession. Rev. Val. Strubhar, of Washington, Ill., then assisted us in a series of meetings at Topeka where the Lord also gave us rich blessings. The Topeka people gave unanimous call to Jno. C. Lehman of our congregation to become their pastor, and we hope soon to ordain him to the ministry.

With best wishes am yours,
JNO. C. MEHL.

Ministerial Conference.

TO BE HELD IN THE SECOND MENNONITE CHURCH OF PHILADELPHIA. MONDAY, JANUARY 27, 1902.

10. a. m. I. Theology:
- a. Its place in Preaching. REV. W. S. GOTTSHALL.
- b. Its place in the Study. REV. S. M. MUSSELMAN.

11. a. m. II. Loyalty to the Church.
- a. The loyalty of the Past. REV. A. B. SHELLY.
- b. The loyalty of the Future. REV. A. M. FRETZ.

2.00 p. m. III. Conscience:
- a. The Jurisdiction of the Church over Conscience. REV. A. S. SHELLY.
- b. Conscience in civic Life. REV. J. S. MOYER.

Marriages.

LEATHERMAN–MICHENER—On December 11, 1901, at Souderton, Pa., by Allen M. Fretz, Harvey L. Leatherman, of Plumsteadville, Pa., and Edna Rebecca Michener, of Gardenville, Pa.

ROSENBERGER–BARNES — On December 14, 1901, at Souderton, Pa., by Allen M. Fretz, Samuel M. Rosenberger, of Silverdale, Pa., and Bertha May Barnes, of Blooming Glen, Pa.

SOUDER–GEHMAN. — On December 14, 1901, at Souderton, Pa., by Allen M. Fretz, Elmer L. Souder, of Souderton, Pa., and Sallie G. Gehman, of Hatfield, Pa.

WIEGMANN—MILLER.—In Philadelphia, Pa., at the home of the groom, December 25, 1901, by Rev. N. B. Grubb, Mr. Charles Wiegmann jr., to Miss Martha Miller, formerly of Chicago, now both of Philadelphia.

MILLER—MUSSER.—At the bride's home near Noble, Iowa, Dec. 18, 1901, by Rev. P. E. Stucky, Frank Miller of Olds, Ia., to Clara Musser.

TRABERT—GRABER.—At Noble, Iowa, Dec. 25, 1901, by Rev. P. E. Stucky, Leonard M. Trabert, of Milford, Neb. to Sarah Graber, of Noble, Ia.

Deaths.

BURRY.—On Dec. 7, in Berne, Ind., Willis Emmet, son of Godfried and Mary Burry, aged 7 months and four days. Services by Rev. S. F. Sprunger. Text, Psalm 25.

LUGINBILL. — On Dec. 11, near Berne, Ind., after a short sickness, John Luginbill, aged 79 years, 7 mos. and 6 days. Funeral services conducted by Rev. S. F. Sprunger. Text, 1 Cor. 7:29–31.

GANZHORN.—In Philadelphia, Pa., on December 22, 1901, after two months of intense suffering from a complication of diseases, Clara, wife of Louis Ganzhorn, aged 60 years and 4 months. Funeral services were held in the First church, when the pastor N. B. Grubb preached from 1 Thess. 4:13. Sister Ganzhorn was a beloved member of the First church and her memory was honored by a large concourse of friends attending her funeral.

Contributions.

For Publication Fund.

B. F. Welty, Newton, Kan., $2.50; Maria R. Miller, Ashland. O., $1.00; the same from the sale of church benches, $5.00; Congregation at Beatrice, Neb., $20.05; Congregation at Trenton, O., per H. J. Krehbfel, $2.65; D. I. Auernheimer, Cantonment, Okla., $5.00.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For Middle District Home Missions.

C. Schowalter, Donnellson, Ia., $10.00; P. E. Stucky, Wayland, Iowa., $10.80; S. F. Sprunger, Berne, Ind., $75.20.

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SPECIMAN OF TYPE size of Bible 8½ x 5½ x 1½ inch:

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600. [a] Jsa. 5. 28. [b] 1 Kin. 20. 40. [c] or, magic-penalty. [d] Ps. 6. 10. Nah. 3. 2. [e] Zeph. 1. 12. [f] Heb. stood.

10 [c]Cursed *be* he that doeth the work of the LORD [d]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [e]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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This Catechism was first published at Elbing, Prussia, in 1783. It was republished by request of the churches in Hesse and Waldeck, in 1797. In 1824 it was publishcd in Upper Canada. In 1844 it was reprinted and introduced in the churches in Pennsylvania. In 1848 it was translated into the English language and published by the Eastern District Conference. Since then it has passed through many editions.

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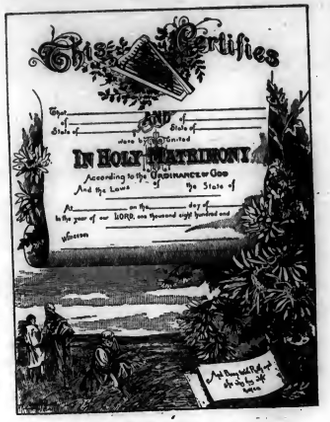

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THE YEAR BOOK FOR 1902.

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News of the Week.

Domestic.

Powder Plant Wrecked.

SCRANTON, Pa., December 27.—An explosion in the barrel mill of the Moosic Powder Company, at the Jermyn works, to-day blew the mill and some adjoining buildings to pieces and broke windows for miles around. The shock was plainly felt in this city, a distance of fourteen miles.

Jacob Hiller, who was in the engine-room in an adjoining building, was fatally burned and John Gibbs, George Gebhardt and George Horkel were caught by flying debris and badly injured. Glass blown from a window in Albert Carey's house struck his daughter and cut a deep gash in her neck. It is feared she is fatally injured. Scarcely a store or residence in Jermyn escaped with a whole pane of glass.

A Delaware & Hudson passenger train, which passed about a quarter of a mile from the scene of the explosion at the time of the accident, was swayed by the force of the explosion, and the passengers screamed with terror as the train gave a sudden lurch. The cause of the explosion is not known.

SHARPSVILLE, Pa., December 27.—An explosion at the old Sharpsville furnace, at 7 o'clock this morning, wrecked the furnace plant and killed three men. Another workman was probably fatally injured.

Big Flood Follows Rain.

PHILADELPHIA, December 30.—The rain which has fallen almost incessantly since Saturday evening has resulted in a dangerous freshet in the Schuylkill river, and to-day the water of that stream was fifteen and one-half feet above normal. All of the big industrial plants along the Schuylkill at Manayunk and Norristown, near here, are flooded, and work has been suspended.

The county bridge at Port Kennedy, Pa., has been wrecked by the flood, and the tracks of the Philadelphia & Reading railway, at Springhill, about eight miles from here, are submerged. Traffic, however, has not yet been seriously handicapped.

In this city the river is out of its banks near the Baltimore & Ohio railroad station, the water having backed out to Twenty-fourth street, the first thoroughfare east of the station. Cellars of dwellings are flooded, and many residents along the river early to-day sought safer quarters.

Long is marked.

WASHINGTON, December 28.—It is now believed that Secretary Long will be the next member of the Cabinet to go. It has been intimated that the President would like to have a new Secretary of the Navy at once, but he is willing to let Mr. Long take reasonable time in which to get out. The Secretary has said to some of his friends that he would not quit under fire, but it is apparent that he is preparing to retire. The official announcement may not come until the President has decided on the new Secretary.

Charles H. Allen, of Massachusetts, formerly governor of Porto Rico, is looked upon as the probable successor of Mr. Long. During the Spanish-American war he served as Assistant Secretary of the Navy, being the immediate successor of Roosevelt in that position. The gossips are still trying to crowd Secretary Wilson out of the Cabinet, but evidently he can stay in if he wants to.

Neely to be Tried.

WASHINGTON, December 28.—At last Chas. F. W. Neely is to be tried. Chief Postoffice Inspector W. E. Cochran and ten inspectors, who have been gathering evidence against Neely in this country, left for Havana to-day to testify. W. T. Fletcher, the Indianapolis inspector, was among the number.

Schley will not Sue.

WASHINGTON, December 28. — Admiral Schley spent to-day in consultation with his attorneys. It was announced this afternoon that it had been decided not to bring suit against the publishers of the Maclay history. Such litigation, the attorneys said, would be long and tedious and could not add to the vindication of the admiral in the minds of the public.

The proposal to appeal to the President is still under consideration. The disposition is not to do it. The admiral, it is said, feels that such action might be construed as political. That another step of some kind is to be taken seems probable. The attorneys authorized the statement that "the end is not yet."

Depew is Married.

NICE, December 28.—The marriage of Senator Chauncy M. Depew, of New York, to Miss May Palmer, was celebrated at the American church here to-day, following the ceremony of the Catholic marriage service in Notre Dame. The civil ceremony of the marriage took place yesterday afternoon in the United States consulate.

Methodist Women Win.

NEW YORK, December 28. — The long struggle for official recognition in the conferences by women of the Methodist church is probably ended at last, and it is claimed that the women have won, says the Tribune. A statement to this effect has just been made by Dr. Stephen L. Baldwin, recording secretary of the mission society of the Methodist Episcopal church, who says that the returns from the conferences are so far in that it is certain that the new constitution is adopted.

The new constitution was submitted at the general conference of the church, held in Chicago in 1900, approved by it and referred for decision to the conferences throughout the world. The principal changes are that it gives women the right to sit as delegates in the general conferences; it gives laymen electoral meetings authority to vote on constitutional questions and it changes the vote necessary in the general conference to amend the constitution from three-fourths to two-thirds.

Immigration Bill.

COMMISSIONER POWDERLY'S BILL FAVORABLE.

The immigration bill framed by Commissioner Powderly is likely to be reported favorably to the house of representatives. The principal changes which it makes in existing laws are these:

1. Five years instead of one is to be the probation term within which any immigrant can be arrested for specified causes and sent back to the country whence he came.

2. Landing is denied to "Anarchists or persons who advocate the overthrow of all government or of all forms of law or the assassination of public officials."

3. Ship owners are made liable to a penalty of $100 per head for every immigrant brought into our ports suffering from any loathsome or dangerous contagious disease which our medical officers certify they had contracted before they embarked.

4. Present provisions against importing contract labor are strengthened by substituting for the word "contract" the words "offer, solicitation, promise or agreement."

5. The head tax of immigrants is increased from $1 to $3.

Corporations of U. S.

NEW YORK, December 30.—In an annual review of the corporations of the United States, the Journal of Commerce estimates the total capitalization of all the industrial consolidations in the United States at approximately $6,500,000,000. This does not include railway, street railway, lighting or banking consolidations. It is also estimated that the industrial corporations created during 1901, and having an authorized capitalization of $1,000,000 or more have an authorized preferred stock issue amounting to $862,430,000 and a capitalization of common stock amounting to $1,153,450,000.

Fierce Northwest Storm.

SEATTLE, December 27. — A storm last night did much damage and endangered many lives in this city. Along the north end of the water front where wind and wave had full sweep at high tide the breakers washed away eight houses. Floating driftwood battered these to matchwood. The occupants barely escaped. In North Broadway a house was overturned. High water on the Duwamish river added to the complexity of the situation. Wires are down all over the city. The highest velocity of the wind was thirty-five miles an hour.

Express Wrecked.

NASHUA, N. H., December 28. — A dense fog and a misplaced switch in the north yard of the Boston & Maine railroad, in this city, to-day, caused the wrecking of the "Cannon Ball" Express, bound from Montreal for Boston. Two men were killed instantly and about half a dozen persons were injured.

Foreign.

ELECTION IN CUBA.

PEOPLE WILL VOTE FOR PRESIDENT TO-MORROW.

WASHINGTON, December 30. — To-morrow will be election day in Cuba. Under the new constitution there will be chosen presidential electors, senators, congressmen and a governor and legislature for each of the six provinces. Every male native or naturalized Cuban who is not a criminal or a lunatic or a public charge will have a right to vote. On Fedrmary 24 the presidential electors will meet and ballot for a president and vice-president, just as the electoral college does in the United States. About the first of May President Roosevelt will issue a proclamation formally transferring sovereignty from the United States and independence will have been realized.

The result for the president is a foregone conclusion. Practically only one candidate remains in the field. Tomas Estrada Palma is the man. He is a Cuban by birth. The election of Palma will be more satisfactory to the administration than would have been the election of any other candidate.

The term of the president, as provided in the new constitution, is four years. He can be re-eleeted, but is ineligible for a third term. The senate will be composed of twenty-four members, six from each province, and their terms are fixed at eight years. The provincial legislators and a double number of electors will elect one-half of the whole number every four years. In the lower house there will be one member elected for each 25,000 people and the terms will be four years. One-half of the house will be eleeted every two years. Substantially all of the guarantees in the American constitution are embodied in the Cuban constitution.

Zionists Gather in Basle.

BASLE, Switzerland, December 27.—Delegates from all parts of the world gathered here for the fifth Zionist congress, which began its sessions yesterday. Dr. Gotthell of New York, and other Jewish rabbis of the United States have arrived.

It is reported that Dr. Herzl has a great surprise in store for the congress. It is known that he has gained the good will of the Sultan of Turkey in the scheme of the restoration of the holy land and that he has a letter from Kaiser Wilhelm and the announcement of the success of his financial plans is looked for.

BASLE, Switzerland, December 30.—The Zionist congress has resolved to establish a fund of £200,000 to be devoted to the purchasing of land in Syria and Palestine. Collections for this fund will be made in all the countries of the world. The congress also decided to form organizations in various countries to promote the objects of the present congress and to hold biennial congresses.

Many British were Killed.

LONDON, December 28.—The War Office this afternoon issued a list of British casualties at Zefontein, December 24, when Colonel Firmen's camp consisting of three companies of yeomanry and two guns was successfully rushed by a Boer force under the command of General De Wet. The length of the list demonstrates the entire success of De Wet's attack. Six officers and fifty men were killed, eight officers were wounded and four are missing. It is presumed that the missing officers were taken along with the captured guns.

The number of the non-commissioned officers and men wounded and missing have not yet been received, but the aggregate promises to make the Zefontein affair a memorable disaster to the British. Simultaneously with the above, the War Office gave out a dispatch from Lord Kitchener chronicling a minor success of the South African constabulary, who raided Bothaville and captured thirty-six Boers.

History of the Mennonites.

The undersigned has a number of Cassel's History of the Mennonites on hand which he offers for sale for half price and less. The work contains 450 pages nicely bound in cloth, with a number of illustrations. It should be in every Mennonite family.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JANUARY 9, 1902. No. 5.

Intimacy.

No distant Lord have I, loving afar to be;
Made flesh for me, He cannot rest until He rests in me.

Brother in joy and pain, bone of my bone was He;
Now—intimacy closer still—He dwells Himself in me.

I need not journey far this dearest friend to see,
Companionship is always mine; He makes His home with me.

I envy not the Twelve, nearer to me is He;—
The life He once lived here on earth He lives again in me.

Ascended now to God, my witness there to be,
His witness here am I, because His Spirit dwells in me.

O glorious Son of God! incarnate Deity!
I shall forever be with Thee because Thou art with me.—SELECTED.

Items of News and Comment.

Miss Louisa Sprunger, of Berne, Ind. entered Central Mennonite College on the 6th inst.

Nine persons were baptized and received into the membership of the Schwenksville, Pa. church Sunday, December 22.

Miss Sarah C. Sprunger, of Berne, Ind. entered Central Mennonite College, Bluffton, O. Monday, the 6th inst. to prepare herself for teaching.

Bro. W. J. Rich, formerly of Noble, Iowa, has lately married and settled on a farm in Illinois in his wife's native vicinity, and we hear that he is making himself useful in spiritual work there. May the Lord own his work and continually direct his efforts.

The "Herald of Truth," published at Elkhart, Ind., announces in its New-year number that it had been a church paper thirty-eight years. It now occupies its particular field alone, since its German companion, "Herold der Wahrheit", has been discontinued.

C. Z. Yoder, Assistant Secretary of the Mennonite Benevolent Board of Charitable Homes, reports nine inmates at present resident at the Old People's Home, Weilersville, O., these nine hailing from localities all the way from Pennsylvania to Kansas. There are more applications for admission, but lack of means forbids their reception.

At the special revival meetings now in progress in the Berne, Ind. congregation, quite a number of young people have given public testimony of their acceptance of Christ as their personal Saviour, and a number have asked for the prayers of Christians. Supplication and intercession for others is a true believer's privilege. "The effectual fervent prayer of a righteous man availeth much."

A little over a year ago it was reported in THE MENNONITE that a certain admirer of the paper was ready to give $25 toward the enterprise, if it became a weekly. This brother has been true to his word. If you will look in the proper column you will find his name mentioned and the amount. If there are any more brethren who have publicly or quietly resolved to do likewise, now is the time to carry out their resolution.

Our Berne, Ind. correspondent has in the course of time collected an interesting scrap-book of pictures of Mennonite ministers and buildings. Thirty-six Mennonite ministers, living and dead, at home and abroad, are represented in this picture-gallery. The historic in structure in Germantown, Pa., built in 1770, leads the procession of nine meeting-houses. Other buildings in the collection are Bethel College, Bethesda Hospital, Christian Krehbiel's former Home for Indians, and the Indian chapels and Mission Stations in Oklahoma. The owner of this collection continues to add material from time to time, and if she is permitted to carry out her desires, the book will by and by become valuable as well as entertaining.

The members of the First Mennonite church of Philadelphia now have the opportunity to express themselves on the sermon heard each Sunday, and this in an elegant manner. Slips are distributed among the members to cover three months, and they contain blanks to be filled out referring to the date of the sermon, the minister preaching it and the text. Three questions are to be answered—What to you was the most striking truth expressed in the sermon?—Give some helpful thought that the sermon contained.—What, in your opinion, is the principal reason so many people do not go to church? The name and address of the party filling out the blanks are then added and the slip is to be handed unfolded to the usher at the close of the service.

A Good Word for the Mennonite.

Our first number seems to have made a favorable impression, judging from the encouraging letters received. As a sample, we select for publication a characteristic letter from a Penna. brother in the medical profession:

DEAR EDITOR: The MENNONITE in its new dress is before me. As a weekly, the publication far exceeds my expectations. Having been a reader of this excellent little paper since its initial number sixteen years ago, I desire to compliment the publisher on this improvement. The use of larger type is very commendable. The former editors deserve our sincere thanks for their persistent and sacrificing efforts in behalf of their people. They prepared the way for this new possibility. Let us show our hearty appreciation of their faithfulness, by giving a continued substantial support to the new Weekly, and lend a helping hand to the able and zealous efforts of the editor and his collaborators.

May the MENNONITE prosper and its mission never grow less!

How to Read the Old Book.

Would you like to engage in a systematic and intelligent daily Bible reading? You can do no better than by following the meritorious plan outlined in the Calendar of the Bible Reading and Prayer Alliance published by Wm. Henderson, Toronto, Canada. According to this plan, the Gospel of John heads the New Testament books read for 1902, a chapter per day, followed by all the books in consecutive order down to Revalations. This is finished by the middle of July. Then First and Second Chronicles, the prophet Isaiah and ten of the twelve minor prophets constitute the reading for the rest of the year. By this plan nearly all the New Testament is read yearly, and in five years the Old Testament is read and largely re-read.

All persons in any community who want to follow this plan of reading are asked to sign their names on the provided Calendars and to add their Bible text for the year. They are urged to come together frequently, choose a secretary to record the names of the local members of the Alliance, to recite texts to one another and to comment on them, to bring in written questions on the Scriptures read, etc.

Two special requests are made of each member: 1. Each member to read the same chapter daily, praying the Holy Spirit to guide us into all truth, according to the Lord's promise.—John 16:13. 2. To pray daily for each other, that we may grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.—2 Peter 3: 18.

The reader is provided with a Companion in the shape of Notes for Bible Study, which adds a short comment and suggestive thoughts and passages in connection with every chapter read. The pamphlet is good for a month, and contains, besides these comments on the daily readings, Weekly Topics selected from the Daily Reading, Notes on the S. S. Lessons, Golden Text Gleams, Outline Lessons, and Notes on Young People's Topics. Altogether it is a delightful little compendium, of tenfold value to the earnest Bible student.

THE CRAZE FOR AMUSEMENT.—It does not need a long experience to show us that those who surrender themselves to a desire for amusements miss its realization. The every day duties, the close at hand service, the longing to be worthy of the gifts of life, while driving from the mind the unworthy aim towards getting a good time out of the world, will instead supply that peculiar, broad, varied interest, which furnishes happiness, including that lower order of satisfaction named amusement. —*Mary B. Baldwin, in the Interior.*

Time and Eternity.

BY ELWOOD SHELLY.

Of all the many different "talents" which God has so freely given us, there is none more valuable than that of time. Have you ever realized, Christian friends, what a great responsibility is resting upon us if we neglect to make the proper use of this "talent" of time given to every one of us? God has given different "talents" to some of us from what He has given to others, but the "talent" of time is given to everybody. It is given to us for a noble purpose. This purpose is that we should labor for Him during this period of time. God has assigned some special work to every one of us. This work is a mission which we are to perform faithfully till the coming of Christ, when we will be judged according to our works.

Christ himself realized the value of time while He sojourned upon earth when He said, "I must work the works of him that sent me while it is yet day, for the night cometh when no man can work." In this day of life there is much work for us to do. We can not all be ministers; we cannot all be Sunday-school superintendents or teachers; but God has a special work assigned to each and every one of us which it is our duty to perform faithfully. First of all, it is our duty to find out what this special work is. This may at times seem to be a hard matter. There are many people in this world who do not seem to know what work God has assigned to them, but it is our earnest desire to find it, God will always reveal it unto us if we earnestly ask Him for His assistance.

Let us then all turn to Him early and not squander away the prime of our life in ignorance. In this day of life we are to prepare ourselves for that night which is eternity. In our preparatory schools, where young men and women are preparing themselves for college, we find that the energetic student puts forth all possible efforts that he may enter college with a noble record. And finally he will succeed. But at the same time we also find that some go about their studies in a haphazard manner, and consequently they will never enter college simply because they did not make the proper use of the time they had for preparation; and while the energetic student is enjoying college life, life is a burden to the other one. What we sow in time we shall reap in eternity. Only comparatively few of us are preparing for college, but we are all preparing for eternity, whether we are aware of it or not. Our lot in eternity will be either eternal peace and happiness, or eternal sorrow and misery. The person who says, "I don't know for which I am preparing, is surely not preparing for heaven. We cannot live for Satan in this life and live for Christ in eternity. If we live for Satan in this life, we will live with him in eternity. And so, if we live for Christ here, we will be permitted to live with Him beyond.

The question that I desire that we might all ask ourselves most earnestly is, Where will I spend my eternity? This question can be answered by asking ourselves, Whom am I serving? These questions can be answered only by ourselves. No one can answer them for us. We must all answer them some day. May we all resolve to make the proper use of our valuable time and live for Christ during this present preparatory life. Then at the close of our life we shall be permitted to hear those blessed and welcome words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We shall then be with Christ and shall be permitted to praise and glorify Him through all the ages of eternity.

Milford Square, Penna., Dec. 17. 1901.

He Sold His Chance.

Boys who enter upon a business career little realize how closely and critically they are watched by their employers. Large business concerns have many large-salaried offices waiting for the right man. Integrity, honesty and obedience are rare qualities, and demand to-day a higher premium than ever. In fact, all business houses are looking for the right boy as they have never looked before.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in the most subordinate capacity, at wages of three dollars a week. The boy was at the bottom of the ladder, at the very position where the heads of the departments in that store had started years before.

The head of the department where he was stationed watched him carefully day by day, and reported upon him most favorably. He said, "Here is, at least, the young fellow we have been looking for." The next in authority took his turn in watching the lad. He became profoundly impressed with the boy's obedience, his integrity, his loyalty and commended him to the head of the firm.

The firm had a consultation over the boy. How could that lad suspect that gentleman whom he hardly ever saw, who seemed so far above him, and to whom he felt that he was absolutely insignificant, would be watching him with almost as much care as if he had been the son of the senior partner. The head of the firm said:

"We will give him six months, and if he stands the test, we will advance him rapidly." The six months were almost up. So interested had the superintendent of the store become in the youthful prodigy that he personally took to watching him day by day.

One morning the superintendent noticed the boy hide something in his pocket. He stopped him.

"What have you there?" he said to the lad. The boy paled and blushed.

"Oh, nothing," he said. He was asked to turn his pockets inside out, and upon him was discovered twenty-five cents in change, which he had just pilfered.

The boy was immediately dismissed. He had lost his chance of high preferment, of honor, of dignity, of respect, and even of wealth, for a temptation so petty as to seem ridiculous. He had sold his character for twenty-five cents.— *Youth's Companion.*

Lodge Initiations.

The editor of a secret society paper in a recent number makes the following frank admission in reference to initiations in the lodge which his paper represents:

"It should be remembered that a candidate is powerless to defend himself, and that if he attempt to do so there is added danger that he may break an arm, or a leg, or injure himself seriously in some other way. Moreover, some men have weak hearts that are apt to fail them under a great nervous strain, and it is not improbable that a death might occur during an initiation ceremony that is not conducted according to the ritual.

"Who has not seen candidates dripping with perspiration and trembling from head to foot when no liberties whatever were taken with them? Suppose these men were roughly handled, what would be the result? Complete nervous prostration, undoubtedly, from which they might never entirely recover. Degrees are intended to convey lessons, and the makers of rituals have taken particular pains to exclude from them anything that might savor of the performance of the circus ring, yet the clown is often in evidence during an initiation ceremony. Let us by all means respect the feelings of candidates and have a decent regard for our obligation to take part in no ceremony that is not sanctioned by the ritual."

THE BERNE MINISTERIAL ASSOCIATION.

HOW MAY THE DIFFERENT CONGREGATIONS OF THE DIFFERENT DENOMINATIONS IN DIFFERENT LOCALITIES WORK TOGETHER, REGARDLESS OF CREED OR CONFESSION?

(The following timely exhortation to unity of believers appeared in the Berne (Ind.) Witness, January 7th and is but an echo of a sentiment that is clamoring more and more loudly for expression in thousands of true Christians. The Berne ministers enjoy a monthly gathering in their respective homes successively where they discuss just such topics.

We have just one correction to suggest in the wording our brother employs in the article below. Drop the word "union" and be content with "unity." Where "unity" is, there is "Union," and where "unity" is not "union" will do no good. We are all one anyway. All we need to do is to recognize it).

This is an important question, and often discussed. The question itself emphasizes the importance of unity, and the necessity of it, for the powers of the world and Satan have formed an alliance against all that is good, especially against the church. To overcome this mighty alliance, it is necessary that the different denominations be a unit. The churches must form an alliance to overcome the allied forces of evil. This requires

I.

UNION, OR UNITY.—

The apostle admonishes thereto. He writes to Eph. 4, "Endeavoring to keep the unity of the Spirit, in the bond of peace," therefore God bestows different gifts, and grace is given according to these gifts. This is our high calling, to labor together. Why unity? "There is One Lord, One Faith, One Baptism."

The church is Christ's body. All true believers and Christians are members of this body. And Christ is not divided. Again there is but one Spirit, yes the Holy Ghost, dwelling in the hearts of all true believers, imparting life to all. Again there is but "One Faith," the faith through the gospel, on Jesus Christ, worked or working in us through the one Holy Spirit. This faith in love makes us active, and cleanses, and overcomes the world. We as pastors should preach this oneness to our people more and more, viz. One Christ, One Faith, One Baptism.

II.

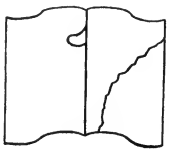
That we may effectually work together we must *love*. Love is essential to unity, and maketh us mighty. For love is the bond of perfection. Love unites all other virtues, thus forming the Christian character perfect in us. Union with Christ,—church,—each other, and love to Christ makes it possible to labor together effectually.—

III.

In order to labor together: *We must be of the Same Mind.*— To live in peace— To "mind not high things, but condescend to men of low estate," we should not seek after riches—honor—fame or strong earthly relations, but be sympathetic. Show mercy, pity to the suffering, the poor, and especially to those who are persecuted for righteousness' sake. We should not be proud, conceited, nor exalt ourselves, and not look down upon nor despise others.

REV. D. E. ZECHIEL.

DAMAGED TEXT



A Moody Anecdote.

The sweet way of the Cross is often a hard one because we who know the way are not as full of love and tenderness as we ought to be and indeed, oftener, because we do not express the tenderness we feel. The late D. L. Moody told us in Chicago about a woman who was very anxious concerning her husband. She came to him and said, "I wish you would talk to my husband."

"Will you not speak to him yourself? A talk from you would do a good deal more than a talk from me."

"But I have talked and talked to him, and it does no good."

Then Mr. Moody elicited from her the cause of it. That very day she confessed she had been preaching at him for forgetting to wipe his boots at the door. He had come in jaded and weary, and the wifely preaching at him about his dirty boots on the carpet had made him angry, and he had point-blank refused to come to the meeting. When the lady had told her story, the evangelist said, "Now excuse me while I point out to you how drilling your servants and speaking like that to your husband is all bad temper and nothing else."

The lady pondered a moment, then remarked, "I do believe you are right."

Next day had been a very muddy one, and there had been some things in the house that had gone wrong, and when her husband came home, if ever there had been a chance of and a reason for a good scolding now was the time. She did not ask him to be sure to scrape his boots well, but going up to him, she said,

"My husband, I see I have been nagging you all along. I have been bad-tempered, but oh, forgive me."

The tears came into her husband's eyes at this unusual greeting, and he bent and kissed her and said,

"No, dearie, I do not think you have nagged me more than you should, and you have not been bad-tempered. No doubt I have deserved it all."

They had their arms round each other's neck by this time, and he gently continued,

"I think I'll go to the meeting with you to-night." And he did. And that night he accepted the Saviour and received forgiveness and salvation from God.—SEL.

A Convict Missionary.

The Samaritan woman who became a convert and then a missionary was not the last of her kind. The following letter published in the "Herald of Light", a New York paper all on fire with missionary zeal, is that of a penitent who has found Christ a wonderful Saviour and whose keenest pleasure now is to bear the message "Come, see" to the wretched criminals about him.

Kind Friend:—I am a convict in the State Penitentiary. I was converted when I was in jail. I sometimes think the good Lord has sent this trouble on me to turn me from my old ways. I mean to stand up for Christ until death, for he is the only friend I have left now. My people have all forsaken me since I got into this trouble, but our blessed Saviour never forsakes, does he?

Now, I want to ask you for just a small favor. Although I am in prison, I am acting as a Christian ought to act. I am trying to get just as many souls for Christ as possible. There are some hardened criminals here, of course, but they are not all of that type. My favor is this: I have been telling the boys I would get them some Christian literature, and they were surely delighted. The other day, I saw your address, and if you feel so disposed and can send me some good literature, I am sure it will be appreciated. I remain as ever, your sincere Christian friend and brother in Christ.

The Character of Jesus.

Jesus Christ lived thirty years in Nazareth. But He never permitted Nazareth to give the measure of His life. Thirty years He lived there, and there was matured the largest, freest human character the world ever saw. Do you not see the secret? He never permitted Nazareth to put its littleness upon Him. The one man upon whom there are no limitations whatever of race, of circumstances, or of character, was a villager who toiled for bread. There is the conclusive answer for all time to the objection that it is impossible to live a large life under narrow circumstances. If now you ask me how all this larger Christian life may be lived, I venture three suggestions:

1. Put your life under the great law of exclusion by preoccupation.

Keep littlenesses out by being filled with greatness.

2. Live your Christian life in the sense of its great hidden verities.

You are children and heirs of God by faith in Jesus Christ. Say every day, "I am a child of God." I defy circumstances to narrow and dwarf the life that is lifted by the consciousness of divine sonship and divine fellowship.

3. Be a vital part of Christ's work. "The field is the world." Your field is the world. Keep your sympathies world-wide. C. I. Schofield.

Don't Smoke Cigarettes.

Next to strong drink tobacco in its various forms is one of the most dangerous and ruinous habits of the race. At Bridgeport, Connecticut, a few days ago a man twenty-four years of age, who had been in the habit of smoking dozens of cigarettes a day, became violently insane. It required eight policemen to remove him to an insane asylum. And yet young men persistently puff away at the cigarette as if it were a mere amusement and a harmless habit. Again and again we have called attention to the fact that the cigarette habit is one of the most dangerous, ruinous and pernicious to which young men are addicted. *Brethren Evangelist.*

Bible Facts.

Christ was born in Bethlehem, brought up in Nazareth, lived in Capernaum, and died at Jerusalem.

Stalker, in his excellent short "Life of Christ", divides Christ's three and a half years of public ministry into The Year of Obscurity, The Year of Popular Favor and The Year of Opposition.

Christ's parables gave the lovers of truth in His day a strong upward lift toward the light, but left the lovers of darkness in deeper darkness.

"Can any good thing come out of Nazareth?", as Edersheim says, does not necessarily imply that Nazareth was such a wicked town. It more probably means, "Can such a stupendous event as the birth of the Messiah occur in so lowly a place?"

Our C. E. Topic.

Topic for January 12: ENTERING THE KINGDOM. John 3:13; John 5: 24.

MEDITATIONS.

Becoming a member of an earthly government and enjoying its privileges means compliance with some conditions. A foreigner cannot become a citizen of the United States until he has been a resident here five years and has made certain promises. Even when he first lands on these shores, he must stand a rigorous examination at Ellis Island where the immigrant ship unloads him. Even a native-born boy must wait till he is twenty-one years of age before he may vote. Some states require their citizens to be able to read and write before granting them the right of suffrage. God's kingdom likewise has its conditions of admission. It entitles its subject to many privileges and blessings which are eternal, but it also demands certain things of all who would be subjects.

First of all, as Jesus explained to Nicodemus, God wants *living* men and women in his kingdom. "God is not a God of the dead but of the living". To live what we call the natural life, we must be born. Our earthly birth is the beginning of our earthly life. But our natural earthly life counts for nothing in the sight of God. Paul writes to the Colossians (chap. 2:13), "And you being dead in your sins". He writes to the Ephesians (2:1), "You ..... who were dead in trespasses and sins". He also writes elsewhere to the Ephesians that the unconverted Gentiles are "alienated from the life of God". Some people are very much alive to their fellowmen, but dead as a mummy to God. In our natural condition we are dead in and through sin, and we need to be born again into a sinless life. This life comes from God, and the Scriptures speak of being "born of God". It is the gift of God. Read Romans 6:23. Paul writes to the once dead Ephesians and Colossians that God "quickened" them. This life is holy, perfect, happy and eternal. John, in his First Epistle, says, "Whatsoever is ..... God doth not commit sin". The same John, in the second passage with our topic, teaches us that when a person is once born again he is "passed from death unto life", and the Bible nowhere teaches that such a one shall ever die again.

But this true, heavenly life, which we must receive from God as absolutely as we received our natural life from our parents, has many counterfeits. The Sardis church counterfeited when it was said of her, "thou hast a name to live and art dead". Many worldly people counterfeit the true life by being morally irreproachable in society. Like the Pharisees, they make clean the cup and the platter, they are like "whited sepulchres", but before God within they are "full of dead men's bones". Even Nicodemus, seemingly enjoying the reputation of a just and upright man, was told by Jesus that he had to be born again. Morality is not Christianity. The true life is not the product of good works. It is not a matter of gradual attainment or evolution. As little as a dog by being a good dog can finally turn into a man, so little can a man by being a morally good man grow into a "new creature".

Believe in Christ, and God will give you eternal life.

The Mennonite.

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Editorial.

A good reading public makes a good paper. An enthusiastic reader makes an enthusiastic editor. Remember this when you take up your MENNONITE from your centre-table.

The best preacher is the one who can become just as eloquent before an audience of one as before an audience of a thousand, who can speak just as earnestly in private about spiritual things as in public. Men lose their faith in a preacher whose lips overflow from a full heart only in the pulpit. It seems to them finally a mere formality, smacking of insincerity.

The Publication Fund [illegible] ll be seen on page 6 of this number, has been increased by a contribution sent in by Mrs. Isaac Leisy, of Cleveland, O., the object of which is to supply readers with literature which they are too poor to buy. Possibly Mrs. Leisy had Mennonite literature in mind, and the dissemination of Mennonite writings among needy Mennonite readers. However this may be, the idea is a very excellent one, and should be poteht in many more well-to-do Christians who are conscious of holding their God-given riches only as a trust, and who want to contribute of their means to the spiritual betterment of their brethren and the conversion of many from the world to the gospel of Christ. A young man's reading and the company he keeps are two of the most determining external influences brought to bear on his spiritual development. Parents ought to exercise a careful supervision over the reading matter placed before their children. Where the parents fail to do this, friends interested in their welfare ought to make it a business to constantly recommend good books and, if possible, to lend or present them. Ministers can very frequently do the work of a dozen sermons by putting into the hands of those they would reach some good tract bearing on the subject at hand. Tracts have already saved thousands of souls. We see no reason why the Publication Board can not make use of Mrs. Leisy's sum (and of other sums to come in hereafter) to print wholesome tracts and pamphlets for free distribution among the young, the unsaved, in hospitals and "homes" and wherever there would seem to be most need of evangelical literature.

Under the Evening Lamp.

Final Words to Brother Horsch.

In our reply to Bro. Horsch which appeared last week, we hope we did not leave the impression upon the reader that we disagreed with him on all points. Far from it. What he says about nominal Christendom being ruled by fashion we can subscribe to with all our heart. When he scores those who live to dress and whose god is Vanity and outward display, we only wish he had made his denunciation ten-fold stronger. And when he exclaims, "Would that nominal Christendom would serve the Lord Jesus Christ as it serves the goddess of fashion", we feel like adding the prayer, "Even so, Lord Jesus."

But however much we may condemn extravagance and inordinate display in dress, still the great question remains, What shall we Christians wear? We are sorry Bro. Horsch made not the least allusion to this momentous subject. We must wear something — what shall it be? Is such a thing possible as adopting the material the world wears and stripping it of all vanity and display? When I need a hat, can I go into a hat-store and buy a hat that fits me and that conforms to my Christian standard of taste, without the danger of becoming worldly or of compromising my good standing among my fellow Christians, even though worldly men wear a hat exactly similar? And just so in respect of a suit of clothes. Do I run the risk of becoming a slave to fashion and "serving that goddess" if I buy a ready-made suit at a clothier's, in which the cut and the style, the goods and the fit are dictated from Paris and approved by those who do not serve my Lord? Do I necessarily buy the world's vanity when I buy the world's clothes? Does the fact that my outward appearance is that of a worldly man really make a worldly man out of me? Where is the birth-place of vanity anyway? Is it not in the heart? And if it is really there, if the Lord Jesus through his Spirit has not exorcised this demon, is there any difference whether my clothes are exactly like or entirely unlike those of my worldly neighbor?

Why can we not consider the clothes we wear in the same manner as we reason about the house we buy or the horse we drive? When you buy a house of a worldly man, who had previously built or remodeled it to suit himself, do you go to the trouble of changing the appearance of the house, simply because you want to let it be known that a different tenant now occupies it? Does the church that lays down rules to be observed in selecting wearing apparel also have something to say about the house you live in? At bottom, we do not see much difference between the two, as far as show and display are concerned. Worldly men have preferences as to houses as well as clothes. A house may be "togged up" to look quite as giddy as a society belle or a devotee to fashion. Does the church forbid Bro. Horsch ever to buy or inhabit such a house? No doubt he would prefer a plain house, lacking any trace of ornamentation. And we believe he would do this because simplicity and modesty are inbred in his character as a follower of the meek and lowly Saviour, not because of anything the church had to deliver on the matter. And so as to clothes. Why not let the Spirit mould me into an image of Christ, until his thoughts are my thoughts, his tastes my tastes, his disposition my disposition, his virtues mine own virtues? Then the church can trust me, my brethren can trust me, and I don't need to act like a child just learning to walk — hold on to leading strings fastened to the church.

Does the Word of God anywhere specify the style of clothes I am to wear? If the Word does not, why should the church? I disagree entirely with Bro. Horsch's statement that "the church is the highest authority we have outside of the Scriptures." This is dangerous ground. I accept no authority outside of the Scriptures, and I believe any man that does in so far surrenders his manhood, and his right of private judgment, insults his conscience, grieves the Holy Spirit and supinely commits himself to the tender mercies of a mere human instrument which may at any time become corrupt and tyrannical and worldly. Beware of the leaven of Catholicism. Had Martin Luther believed in the authority of the church next to the Scriptures he would never have raised his voice against her, and there would have been no Protestant body under his leadership. Where the Scriptures speak, the church may speak. Where the Scriptures are silent, the church had better be silent. The church is a means, not an authority.

According to 1 Tim. 2: 9 and 1 Pet. 3: 3, quoted by Bro. Horsch, gold is a forbidden ornament to Christians. Yet if he will read James 2: 2, he will notice that some or a few Jewish Christians, at least, wore gold rings. It is hard to avoid this inference after searching for the plain meaning of the passage. Does James order the gold ring to be taken off and thrown away? Not at all. He rebukes the rich wearers for despising the poor. These men were undoubtedly proud; but the remedy for this pride lay not in discarding the ring, but rather in exemplifying the law of brotherly love.

H. G. A.

Lessons from Joseph's Exaltation.

In looking back over the last quarter's Sunday-school lessons, we can hardly help gleaning stray sheaves all over the field. In particular is the career of Joseph, the most perfect Old Testament type of Christ, rich in suggestions. Let us see what we can learn as we follow him from humiliation and a prison to glory and a throne.

"At twenty-seven he went to the narrow prison unspotted rather than stay in Potiphar's home with its sinful associations. A compromising course may widen your sphere at present, but it cannot please God." Rom. 8: 8. "Without faith it is impossible to please God."

"How easily and how beautifully God fulfills His purposes when His own time comes!" Pharaoh dreamed and God's time and Joseph's opportunity had come. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

"Joseph may have had hopeless moments when his liberation seemed impossible, but the transition from the prison to the palace was exceeding abundantly above all his asking or thinking". "How unsearchable are his judgments and his ways past finding out!"

"The world, of which Egypt is a type, furnishes a chariot for the tempted Christian, and instead of being crushed and fettered, we may be delivered from and raised above every earthly thing— 'more than conquerors'."

"The Christ is here seen in Joseph. He who was in the pit and dungeon now sits at the right hand of power, vested with unlimited authority. So He who hung on the cross and lay in the grave now sits on the throne our risen and reigning Lord." "All power is given unto me in heaven and on earth."

The Sunday School Lesson.

SUBJECT FOR JANUARY 12: The Promise of Power Fulfilled. Acts 2: 1-11.

GOLDEN TEXT: The promise is unto you and to your children.

SUGGESTIVE SIDELIGHTS.

It is not intended to go into any methodical or thorough treatment of the lesson in this department of THE MENNONITE. For the work of thorough preparation, the reader is referred to our Lesson Helps. Only some suggestive thoughts and questions will be presented here, to serve as stimulants to further and deeper Bible study, in line with the lessons. Teachers, especially, may find available material in these hints thrown out.

Find out the meaning of such terms used in this lesson as "devout" (v. 5), "strangers" (v. 10) and "proselytes" (v. 10), by comparing other passages containing these words. Use the Concordance.

What light do the daily Home Readings throw on the lessons? Do you read them for yourself and before your family?

What can you learn of the Holy Spirit by reading Peter's sermon in Acts 2: 14-39?

Read 1 Cor. 2: 9-14. What mission of the Spirit is revealed here?

In what way does the Spirit take Christ's place on earth among His people? John 16: 7-13. Notice that some things the Spirit was to do to all, Christ had already done to a few. "Another Comforter". Christ is the "truth", the Spirit the "Spirit of truth".

All Christians, born of the Spirit, should be filled with the Spirit. Notice two conditions for being filled: waiting, and "with one accord". Do you not believe that more churches and gatherings of Christians would have the fulness of the Spirit's power among them if these same conditions were fulfilled?

Notice in the Golden Text that the "children" are also included in the promise. Is this not proof enough that not only apostles and the first Christians, but all of God's children may receive this filling and this power? Read Acts 2: 39—the entire verse.

Where the Spirit brings believers together there is the Church. Read Ephesians 4: 4, and notice how suggestively the "one body" (the Church) and the "one Spirit" are correlated. Just as inconceivable as is more than one Spirit, is the idea of more than one body, especially when we remember that this body is Christ, who cannot be divided. 1 Cor. 12: 13.

"We are not divided,
All one body we."

Filling has to do with service in the Church and with power for service. Those Christians who are of no value in the Church and have not given any sign of usefulness, may have been born of the Spirit, but they have not yet been filled. Read 1 Cor. 12: 1-11.

Pray that you and your class, if converted, may be filled with the Spirit. Then wait and let the Lord fill you.

How to Present a Subject Effectively.

By S. M. ROSENBERGER.

To know how to present one's thoughts on a subject effectively is a matter worthy of consideration. Time was when formal discourse, oral or written, was deemed the province of only the few; but with the increased activity of the age, together with the multiplication of the means of self-improvement, it has become regarded as a field of exercise upon which any one with a good command of language may essay to enter. The range of subjects which grow out of our relations to our fellowmen is in itself a great incentive to such exercise. The many opportunities for reading and studying along the lines of progress, including religious, social, political and industrial, give occasion for thought, and it is but natural to give expression to thought. No better exercise can be devised for any one than giving expression to the opinions formed in the process of reading and studying the important movements of the day.

The increased activity of the times, manifesting itself in numerous conventions, round-table conferences, and other gatherings of a similar nature, make more of a demand on the masses than formerly. Again, there are few fields of activity where so much enterprise is shown as that of journalism, and editors and publishers are continually on the lookout to secure productions to use in their journals. (By the way, this latter form of activity has something to do with the appearance of this article).

I shall, in the treatment of the subject, leave out of consideration subjects which may be regarded as purely descriptive or narrative, giving my attention, therefore to discourse which may be prepared simply for coveying information, — that is, explanatory—and to discourse that may be regarded as argumentative. Further, I do not intend to go into a discussion of the niceties of rhetorical distinction; but in a general way I shall give attention to the following points:—

1. In presenting a subject, observe method. System is effective in any undertaking. A mere jumbling of facts is not likely to make much of an impression in writing, while an orderly arrangment may, even if done without conscious purpose, be an embodiment of rhetorical law. I do not wish to emphasize, however, the necessity of a clear-cut distinction of introduction, discussion and peroration. This distinction may be necessary for theoretical treatment, but it need not concern us very much in pratice. When undue attention is given to these parts, it often happens that the introduction is forced and the peroration tiring. If I mistake not, it was James G. Blaine who is said to have introduced one of his political masterpieces by saying, "I am opposed to the election of Samuel J. Tilden", and then to have gone into a discussion of the reasons for his stand. If a formal introduction is used, it should in most cases be prepared last.

As to the conclusion, it may be remarked that it is the most important part of the production. With it the writer or speaker leaves his final impression, and it should naturally be the strongest part. If the discussion has been a lengthy one, the conclusion may be a peroration, but care should be taken that it is merely a brief summary and not a part repetition. The chief concern of the writer, in observing method, should be that it may be easily followed from beginning to end. This assumes that his knowledge of the subject is full and his reasoning correct.

2. In presenting a subject, make your sentence clear.—Here the old rhetorical law, "Make your sentences so clear that they not only may be but must be understood", holds good. This implies an acquaintance with good grammatical usage. While sentences should not be all short nor all long; it may be well to suggest that very long sentences should be avoided, unless there is a consciousness of ability to handle them.

[EDITOR'S NOTE.—Here we will close this interesting discussion for this week, reserving the rest for the next number. Three points will then be observed: Use Abundant Illustrations, Be Yourself and Put Yourself Into Your Subject. Sunday-school teachers and ministers will profit by a thoughtful reading of this paper].

Mennonite Articles of Faith.

XXIX. OF REVENGE AND WAR.

We believe our nature does not err when it judges that the avenging or retaliating of every injustice is just. Nevertheless it is certain that though God the Lord permitted his people in the olden times to exercise revenge (Matt. 5: 38, 43) by reason of their hardness of heart (Matt. 19: 8), yet it primarily and properly belongs to God himself (Rom. 12: 17-21; Heb. 10: 30; Deut. 32: 35) who also is alone able correctly and with exactness to judge of the measure of the evil and of the punishment (Isa. 28: 17; Jer. 17: 10; Luke 12: 47, 48) for which we are often incapacitated by our imperfect knowledge, our unbridled self-love, and excited passions (Jas. 1: 20; Prov. 27: 4). For this reason, we believe, our Lord Jesus Christ when he would establish his spiritual and heavenly kingdom in accord with the will of God as it was from the beginning, forbade to his followers not only all practice of revenge (Matt. 5: 38-44) but even all vindictiveness (1 John 3: 15), and likewise his apostles after him (Rom. 12: 19; 1 Thess. 5: 15; 1 Pet. 3: 9). On the contrary he insisted on their putting in practice the law of love to a degree far in advance of the teaching of nature (Luke 6: 32, 33) or of the Jewish Rabbis (Matt. 5: 20), as also on the exercise of patience after his own example (2 Thess. 3: 5; 1 Pet. 2: 21-23) that should be perfect (Jas. 1: 4); that is, instead of violently resisting the evil with the object of destroying it, rather to suffer repeated wrong (Matt. 5: 38-40); rather put up with material loss and injustice than to be quick to quarrel (1 Cor. 6: 1-8); to render to no one evil for evil (Rom. 12: 17, 20) not even reviling for reviling (1 Pet. 3: 9); but always to follow after that which is good both toward one another and toward all; to overcome by doing good (Rom. 12: 21); to manifest love even to our enemy: if he is hungry feed him, if he is thirsty give him drink (Prov. 25: 21, 22; Rom. 12: 20); to bless them that curse us; to do good to them that hate us, and to pray for them that do violence to us and persecute us. Only as we do this shall we be children pleasing to our father in heaven (Matt. 5: 44-48), and true followers of Jesus Christ (John 12: 26), who when he was reviled, reviled not again, when he suffered threatened not, but committed all to him that judgeth righteously (1 Pet 2: 23), in all of which he left us an example that we should follow in his steps (Phil. 2: 5).

Hence it is, as we think, self-evident that the use of deadly weapons and the carrying on of warfare to the destruction of our enemies — and even of innocent ones who have not wronged us but who in war often suffer all the misery and sorrow — is entirely unseemly for a true follower of Jesus and therefore not allowed (Matt. 5: 39, 40, 43, 44; 2 Cor. 10: 3, 4). For we are persuaded that war as we know it can not possibly be carried on

without manifestly violating the fundamental principles of Christ's kingdom (John 18: 36; Eph. 4: 31, 32) and without nurturing vice and practices contrary to those principles (Gal. 5: 19–21) whereby there is very often manifested the likeness of wild beasts and of devils, rather than of followers of the Lamb of God (Isa. 53: 7) and of those that show forth his excellencies (1 Pet. 2: 9).

We therefore hold that it is our duty carefully to abstain from the use of all warlike weapons and from the above mentioned hostile resistance; that it is allowed to flee from the evil as much as in our power (Matt. 10: 23), to adopt such measures against an enemy that without working to his destruction we may prevent and bring to naught his hostile purposes (Acts 23: 6–9), and by means of defensive reasoning and good words (John 18: 23; Acts 4: 8–13, 19, 20) and manifold kindnesses to bring him to reflect and beat peace (Matt. 5: 25, 26; Luke 12: 58; Gen. 21: 25–27). Moreover, we are of the opinion that all malevolent treatment that we experience must serve to exercise us in the faith and patience of the saints, as we follow the example of Jesus Christ, his holy apostles, and many thousands of Christians in the early and later centuries, who when for conscience' sake they had to suffer adversities (Matt. 5: 10) experienced in this the grace of God making all things work for their good (Rom. 8: 28; 2 Cor. 2: 3-6; 4: 17, 18; 6: 10), not to mention that the merciful God often gives an issue and an escape (2 Cor. 11: 23–33) beyond all human thought (2 Cor. 1: 8–11; 2 Tim. 3: 11; 4: 17, 18). Besides all this, it was plainly prophesied that such a peaceful and non-resistent life (Matt. 10: 16; Luke 10: 3) would be found among the subjects of Christ's kingdom (Isa. 2: 4; 11: 6–8; Micha 4: 1–3; Zech. 9: 9, 10). Wherefore we pray that this blessed kingdom may come (Matt. 6: 10) and come soon Amen!

Reaching the Masses.

The church will never "reach the masses," until people with dirty faces and ragged clothes are welcomed in the house of God. In the great majority of the churches they are not welcomed now. Roman Catholics are much nearer solving the problem than Protestants are. Methodism touched the lowest stratum of the English-speaking people once, but it does it no longer except in its "mission" work, and not always in that. Protestantism is the religion of respectable people, and rather glories in it; and in all civilized lands is getting further from the poorest and worst classes every year. It courts the rich and powerful, and does little for the rabble. We are led to believe, indeed, that it has little pity for those whose possessions are only rags and grime, and that its feelings towards them is rather one of scorn or censure than of commiseration; and yet we wonder that we do not "reach the masses."—WESTERN CHRISTIAN ADVOCATE.

Correspondence.

BERNE, IND.—Dec. 30, 1901. The glorious Christmas morn dawned upon us with golden sunshine and gladdened many a heart we trust on that happiest day of the year. The happy and tender echo of the Angels' heavenly chorus, "Glory to God in the highest, and on earth peace, good will toward men", which was wafted through the air over the plains of Judea, was also resounding in our midst, and we trust not less in our hearts, while our choir, almost one hundred in number, sang on Christmas forenoon the Christmas cantata, "Jesus of Nazareth". Between the first and second part of the cantata Rev. H. G. Allebach, who arrived the day before from Pennsylvania, gave an address speaking principally of the Great Gift, our Saviour, how he was a little child, but growing in all good things, and setting him up as the real and only example for the children and for us all which we must follow if we want to fulfill our calling, as God has an object in view for every child to be useful in this world. The cantata and the address composed the program for the celebration, after which the presents for the children were distributed. We rejoice that Rev. Allebach will remain with us and as we learn Mrs. Allebach will soon join him here. Bro. Allebach is the editor of the MENNONITE for the coming year, which will be edited here in Berne.

On Christmas evening our Young People's Society held its annual business meeting in connection with a prayer-meeting. As many of our young people are seeking peace for their souls, services were held night after night, quite a number having already accepted Christ, and we hope and pray that many more will come and find redemption in the blood of Christ. These meetings also were to be a preparation of the heart for the Lord's supper which we celebrated at our church on Sunday morning, December 29. We would ask all Christ-loving hearts to remember us in their prayers that this spiritual blessing may go on in our midst and many more souls be brought to Christ. My wishes for all the readers are, a blessed and a happy new year.

BEATRICE, Neb.—Prof. Richert, of Bethel College, left for home this afternoon after spending two days and a night in our midst. He had been in attendance at the fifth annual Nebraska Teachers' Meeting held at Jansen, Neb., where he delivered a very interesting lecture on School and Education. Bro. Richert preached at our church west of town in the evening of the last day of the old year about passing away, on Luke 19:26, and on the morning of New-year's day here in town on Luke 2:21 and 1 Cor. 1: 30, closing each time with a very skilful allusion to higher Christian education. Both of his addresses were listened to by very fair-sized audiences, especially in town on New-year's morning. The management of Bethel College should see that such visits and addresses on the part of their professors should be continued right along. They will serve to remove many an obstacle still in the way of a better attendance of our youth at Bethel College, by reason of prejudiced parents afraid of higher Christian education away from home.

At present our winter weather is very mild indeed, allowing us a splendid chance of completing our new church in town, which we expect will be finished some time next month, the weather permitting.

Bro. J. H. Zimmermann is very low indeed with dropsy and enlargement of the heart, suffering very severely of shortness of breath, there being no human remedy and consequently no chance of recovery. The good and faithful servant of God, in whose vineyard he labored for a quarter of a century, is longing to leave this earthly tabernacle, and to be with his Lord and Master, awaiting his call: Come up higher.

PHILADELPHIA.—A very impressive service was held in the First Mennonite church on Dec. 31, from 10:30 to 12:10. It was the most impressive watch-night service ever held in said church. Addresses were made by the pastor and a number of other brethren.

The annual meeting of the congregation was held New-year's eve. The usual business was transacted and plans for work for the new year were discussed and some new features of work adopted. The meeting was very largely attended.

A series of Gospel meetings are in progress with good results in the First church. Communnion services will be held next Sunday. A number of new members were added.

Ministerial Conference.

TO BE HELD IN THE SECOND MENNONITE CHURCH OF PHILADELPHIA, MONDAY, JANUARY 27, 1902.

10. a. m. I. Theology:
- a. Its place in Preaching. REV. W. S. GOTTSHALL.
- b. Its place in the Study. REV. S. M. MUSSELMAN.

11. a. m. II. Loyalty to the Church.
- a. The loyalty of the Past. REV. A. B. SHELLY.
- b. The loyalty of the Future. REV. A. M. FRETZ.

2.00 p. m. III. Conscience:
- a. The Jurisdiction of the Church over Conscience. REV. A. S. SHELLY.
- b. Conscience in civic Life. REV. J. S. MOYER.

Marriages.

STAUFFER - SHANKWEILER. — On Nov. 21, 1901 at the home of the bride near Emaus, Pa., by Rev. A. S. Shelly, Mr. Orlando Stauffer and Mrs. Laura Shankweiler nee Wormau.

BAUER - LATSHAW. — On Nov. 23, 1901, by Rev. A. S. Selly at his residence in Bally, Pa., Mr. Aaron L. Bauer and Miss Malinda Latshaw, both of Douglass township, Montg. Co., Pa.

STAUFFER - BERGEY. — On Dec. 26, 1901, by Rev. A. S. Shelly at his residence at Bally, Pa., Allen G. Stauffer and Lena R. Borgoy, both of Palm, Pa.

Deaths.

FOX.— On Dec. 10, 1901 at Bally, Pa., of pneumonia, Jacob Fox, aged 80 years and 5 days. Deceased was a member of the Mennonite church since 1871 when he was received into communion by the late Christian Clemmer. He is survived by his now widowed wife, Emalina, nee Bender, and two daughters and three sons out of a family of twelve children. On the 16th his body was laid to rest in the Mennonite cemetery. Funeral services were conducted by the pastor, A. S. Shelly, assisted by Rev. Andrew Mack.

UPDEGROVE.— On Dec. 2, 1901 at Salford Station, Pa., Henry Harrison, the dear little son of Harrison and Josephine Updegrove, aged 1 year, 1 month and 6 days. The cause of his early demise was pneumonia. He was laid to rest at the Falkner Swamp Lutheran cemetery where the services were conducted by W. S. Gottshall.

Contributions.

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the "noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600. a Jerig. 2. 20. 1 Sam. 15. 3. b 1 Kin. 20. 42. c or, negligently. ch. 6. 16. d Neh. 2. 2. e Zeph. 1. 13. f Heb. stood.

10 "Cursed *be* he that doeth the work of the LORD "deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he 'hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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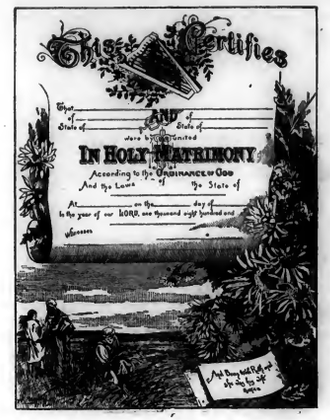

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News of the Week.

Domestic.

PANAMA COMPANY MAKES PROPOSITION.

OFFERS TO SELL OUT FOR $40,000,000.

WASHINGTON, January 4.—The announcement from Paris to-day that the Panama Canal Company would make definite offer to sell its property, for $40,000,000, is convincing to many public men that the bill to authorize the construction of the canal might be delayed until the new proposition can be thoroughly investigated. As long as there was nothing tangible in the offer from Paris friends of the canal were sincere in believing that the talk of a new offer was designed to delay the enterprise.

M. Boeufve, at noon, formally notified Admiral Walker, chairman of the isthmian canal commission, that the Panama company declared itself ready to transfer to the Government of the United States, on the payment of $40,000,000, its properties and concession in connection with the Panama route across the isthmus. Admiral Walker, in turn, submitted the proposition to the State Department.

Day by day the sentiment in the Senate in favor of a thorough investigation of the subject of routes is becoming more pronounced. If this sentiment continues to grow, it may be that the Senate will insist on referring the subject back to the canal commission for further investigation. Whatever the merits of the controversy may be, it is clear that the chances for getting a canal construction bill through this session are daily diminishing.

The Carnegie Institution.

WASHINGTON, January 4.—Secretary Hay and several other gentlemen interested in the fund of $10,000,000 to be presented to the United States by Andrew Carnegie to be used to advance the cause of education, met at the State Department to-day to consider the matter. Articles of incorporation were submitted and adopted and will be filed at once. The name of the incorporation will be the Carnegie Institution.

Takes Maclay's Place.

WASHINGTON, January 6.—Secretary Long has appointed John A. Kearney, of Cohoes, N. Y., as the successor to E. S. Maclay, the laborer at the New York navyyard, who was removed by order of the President, for his strictures upon Rear-Admiral Schley. The office is officialy designated "special laborer in the department of supplies and accounts, navyyard, New York," with pay at the rate of $2.48 per diem. The appointment reads: "Vice, E. S. Maclay," and omits all reference to the manner of that individual's departure from the service.

Congress Again in Session.

WASHINGTON, January 6.—Congress reconvened to-day, after the holiday recess. No business was transacted on account of the recent death of William J. Sewell, Senator from New Jersey. In his invocation, the Senate chaplain, the Rev. Dr. Milburn, made touching reference to the death of Senator Sewell. He referred also to the disability of Senator Berry, of Arkansas, and prayed that he might be able soon to return to his duty in the Senate.

It is regarded as significant that on the day Congress reconvenes, Chairman Payne, of the ways and means committee, should authorize the statement that he has come to the conclusion that something ought to be done for the relief of Cuba. He says he now believes a reduction of 20 per cent. in tariff rates on sugar and tobacco should be granted, "provided Cuba will make proper concessions to this country, and provided the reduction can be made without injuring any industry in the United States."

TIRED OF CRITICISM.

SECRETARY LONG SPEAKS FOR THE NAVY DEPARTMENT.

WASHINGTON, January 6.—Secretary Long, of the navy, has addressed to Senator Knute Nelson, of Minnesota, a long letter defending the Navy Department against what is declared to be unfriendly criticism in connection with the distribution of prize money and bounty. The letter is called forth by one from the Senator, asking for information on this point. The Secretary declares that the criticism that the department has discriminated in favor of Admiral Sampson and against Admiral Schley in the distribution of prize money and bounty is unjust, because the department has no control over this matter, the money being distributed from the Treasury, and all questions of law and fact relative to prize and bounty having been determined by the courts.

He further points out that, under the prize laws the commander-in-chief of the fleet is entitled to his "one-twentieth" of bounty by virtue of his position as commander-in-chief, whether he is personally present during the engagement or not. Says the Secretary:

"As commander-in-chief, Admiral Sampson would therefore, under the law, have been entitled to his share of the bounty for the destruction of the Spanish ships at Santiago, if he had been on the north shore of Cuba at the time. This was the law for which the Navy Department is in nowise responsible."

On this point the Secretary says the department itself was the first to realize the inequalities of this law and to make the recommendation which led to its repeal, so that "a rather amusing feature of the attacks made upon the Navy Department," as the Secretary puts it, is that the administration is blamed more than two years after it had cured the evil.

SIXTY YEARS' SUPPLY.

STEEL CORPORATION IS WELL FIXED FOR COKE.

NEW YORK, January 2.—John E. Gary, of the United States Steel Corporation, announced to-day that the properties heretofore secured by the managers of the Pocthontas coal syndicate, consisting of about 300,000 acres of fuel and coking coal, had been sold to the Pocahontas Coal and Coke Company, which is controlled by the Norfolk & Western railway, and that 50,000 acres of these lands had been leased on a royalty basis to companies whose capital stock is owned or controlled by the United States Steel Corporation. Judge Gary said that within the near future there would be constructed at least 3,000 of the most modern coke ovens, with a capacity of at least one and one-half million tons of coke, together with necessary railroads, tipples, waterworks, electric plants, power plants, residences, stores and other improvements. The companies controlled by the United States Steel Corporation by this lease secured sufficient coal to provide on the present basis of consumption, for about thirty years. This, with the Connellsville Coal Company, now owned by the company, should furnish the necessary supply of coke for upward of sixty years, thus corresponding with the iron-ore supply.

Ship Goes Down.

EUREKA, Cal., January 3.—The Pacific Coast Steamship Company's steamer Walla Walla, Captain Hall, which left this city January 1, bound for Puget sound ports, met with disaster yesterday morning in a collision with an unknown iron sailing vessel and foundered. News of the disaster was brought to Trinidad, about thirty miles north of this place, by a boat from the unfortunate steamer, which, when it left the scene of the disaster, contained thirteen persons, but when it arrived at Trinidad contained but seven. Later the steamer Dispatch arrived here with sixty of the passengers and crew on board, including Captain Hall.

The crash occurred early in the morning, while most of the passengers were asleep. Boats and life rafts were launched immediately, and, under the direction of Captain Hall and his crew, most of the passengers were placed safely on rafts and in the boats, but it is believed the loss of life will be considerable. Tugs were sent from here to the scene of the wreck. The Walla Walla carried thirty-six first-class passengers, twenty-eight second-class and a crew of sixty men.

LOW SUCCEEDS CROKER.

FORMER COLLEGE PRESIDENT NOW RULER OF GREATER NEW YORK.

NEW YORK, January 1.—Tammany is out. Boss Croker has dropped the reins of power, and 45,000 officeholders find their grip loosened on the city coffers. The spirit which animates the new government can not be better illustrated than by the fact that, as mayor of Greater New York, Seth Low declines to hold stock in any concern which has dealings with the city government in the remotest way. He has disposed of over $1,000,000 worth of securities in various financial and other institutions which might seek or desire to be city depositors. Many of these stocks he has had for years, but to be absolutely free from the least obligation he has made a clean sweep.

The stocks and bonds he has disposed of are of a gilt edge order. Many of them were inherited from his father and had stood in the family from the time the companies were organized. They can not be duplicated as income producers, it is said.

So far as could be learned the securities which he has parted with are principally in banks and trust companies. But he had also bonds of other corporations which are of a public or semi-public nature.

Police Commissioner Murphy forestalled removal by Mayor Low by sending his resignation to Mayor Van Wyck, "to take effect upon the appointment of my successor."

Liberty Bell's Visit.

PHILADELPHIA, January 6.—The old liberty bell, accompanied by Mayor Ashbridge and an official escort of City councilman and city department heads, started on its journey to the Charleston exposition to-day. As the special train left the Pennsylvania railroad station a salute of twenty-one guns was fired at the League island navyyard. The bell is scheduled to arrive at Charleston at 10 o'clock next Thursday morning.

Foreign.

CANNIBALS IN THEIR PAY.

BARBARITIES OF BELGIANS IN THE CONGO FREE STATE.

LONDON, January 3.—Capt. Guy Burrows, who has just retired from the employ of the Congo Free State government after six years' service, has declared in an interview that the conditions prevailing in the Congo Free State are a disgrace to civilization. He pictured atrocities of the most horrible character perpetrated on the natives by officials and whites who have concessions of rubber land. As a typical instance of the means employed by the Free State government Captain Burrows corroborated the statement of an American missionary to the effect that the officials employed five hundred cannibals, to whom they issued rifles to "massacre and capture unarmed natives who had rebelled against their methods".

"I have sworn testimony", said Burrows, "of the Belgians handing over natives to the cannibal tribes for the express purpose of being eaten. Forced labor prevails everywhere and 'shotgun rule' is the truest description of the present administration. The companies deriving wealth from the collection of rubber are all more or less state enterprises, as a third or half the shares in them are invariably held by the government. Latterly King Leopold and the government have made some show of action against the agents of some of the Upper Congo companies, but only minor officials are ever touched, and the so-called reforms are merely intended to throw dust in the eyes of the public, whose indignation has been aroused by the stories of this reign of terror. While the present systems for the collection of rubber and the recruitment of natives continue, the Congo Free state will remain a disgrace to the white man's work in Africa."

Russian Anarchists.

PARIS, January 2.—A dispatch to the Patrie from Kiev, European Russia, under to-day's date, says a bomb was exploded last night under the balcony of the palace of the Grand Duke Constantine. The explosion occurred at a moment when the salons were thronged with guests. A great panic followed, but nobody was injured, though the damage done was considerable. All the windows near the scene of the explosion were shattered. Nihilist students are suspected of committing the outrage. Fifteen students have been arrested.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JANUARY 16, 1902. No. 4.

Our Lord's Passion Song.

"And when they had sung an hymn, they went out into the Mount of Olives." Matt. 26: 30.

What was the song our Savior sang,
And His saddened little band,
In the gathering gloom of that upper room
In old Judea land?

O say not 'twas a canticle
By formal lips profaned,
The dolorous plaint of a dreary chant
Meaningless, cold and feigned.

Sad it must have been—sad as tears
Over a first-born's bier,
But glad withal, wine mingled with gall,
Glad as the Spring of the year.

O had His heart sought to express
Its tragedy in song,
What melting chords, what touching words,
What thoughts that knew no tongue! — — A.

Items of News and Comment.

Some time this month Bethel College will be supplied with a pipe organ.

$700.00 was contributed toward Foreign Missions the past year by the Berne, Ind., congregation.

Evangelist Munhall is conducting evangelistic meetings with apparently great success in Marion, Ind.

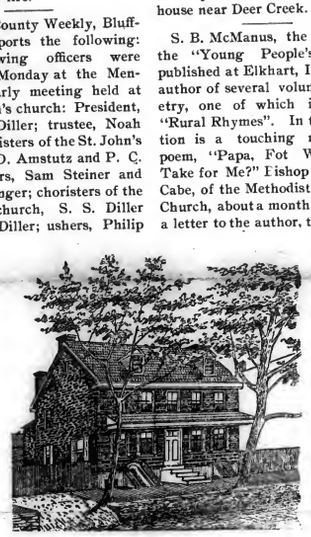
Is is reported that at least 20,000 Austrian Catholics have the past three years left Romanism forever. A Vienna evangelical clergyman has during that time received over 1100 converts.

Several members of the Geary, Okla., church have joined the Christian Scientists. We prophesy that these brethren will in due time be disillusioned, and will see not only the errors of Christian Science but also the failure of the cult to substantiate its claims.

Bethel church, near Moscow, N. D. through its correspondent writes that it now has a convenient church to worship in and two young preachers. Thirteen miles distant from this settlement is a second settlement where during the past year three souls were baptized. The third settlement, 20 miles from the first, is still without a minister.

We have just learned that Sister Kennel, wife of Bro. Alexander Kennel, of Trenton, O., was for several weeks subject to a severe attack of rheumatism. At present she seems better. May she have been comforted by the thought that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory". Let pain be welcome if it strengthens our faith and deepens our spiritual life.

The Tri-County Weekly, Bluffton, O., reports the following: The following officers were elected last Monday at the Mennonites' yearly meeting held at the St. John's church: President, Rev. Ben Diller; trustee, Noah Moser; choristers of the St. John's church, P. D. Amstutz and P. C. Suter; ushers, Sam Steiner and Enoch Basinger; choristers of the Ebenezer church, S. S. Diller and A. C. Diller; ushers, Philip Flat and Dan Bucher; choristers at Bluffton, C. D. Amstutz and D. C. Bixel; ushers, H. S. Locher and A. C. Geiger.



DIRCK KEYSER'S HOUSE IN GERMANTOWN, 212 YEARS OLD.

The MENNONITE as a weekly appeared the first time last week and its appearance is somewhat changed but it is very creditable and pleasing and promises to be a success under the editorship of our young friend Rev. Harvey G. Allebach. Every Mennonite family should be a subscriber to that paper. — SCHWENKSVILLE, PA., ITEM.

Our Deer Creek, Oklahoma, correspondent informs us of some important business transacted at their late yearly meeting, including plans for the building of a church in the near future, for the selection of a suitable burial-place, and for the introduction of a German school next Spring. The congregation now numbers thirty-eight members, with prospects of additions from other Mennonite families in the vicinity which are not now identified with the church. Services have for over a year been held in a schoolhouse near Deer Creek.

S. B. McManus, the editor of the "Young People's Paper", published at Elkhart, Ind., is the author of several volumes of poetry, one of which is entitled "Rural Rhymes". In this collection is a touching missionary poem, "Papa, Fot Would You Take for Me?" Bishop C. C. McCabe, of the Methodist Episcopal Church, about a month ago wrote a letter to the author, telling him that the poem was worth a fortune to their missionary society. He writes, "I have seen tears in the faces from eyes which meant the moving of hearts, which prompted the giving of at least $100,000 to the Missionary Society". We congratulate the author on such a signal success as this letter would seem to imply.

An exchange says that Samuel W. Weiss, of Milford Square, Pa., father of Missionary H. L. Weiss, formerly Superintendent of our Cantonment Indian school but now a missionary in Chili, South America, entertained 391 tramps during the year 1901. This speaks well for the kindheartedness of Bro. Weiss, and now and then he may have entertained an angel unawares in tramp disguise. While it is to be feared that the "hobo" industry may often be unwisely encouraged by such well-meant charity, on the other hand, a splendid opportunity for mission work right at home may be afforded in this manner, and God may have sent many a wretched castaway to our Brother to be satisfied not only with bread and meat but likewise with the Bread from heaven.

Central Mennonite College Notes.

The winter term of school opened very auspiciously on the 3d inst. The attendance is much larger than last term, many new students have been enrolled in each department. Forty-three are now enrolled, most of whom are taking regular work.

The Lowell Literary Society had no session last Friday night and the program for that evening was postponed until this evening. Jan. 10.

Prof. Hirschy entertained a few friends Saturday evening, while he disclosed the delights of a Xmas tree to his son.

Miss Leach, of the music department, entertained a few friends at Kibler home, Saturday evening, in honor of her brother James. Those present were, Messrs. Lugibihl, Diller, Hauenstein, Krabill and Rickert; the Misses Benroths, the Misses Althaus, Miss Sibyl Close and Miss Emma Bessire. Mr. Leach left for Lafayette, Sunday, where he will resume his studies in mechanical engineering at Purdue University.

President Hirschy gave a short talk to the students Thursday morning, outlining the requirements of the school in general.—EXCHANGE.

Germantown and its Interest for Mennonites.

Germantown, now a suburb of the great city of Philadelphia, is the cradle of Mennonitism in America. The Mennonite traveler from western states sojourning in the City of Brotherly Love, wants to take in two buildings of historic importance—first, Independence Hall, with which American civil liberty will ever be associated, and secondly, the old church at Germantown, which is nearly 132 years old and bids fair to stand unmoved through

centuries to come.

A stroll through sections of Germantown seems like being conducted on a fairy-land tour into lands of the imagination, amid old-world environments, and mingling to a certain extent with the civilization of two centuries ago. One quaint old building after another peeps out from between or behind modern mansions, forming a contrast which is at times almost painful. These old buildings are almost invariably built of the mica schist which underlies almost the entire city of Philadelphia, and the little flakes of mica lying compactly upon one another, impart to the old buildings a peculiar lustre.

Many of these old houses are built close to the pavement, but many, again, as though they would withdraw themselves from the modern world, occupy secluded situations, in the midst of ample yards and lawns, and are almost hidden from view by fine, often rare old trees, many of them doubtless planted when the houses were built. The odd angles these houses often form with the street, and their antique architecture tell their tale of by-gone times, and fill the traveler and pilgrim with a romantic feeling. They are to the eye what a rich old melody is to the ear. Every one who has seen Germantown becomes in greater or less degree a voracious student of colonial history.

But it is not alone the buildings of Germantown, which have survived the wear and tear of generations, that are noteworthy. The history of the place has an absorbing and abiding charm, especially for Mennonites. Germantown is the Plymouth Rock of German America. Thither, on the good ship Concord, the first thirteen Germans, hailing from Frankfort, Kriegsheim and Crefeld, repaired under the auspices of the Frankfort Company, preceded by that delightful genius, Pastorius. They came to Germantown in quest of some spot on the earth where they, like the Quakers, might believe and practice their religion unmolested. They endured poverty and untold hardships for conscience' sake. The most beautiful harmony existed for years between the Quakers and the Mennonites, the two frequently worshipping in the same sanctuary.

The cut on our first page shows us the home of Dirck Keyser, the second Mennonite minister in this country. Dirck Keyser came over from Amsterdam in 1688, and preached from 1708 until his death in 1714. He built his house soon after he came over. If he were to come back to earth today, he would find very few changes in it and it would be as good a place to live in as it was when fresh from the builder's hand.

Dirck Keyser, according to tradition, was a learned man, and rich incidents are related of him in this connection. His remains are supposed to rest in the cemetery surrounding the present Mennonite church of Germantown, but just where is a mystery.

Living a Conscientious Life.

DAVID W. RICH.

(From a dear young brother in the West, a painstaking student and an earnest Christian worker, especially in the Y. M. C. A. of Iowa City, Ia., we quote the following:)

Every individual is conscious of a world, so to speak, within himself as well as without. It is misleading to believe that all the harm that we sustain comes from without. It is quite the contrary. In this world within are numerous active agents, and they may be persuaded to work for us or they may be incited against us. If they unite against us in factions and dissensions, nothing in the world about us can keep us from ruin. A family may be living in poverty, sickness, and distress; the creditor may seize all the property and sell it at public auction; the home may be destroyed by fire or floods; the death angel may knock at the door at midnight: but if there is love and peace among the members there will be happiness in the family amid all these misfortunes. But let there be discord and hate in the family and no amount of wealth and riches and influence can keep it united. So it is with us. Our peace with the world and with God depends largely on the peace we have with our own conscience.

"Two farms may lie side by side: the one may be run over by the hand of the cultivator. Here is a poor spot of mowing, and there is a miserable looking cornfield, and yonder a wretched weed pasture. It covers a great extent of territory, but no part of it is subdued or cultivated. The other farm has its fences in order, its mowing lots all side by side, and its fields so far as anything is done perfectly cultivated. Every acre that claims to have been worked will bear a certain, a definite, and a full crop." Is there any doubt which of the two farms is more profitable, or which method of cultivation is the wiser? No. But many of us keep our conscience in as slovenly and disorderly a way as the first farmer above. And as this man can never become a successful farmer, so can we never become children of Heaven, if we allow evil to grow up and overwhelm every thing that is pure and good within us, and if we neglect that celestial fire called conscience. We are surely compelled to make an account sometime, and penalties are severe and unforgiving.

The effect upon an individual, even in this life, is immeasurably detrimental. In the beginning, God planted a garden eastward in Eden, and there he put the man whom he had made. This garden was beautifully adorned with trees and shrubs and flowers, animals and birds of many species inhabited it, and a river went out of Eden to water the garden. God charged Adam to dress and keep this garden, and said: "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

Many persons who strive to be good eat of the forbidden fruit in secret. It is good to the taste, and pleasant to the eye. Man is always free to act as he chooses. He is placed here to reap immortal fruits of joy and love until he enslaves himself. He has all his heart can wish. He is created free, just, and right, but free to fall. He always digs his own grave; no one can work him ill. He may be protected against murder; but he cannot be guarded against suicide. He generally obeys such external laws as he must obey, but the secret sins, of which the Psalmist speaks when he says "Cleanse thou me from secret faults,"—these secret sins which man thinks he may commit freely—these are the sins that work silently to undermine the whole being. But the all-seeing One seeth in secret. John Milton, in giving an account of his travels in Rome, Florence, and Venice writes: "I take God to witness that I lived, in all those places where so much licence is given, free from and untouched by any kind of vice and infamy, continually bearing in mind that even if I could escape the eyes of men, I could not escape those of God." How must Pilate's conscience have burned when, after he had taken Christ into his private chamber and after his inquiries found no fault in him, his wife earnestly remonstrated "Have thou nothing to do with that just man!" How his conscience must have burned after he committed Jesus into the violent hands of a howling mob! And how much fiercer it must have burned when, at the end of his life, or when, in the cool of the day, he heard the voice of God walking in the garden! The lightest thought must have harrowed up his soul.

Moses at one time displeased the Lord, and though he remained faithful to the end of his life, he did not fail to reap the fruits of his early life. The Lord God took him up an high mountain and showed him all the land which He had promised to the seed of Abraham and said, "I have caused thee to see it with thine eyes, but thou shalt not go over thither."

Men are always tempted, especially when they are not aware of it as Eve in the garden of Eden. The objects of temptation are always like the choicest apples; they are pleasant to the eye and sweet to the taste; but beneath in the core is the blackest guile. Satan still whispers in one's ear, "Ye shall not surely die." We may not die in the natural sense, but we must in the spiritual. We may shun evil in the sight of the world, but he who eats of that forbidden fruit, and in secret drinks of those stolen waters that are so sweet, must reap the bitter fruit. Sin always leaves its scars upon the soul. Like a chain, character is no stronger than its weakest spot.

On the other hand nothing so strengthens a man, as a character kept spotless and pure. A character with a clear conscience will stand in prosperity and adversity, and in life and in death. Nothing can take the place of a peaceful conscience. What made Luther so headstrong when summoned before the Diet of Worms? It was a peaceful conscience strengthened by faith. He was told not to go, that his journey would end at the stake, or in a Roman prison. But he replies, "Though they kindle a fire all the way from Worms to Wittenberg, the flames of which would reach to heaven, I would go through it in the name of the Lord." And as he approaches the city, a messenger meets him saying: "Do not enter Worms." "Go tell your master" he replies, "that, even should there be as many devils in Worms as tiles on the housetops, still I would enter it!" And as he stood before that assemblage of chiefs and nobles and princes, with clasped hands and uplifted eyes, "he exhibited a moral grandeur rarely witnessed on earth."

On the St. Bernard, in Switzerland, where snow and ice have been accumulating for centuries and ages, at a height of eight thousand feet above the sea, is situated a monastery. Perhaps no other place in the world is inhabited at so great an altitude. In this solitary spot dwell a dozen men, who devote their life to the dangerous task of rescuing travelers and those who are obliged to cross the pass. Few of them can endure the hardships and exposures longer than eight years. Their labors continue for about nine months

in a year, — when snow, fog, storm, and the avalanche threaten to overwhelm the traveler. The dogs that aid them, have been of immeasureable benefit to them, having rescued and saved hundreds of human lives. In stormy weather they are out constantly, and are provided with bread and wine, tied to their neck, to nourish a lost and exhausted human being. One of these famous dogs served twelve years, and he alone saved over forty lives. He was so eager that, as soon as the heavens became clouded, nothing could keep him in the monastery. If he was unable to help any one, with incredible speed he returned to his home, and made known his wants by terrible barking and fiery supplicating eyes. In his last days he was sent to Berne, and after his death he was placed in the museum where he may be seen to this day.

I said these men gave their lives to this work. Yes, they receive no salary, nothing more than the outpouring of grateful hearts. But there will come a day when they will have their full reward. He who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," will reward them richly. The good these men do can never pass from the earth, and they find life worth living.

But ask Pilate if life is worth living, and he well tell you "No". Ask Judas if life is worth living and he will say "No". Ask Arnold, the traitor, "Is life worth living?" and he will exclaim "No". But turn to these brethren and heroes of St. Benard, and to all true workmen of the kingdom of Heaven, and they will tell you they have not found Heaven unkind to them.

Iowa City, Ia.

The Jews' Face toward Jerusalem.

The 60th chapter of Isaiah is one of the most majestic bursts of prophecy in the Old Testament. The prophet in his ecstacy has become a poet, and in impassioned strain he sings of the glory that shall transfigure Zion or Jerusalem with the Holy Land in the latter days. He speaks of the fertility and beauty of the land as it shall then be, of the happy people that shall possess it, of the exalted position it shall assume in the eyes of the world. The chapter is a panorama, full of color, scenes and images, full of life which seems at first earthly, but turns out to be heavenly.

The climax of the description is reached in the twenty-first verse with the words, "Thy people also shall be all righteous, they shall inherit the land for ever". These words obviously refer to a most glorious golden age of Jewish history. It would seem to be entirely a perversion to spiritualize them and to apply the whole to the Church, understanding them to refer to the present gospel times when, as many suppose, the world is becoming so enlightened and refined and civilized, and Christianity is scoring brilliant victories over sin and heathenism.

It needs only a casual glance at the spiritual complexion of the world to-day to show us how far short Christianity falls below the perfect standard of Isaiah's prophecy, to observe the contrast between the Prophet's picture and the present condition of things. Nearly nineteen centuries since Christ, and only one third of the world nominally Christian! And if we assume that one half of this nominal showing is reality (which is a liberal estimate), *then only one sixth of the world is Christian!* The birthplace of Christianity to-day resounds with Mohammedan mummery. The countries evangelized by Paul are with few exceptions barely Christian. The millions that professed Christianity in the Middle Ages are in the toils of a superstition that has long ago taken the place of simple and intelligent faith in Christ. Christians in this country are accepting Buddhism and engaging in idol-worship. All sorts of subtle errors are from time to time unsettling the faith of men, and it is as true to-day as it was when Christ said it, "Many are called, but few are chosen". We have no reason to believe that this state of things will change before the coming of the Son of Man.

In the face of these things, how are we to understand Isaiah 60? We believe it refers to the millennial period, when Christ shall have come to His own, to find acceptance, not rejection, as at the first. Before His glorious appearing, the Jews will have returned to their land and begun to cultivate and inhabit it—to "build the old wastes, raise up the former desolations, and repair the waste cities, the desolations of many generations".

As proof that the Jews are doing this to-day, and that vast steps are being taken to rehabilitate Palestine, we subjoin the close of a brilliant address made before the Article Club of London by that Jewish literary genius, Israel Zangwill.

"Palestine, the very centre of the earth, round which group themselves Europe, Asia and Africa! It forms the eastern shore of the Mediterranean. It is near to the Suez Canal, it leads to the fat land of Mesopotamia, and the coveted Persian Gulf. It is strange that as yet it seems to be omitted from the problem of Asia. It is never mentioned in Statesmen's year-books, or newspaper leaders, or magazine articles. This is the more strange that, historically, Palestine has always been a coveted country. 'The very earliest monumental information which we possess', says Major Conder, 'shows us how the Powers of Egypt and Chaldea strove for its possession.' And this contest between the powers of the north and south for the possession of Palestine has gone on ever since, with intervals of independence, when the combatants had for a time ruined each other. The latest recurrence of such events was witnessed when Napoleon failed to conquer Palestine".

Levity.

We can but regard the practice quite frequently indulged in, in some places, of turning the house of God into a place of *secular conversation*, and sometimes of jocose speeches and jolly laughter immediately following the religious service as a most unseemly one and deserving of severe rebuke. Reverence for the Sanctuary ought to impress us sufficiently at all times to check any tendency to levity within its enclosure; but more especially when we have been listening to the expositions of God's Word, and enjoying special seasons of communion with our Maker should we go our way so deeply impressed with spiritual and eternal things as to be reverent, serious and prayerful, and as not to admit the early intrusions of secular matters upon our mind.

We should watch and pray that we may be kept from temptation to indulge in idle thoughts and words.—*Selected.*

Our C. E. Topic.

Topic for January 19: CALEB CHOOSING A HARD THING. Josh. 14:6-14.

MEDITATIONS.

The 11th chapter of Hebrews calls the roll of the "heroes of faith". But we look in vain for the name of the doughty old warrior Caleb, as brave a man as any with which Scripture acquaints us. But though not mentioned in the above chapter, we believe the Holy Spirit includes him in the list of the "elders" who by faith "obtained a good report".

The rock upon which faith stands is the promise of God. On this rock Caleb stood. He relied upon God's promise to the chosen people of the land of Canaan when he volunteered to be one of twelve to spy it out. God rewarded such faith by protecting them all in their dangerous undertaking and allowing them to return and report that it was a land "flowing with milk and honey". He rewarded Caleb by granting him the privilege of entering the land which even his leader Moses was only permitted to see from afar. So now again, nearly fifty years afterward, Caleb plants his foot firmly upon the rock of God's promise, "Surely the land whereon thy feet have trodden shall be thine inheritance." See vv. 9 and 12. He waited so long for the fulfilment of the promises—he bided God's time—and his unwavering faith came out triumphant. He might at any time in the interval have fought for his portion of the inheritance (and his fighting abilities were of no mean order), but he preferred God's time and God's way. Of such a man it could hardly be said that he "chose a hard thing". God's ways and God's trials of faith may be "hard" for a worldly man, but scarcely so to a hero and veteran of faith like Caleb. To him the law of God was "joyous and not grievous".

What a beautiful verse is the 14th!—"Hebron therefore became the inheritance of Caleb, the son of Jephunneh, the Kenezite unto this day, because that he *wholly followed* the Lord God of Israel".

What grand lessons for us Christians in this example of Caleb. It is not necessary to draw them out one by one. Every one can read them between the lines. It pays to rely on God's promise, to wait on God's time, to depend on God's strength and counsel. "Exceeding great and precious promises" are held out to Christians in the new covenant of grace, promises of which Caleb had at best only a faint conception. Read 1 Cor. 2:9, 10 and 1 Pet. 1:10-12. Here are some of these promises: "He that believeth on the Son hath everlasting life"; "They shall never perish, neither shall any man pluck them out of my hand"; "I go to prepare a place for you"; "I will come again and receive you unto myself"; "We shall be like Him, for we shall see Him as He is." Read the Beatitudes (Matt. 5.) and notice that every one is a promise—a promise that godliness is profitable both in the "life that now is" and in "that which is to come".

Get Spurgeon's delightful little book "According to promise", and read it over and over again. It will be an inspiration to you who would follow in Caleb's footsteps.

The Mennonite.

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Editorial.

"Watchman, what of the night?" A call for help reaches our ears from our India missionaries, Penner and Kroeker. They need prompt financial assistance in building themselves healthful houses. They now live in mere shanties, which will in time prove detrimental to their health. Read Bro. Kroeker's appeal in another column. He has now been waiting a month. According to the Mission Board Secretary's estimate, at least $3000.00 are needed. Let the gifts flow liberally into the India mission treasury at once. The missionaries have consecrated their lives, let us now not withhold our dollars.

You have all heard of political platforms. They are all wordy and most of them are worthless. What do you think of this as a religious platform? —"Salvation by Christ, Separation to Christ, Working with Christ, Waiting for Christ". Is this not an admirable platform to stand upon? It is the one adopted by "The Faithful Witness" published at Toronto, Canada. It would be hard to get up a better one. Scriptural it is to the very core, eminently satisfying to the hungry soul. Every saved man can not but repeat them over and over while he is about his business.

Under the Evening Lamp.

Personal Spiritual Work.

All work that tells is personal. The successful candidate for office, unless he is unusually popular and carries his district by storm, is careful to visit every voter in the district or precinct. He has a hearty (?) handshake and a cheerful word for all. He is not ashamed to descend to particulars, nor afraid to reveal his egotistic mission. Tammany, before it was finally defeated, depended upon ward heelers, political drudges and petty officials for its success, and these subsidized individuals were expected to buy or coerce every voter within their jurisdiction. It was personal work, principle or no principle, that counted.

All effective work in the schoolroom is personal. The teacher must at some time or other during the term make a confidant of each boy and girl. He will study the nature and disposition, the inherent brightness or stupidity of each pupil so as to be in a position to assist each in the solution of problems and the overcoming of difficulties as they arise.

In moral training these methods hold good in even a greater degree than in mental. The child's inherited traits of character, its acquired habits, its enjoyment or lack of parental oversight, the atmosphere of its home, the quality of its companions, and many other circumstances are all factors that contribute toward its moral development, whatever this may be; and the wise teacher, in seeking to instil moral principles into the child, must take account of all these influences in seeking methods of adapting these principles to his pupils. To this end he must be personally acquainted with them. And if he is possessed of the spirit of a true, loving teacher, who is called to teach, the spirit of a Froebel, a Thomas Arnold or a Mark Hopkins, he will gladly take the necessary pains.

When we come to spiritual work, the case becomes still more complicated. Here not only moral but spiritual environment as well, enters into the problem. Morality has to do principally with men, spirituality with God. What kind of idea does the child have of God, and consequently of sin and its own sinfulness? How much intelligence and what kind of intelligence relating to God has his home afforded him? These are questions that will arise in a spiritual worker's mind, if he is called upon to undertake the "cure of souls". Attention to all these elements, as they manifest themselves, is what constitutes personal spiritual work.

It is because many ministers of the gospel neglect these momentous matters that they reap so little of all their supposed sowing. They preach their sermons, they perform their routine duties. Everything goes through without a hitch. Yet notwithstanding all, certain experiences recurring once and again in their sphere of work, are not reassuring, and they discover after a while that many of their parishioners, many of their hearers, do not know what they were supposed to know, entertain perverted conceptions of spiritual truths. Some have even been captured by fanatics, impostors, cults, delusions and lies—some who were supposed to be pillars of the church. What might have circumvented such a calamity and saved the minister much sorrow? Personal work. He should have visited his people and become well acquainted with them, ascertained the trend of their thoughts, the extent of their spiritual insight, the depth of their spiritual nature, the intensity of their spiritual life. He should have looked into their libraries and marked the books they likely had been reading. He should have considered their manner of speech and weighed even the words they used in conversation. He should have noticed whether the only Bible in the house was a family Bible or whether smaller Bibles were in use, lying here and there, as though taken up at stray moments and laid down again. All these and many more devices would have furnished him with an index to each one's life and character, thoughts and tendencies, and given him a grand opportunity to press home in a judicious and intelligent manner the great central truths of the gospel he preached from the pulpit.

Personal work is the only safe work. Appearances, though never so plausible, are often so delusive. Amidst the excitement unavoidable in revival meetings, the strange tides of feeling that pulse back and forth in younger, and even older, hearts as they listen to the stirring appeals to accept Christ, and then witness friends and acquaintances, yea "publicans and sinners", whom they had known as such for years, testify to a change of heart, to forgiveness of sin, and so on, they themselves are often impelled by the all-pervasive spell to confess things and say things which are not in the strictest sense sincere and representative of the real character of the speakers. The best conducted revivals are liable to this drawback. The wise evangelistic worker will simply institute an inquiry room where he can meet all seekers calmly and engage them in a sober, earnest heart-to-heart talk. He will then be able to detect any abnormal symptoms, correct any false impressions, and nip all errors in the bud. Bible in hand, and at his fingers' ends, he will be able to apply the saving truth as each one can bear it.

Testimonies for Truth Still in Force.

The following editorial which has appeared in the Evening Bulletin, of Philad'a. concludes with an appreciation of the public value of our religious Society to the country, wherever we will maintain our wholesome testimonies for truth. There are several such testimonies which would bear their moral and spiritual teaching, preaching, or protest to any "crooked and perverse nation," among whom they would "shine as lights in the world, holding forth the word of truth." The article is entitled "Shaw and 'your Excellency,'" and is as follows:—

"General attention has been directed to the telegraphic despatch in which Governor Shaw informs President Roosevelt that he will accept the post of Secretary of the Treasury. The Iowa Governor says with great deference that 'if it will please Your Excellency,' etc., he will take the place. Where did Governor Shaw learn this form of lowly salutation to the President? 'Your Excellency,' which has no official standing whatever as a ceremonial title, went out of vogue long ago in this country in addressing the executive, although still used in one or two States in the formal designation of a Governor. Besides, how is it that a man in a democratic commonwealth like Iowa pens an informal personal communication with the words 'if it will please' after the European manner of addressing a royal sovereign. It certainly looks as if the Governor were oppressed with a reverence for the greatness of Mr. Roosevelt or his office or both. It is a little thing, of course, but is one of those little things which often go a long way in giving the country an idea of a public man's calibre.

"On the same day that President Roosevelt received Governor Shaw's telegram, a committee of Friends in this city, of which President Isaac Sharpless, of Haverford College, is chairman, forwarded to him a formal letter on the subject of their peace conference. They addressed it 'To Theodore Roosevelt, President of the United States: Honored and Respected Friend.' What better example could there be than they offer of a salutation which combines at once simplicity of expression, personal courtesy, official respect and the democratic spirit?"—THE FRIEND.

Many and many a man and woman is preaching the truth in public or private to-day and no good is coming from their preaching. Why? Because they have no power. The truth they declare does not convince the intellect nor convict the conscience. It does not regenerate and save.—TORREY.

The Sunday School Lesson.

SUBJECT FOR JAN. 19: The Early Christian Church.

GOLDEN TEXT: The Lord added to the Church daily such as should be saved.

SUGGESTIVE SIDELIGHTS.

Our lesson begins with the effect of Peter's sermon. Analyze the sermon, taking Peter's quotation from the prophet Joel (Acts 2:16-21) as introduction to his main theme. The latter is Jesus crucified and ascended and glorified (Acts 2:22-36). He wants to prove to his hearers that He whom they had crucified was not an ordinary man but Christ the Lord. He first quotes Scripture to show how it was foretold by the prophets that Christ was to rise from the dead. Read John 5:39. He quotes the 16th Psalm. Then Peter goes on to add his own experience to the testimony of Scripture and says in substance, "This day is the Scripture fulfilled in your ears. We all are witnesses to the fact of his resurrection. And the Holy Ghost, the working of which ye now see and hear, is proof that Christ is glorified". Then having proved this point, he at once applies its practical force to his guilty hearers by saying, Ye crucified Him; God hath exalted Him to be Lord and Christ. Now what are you going to do?

Note by his conscience-stricken hearers (v. 37) that the Holy Spirit used the sermon to convict them of sin, the crowning sin of unbelief.

Mark the word "repent". What does it mean? Perhaps the best definition ever given of repentance is: Abandon your own thoughts of yourself and accept God's. Repentance thus leads to confession of sin. Confession of sin is sealed by baptism and immediately succeeded by faith in Christ, in whose name confessed sins are forgiven. The forgiveness of all sin means reconciliation with God and entitles any one to all the Father's blessings. Faith is the one condition of falling heir to all God's promises. Gal. 3:2. Hence Peter could assure them that they would receive the Spirit.

Note that the faith of the three thousand that believed was heart faith—"pricked in their hearts". The "heart" means the whole man—reason, conscience, will and all. If the repentance comes from the heart, the faith will come from the heart.

Would it be possible for one man's single sermon to bring three thousand to conviction and faith to-day? On what condition?

Read v. 42-46 and notice that a new social community is in progress. They were one in faith and doctrine, they were always together, they divided their goods among one another, they ate and drank together and worshipped together. This was the Church. The Church began when the spirit came. It existed before the 3000 were added and all that have repented and believed since have been added to the Church.

Notice in v. 42 that there were additions daily. The apostles preached all the time and there were conversions all the time. Such things are possible to-day.

Notes on Last Sunday-School Lesson.

The advent of the Holy Ghost was the reincarnation of Christ into the soul and life of humanity.

Pentecost was a "Babel blessing", as it marked the Divine diffusion of heavenly tongues.

The enduement of the Holy Spirit is for engagement in God's service.

This memorable day of Pentecost was the actual birthday of the Christian church.

The Power of the Pentecostal blessing turns peasants into preachers.

With the crowning gift of the Spirit come the coveted gifts of speech.

A revival of religion awakens excitement in any community.

How to Present a Subject Effectively.

BY S. M. ROSENBERGER.

(Continued from last week).

3. In presenting a subject, use abundant illustrations, or hit upon some device of giving the discourse a concrete form. There is nothing that lends force, especially in expository writing, like the use of illustrations. In life, we have to deal with special definite experiences, and to understand abstract principles, and the masses must be shown how these teachings apply to personal experiences. In this lay much of the power of Moody. To make a discourse as concrete as possible, the metaphor is sometimes used. Bunyan's "Pilgrims Progress" is an excellent illustration. Under the guise of a pilgrim, he portrays and explains the experiences of a Christian from the time when he, as a sinner, falls under conviction of sin to the time when he arrives at the Celestial City. No abstract presentation of the subject could equal in force this metaphor.

F. B. Meyer, in a discourse on "The Chambers of the King", makes a comparison of a Christian's successive attainments to the passing from one chamber to another in a king's palace. Of a similar concrete nature were "Pastor Peaceful's Letters", lately appearing in THE MENNONITE.

Some time ago there appeared in a magazine two articles side by side which were designed to be explanatory of a truth of science. One was by a scientific writer, and dealt with the bare facts of the subject. The other was written by Mark Twain, and assumed the garb of fiction. Mark Twain's article did not fail in the least to leave the impression designed. I am not arguing now that bare statements of facts have no place in discourse, nor do I mean to say that if we wish to write at all, we must use figures of speech or write fiction; but I simply make the comparison to show how stating facts in connection with personal experience, even if the persons are fictitious, may serve to make the presentation more effective to a large class of readers. And I doubt not but that the latter of the two articles mentioned above impressed the facts with more force upon the minds of many readers than did the former.

4. In presenting a subject, be yourself. I do not mean to lay undue stress upon originality, especially in its extreme sense. I do not mean to say that it is unnecessary and unwise to study the masterpieces of literature or the writings of any one whom you should like to follow in his style, but I mean that it is unwise to attempt to imitate strictly. If you try to put the individuality of another into your writings you will be likely to fail. It will make of you a mere servile copyist. Likewise, I do not mean to say that you should have no regard for the opinions of others. On the contrary, I would advise a careful consideration of the opinions of such whose ability and sincerity you hold in high regard. But I do mean that when you once give expression to opinions you should have made them candidly your own.

5. In presenting a subject, put yourself into it. Having once formed an opinion, do not hesitate to give expression to it, and in doing so, throw your whole soul into it. Enthusiasm is a mighty force. An orator has been defined as "one whose soul is all afire in a great cause". Is this not greatly suggestive of the secret of oratorical power of a Daniel Webster or a Wendell Phillips? Does it not also suggest how we can be a power for good when we take up the pen or use the power of speech in behalf of the worthy problems of progress and reform that claim our attention?

Quakertown, Penna.

Important News from India.

MISSIONARY KROEKER BUILDING HIS HOUSE.

From a letter addressed by Missionary J. F. Kroeker, Janjgir, India, to the Mission Board under date of December 9th, and reported for publication by the secretary of the Board, Rev. A. B. Shelly, we extract the following:

October 16th he and Sister Kroeker left Dhamtari for Bilaspur, where the latter received medical attention.

Being without a team, Bro. Kroeker, Oct. 20th, journeyed on foot to Naila on his way to Janjgir, a short distance merely, but far enough, considering the heat.

Having tried in vain to gain an interview with the "malgusar" or Land Commissioner of Janjgir, he returned to Bilaspur and called on the Deputy Commissioner. After more delay, he received word to meet this official at Janjgir, November 2nd. At this interview, "in ten minutes" he had obtained a grant of land.

He at once built a bamboo hut thatched with straw, and this was occupied as temporary headquarters by himself, his teacher and the cook. Then the poor in his care (about eighty) dug a ditch (whether around the hut or around the grant we failed to determine from the wording of the report), and on the embankment thus thrown up cactus is to be sown in the rainy season as protection against the natives' cattle. Others began digging the well to obtain water for building. This well had been sunk eighteen feet at the time of writing, eight of which led through rock which had to be blasted. They struck water at the above depth, still the well is to be sunk from ten to twelve feet deeper.

Later, Bro. Kroeker went to Janjgir to rent his cottage, the dimensions of which are nine by fifteen. The doorway consisted of a small hole in the wall. A door was constructed later from the boxes in which their goods were packed. This house is near their allotment. The contractor, after working several days, fell sick, and at the time of writing had not yet recovered. The building could not go on until the well was completely dug, which was slow work. The foundations for the house, kitchen and stables were however dug.

"When I view the work" writes Missionary Kroeker, "I have to think of the word of the Lord in Luke 14: 18. Then, when I make a comparison between the outline of the house and my purse, I am compalled to say that I can not build it for this amount. But we trust in the Lord, for it is His cause. Hitherto He has helped us; He will help us henceforth. First, I shall build the kitchen and, if necessary, live in it a while, though this would not be advisable during the hot season. We cannot live many years in a little house,

since it would sap our strength."

He earnestly requests that appeals be made through the "Bundesbote" for immediate contributions, not only toward his own, but also toward Bro. Penner's relief. We here and now extend this appeal through the MENNONITE to our English readers, and hope the congregations and individuals concerned will promptly respond.

He has not yet mastered the native language so that he can preach in it, but hopes to overcome this difficulty soon.

The people are well disposed toward him and flock around the "Sahib" to be cured of their ailments, some of them blind old men and women.

"The field is great and it is our prayer and desire to be by God's grace a blessing to this people."

Missionary Penner also writes from Champa, under date of Dec. 1, that he is building a kitchen in which he expects to live until he obtains the needed sum to build a bungalow. Extracts from his letter will follow in a later number. He also writes that for health's sake the dwelling-house should not be too small.

Bro. Shelly thus closes his communication: "The buildings the brethren believe are necessary for their station will cost at least $3000.00. Necessary expenditures in other directions will cause the amount required to exceed this sum. It will hereby be seen that if our India missions are to continue under God's blessing, many open hearts and hands must for some time lend their assistance.

The Lord has given us a wide field in India and He demands of us now to cultivate it. The brethren in India and the Board are willing to do this on condition that we are assisted by the needed prayers and support of all."

Correspondence.

BERNE, IND., Jan. 13, 1902.—The annual business meeting of the Mennonite church took place on Monday, Jan. 7, 1902. C. A. Neuenschwander was re-elected as deacon, Abr. A. Sprunger as trustee and C. M. Stauffer as secretary.

The treasurer's report showed a surplus of $300 for the past year, which is to be used for the payment of the brick streets and the laying of the stone walks along the street and in front of the church. The poor fund showed $574.15. By vote of the members it was resolved that the first bell should be rung one hour before every meeting during the week as well as on Sunday. The week of prayer was observed by the Mennonite church last week. Meetings were held in the morning on Tuesday, Thursday and Friday, and every evening during the week.

The revival meetings are still in progress with good results.

NOBLE, IA.—Joseph Stuckey, son of Rev. Stuckey, and bride were here for a short visit with his folks, after which they went to Kansas City, their future home.

The following persons were elected to fill the various offices in our Young People's Society: President, John F. Wittrig; vice president, Jacob Eicher; secretary, Josephine Widmer; corresponding secretary, Anna Eicher; treasurer, Christ. Sommer; organist, Maggie Herzog.

Rev. Stuckey has gone to State Center, Ia., on private business.

Ministerial Conference.

TO BE HELD IN THE SECOND MENNONITE CHURCH OF PHILADELPHIA, MONDAY, JANUARY 27, 1902.

10. a. m. I. Theology:
- a. Its place in Preaching. REV. W. S. GOTTSHALL.
- b. Its place in the Study. REV. S. M. MUSSELMAN.

11. a. m. II. Loyalty to the Church.
- a. The loyalty of the Past. REV. A. B. SHELLY.
- b. The loyalty of the Future. REV. A. M. FRETZ.

2.00 p. m. III. Conscience:
- a. The Jurisdiction of the Church over Conscience. REV. A. S. SHELLY.
- b. Conscience in civic Life. REV. J. S. MOYER.

Marriages.

BEIDLER - WEIKEL.—On Dec. 7, 1901, at Quakertown, Pa., by A. B. Shelly, Henry M. Beidler, of Milford, and Hattie Weikel, of Richland, Bucks Co., Pa.

SHELLY-HALLMAN.—On Dec. 21, 1901, by A. B. Shelly, Frank G. Shelly, of Brick Tavern, and Annie Hallman, of Quakertown, Pa.

STAUFFER - ERNEY.— On January 9th, 1902, by A. B. Shelly, John S. Stauffer, of Milford, Bucks Co., and Laura E. Erney, of Lower Milford, Lehigh Co., Pa.

MEYER-ROTH.—On Jan. 9, 1902, at the home of Mr. and Mrs. Jacob Koebel, Noble, Ia., David Meyer and Lavina Roth, Rev. P. E. Stuckey officiating. The groom formerly came from Ohio but lived near Noble for the last year.

MOSER - NEUENSCHWANDER. — On Jan 12, at the home of the bride near Berne, Ind., by Rev. S. F. Sprunger, Jacob Moser and Ida Neuenschwander.

Deaths.

HUNSBERGER.—On Dec. 28, 1901, at Halstead, Kan., Anna Hunsberger, nee Steiner, aged 60 years, 5 months and two days. Deceased was born in Wayne Co., Ohio, July 26, 1841. She was married to Christian Hunsberger in 1866. In the spring of 1879, the family moved to Halstead. Sister Hunsberger leaves 3 step children, 4 sisters and 4 brothers, and a large circle of friends to mourn her death. The funeral was held Dec. 30, and on this occasion Rev. C. Krehbiel preached in German having for his text, Psalm 90:12, and J. H. Langenwalter in English, basing his remarks on Rom. 8:26-28.

NUSSBAUM.—Jacob Nussbaum died Friday morning, Jan. 3, 1902, one mile south of Berne, Ind., after a long illness. He was born in La Chaux de Fonds, Canton Neuchatel, Switzerland, Dec. 25, 1836, was married in 1863 to Anna Sprunger, and immigrated to this country in 1866 and settled in Adams county, Ind. His age was 65 years and 9 days. He leaves his wife, one brother, John, 2 daughters, Mrs. Jeff Sprunger and Mrs. Jno. J. Amstutz, and 9 grandchildren. Three preceded him in death. Funeral services were held Sunday morning at the Mennonite church, Revs. S. F. Sprunger and Wm. Egle officiating.

SCHIMMEL. — On December 15th, 1901, at Milford Square, Pa., Aaron O Schimmel, aged 76 years, 7 months, 26 days. Funeral services were conducted by A. B. Shelly at the house and by J. S. Moyer at the Springfield Mennonite church where interment was made, on December 20th.

NEIDIG.—On December 26th, 1901, in Hanover, Montgomery county, Pa., Thomas Henry Neidig, aged 26 years, 10 months, 18 days. Funeral services were held and interment made at the Sassamansville Lutheran church on December 31st, A. B. Shelly officiating at the house and Rev. Fox at the church.

Contributions.

Though a little late, we now make the following mention and acknowledgment of receipts for November and December in the respective treasuries.

For Heathen Missions.

NOVEMBER.

Per Isaac Penner, collections at the Children's and Mission festivals in connection with the Okla. Conference, $27; from West Zion church, Moundridge, per Jacob Rupp, $15.07; anonymous, $10; Salem's church, Dalton, O. per John Schneck, $8.20; Y. P. S., Halstead, Kan., per Henry Lehman, $10.45; Hoffnungsau church, Kan., per John C. Dyck, $30; anonymous per Dirk Thiessen, Marion, S. D., $60; Stevensville church, Ont., per E. H. Grubb and H. Landis, $3.24; Summerfield, Ill. church, per Chr. Auernheimer, $18; Salem church, S. D., per Chr. Mueller, $100; Halstead, Kan. S. S. per E. J. Haury, $6.50; collection at wedding of Abr. Schowalter and Lena Schmidt, per Chr. Schowalter, $4.30; Hillsboro, Kan. church, per H. B. Friesen $30.70; Girls' Sewing Society of West Zion church, Moundridge, Kan., per Anna M. Galle, $2; Thanksgiving collection of Ransom, Kan. church, per Abr. Ummel, $6.55; Thanksgiving collection of Noble, Ia. church, per P. E. Stucky, $4.34; a young brother of the New Alexanderwohl church, Kan., per H. Bauman, $10.

DECEMBER.

Harvest Home collection, Berne, Ind., $336.72; ditto, Berne, Ind. S. S., $94.81; Salem church, Dalton, O., $10.64; Alexanderwohl church, Kan. $101.65; Bruderthal church, Kan., $99.11; Ebenezer S. S., O., $15.05; Malotschna church, Thanksgiving collection, $10.50; Halstead church, Kan., $63.52; Mary Stauffer, per Daniel Haury, $15; West Zion S. S., Kan., $47.41; Butterfield church, Minn., $5.84; Deer Creek church, O. T., $1.80; Minnie Augspurger, Pulaski, Ia., $35; First Mennonite church, Phila., Pa., for last quarter of 1901, $20; South German church, Reilien, Baden, $15; Springfield church, Pa., $12; Whitewater church, Kan., $25.15; Mission Society and Junior Mission Society, Summerfield, Ill., $60; R. A. Miller, St. Louis, Mo., per C. v. d. Smissen, $1; Meadows church, Ill., $10; collection lifted at Bergthal church dedication, Okla., $43; Mennoville S. S., Okla., Isaac Penner, $23; West Zion Y. P. S., Kan., $3.25; Waldohill church, Ore., 15; Bruderthal S. S., $50.20; Zion's church, Iowa, $14; a friend of missions per Chr. Schowalter, $10; H. H. Epp, Henderson, Neb., $28.96; the late A. Schrag, S. Dak., per Chr. Mueller, $125; a friend of missions in Garden, Kan., $5; Alexanderwohl church, Kan., $120.51; children of same church, saved by industry, per P. Schroeder, $116.44; a brother of same church, per P. Schroeder, $50; Bethany church, Quakertown, $4.18; Samona, Pa., per A. B. Shelly, $2.41; E. Swamp church, Pa., $3.01; E. Swamp S. S., Pa., $4.25; W. Swamp church, Pa., $6.80; W. Swamp S. S., $2.93; W. Swamp Y. P. S., $6.27; Gerhard Wiebe, Beatrice, Neb., per C. H. Regier, Elbing, Kan., $2.60.

For India Missions.

NOVEMBER.

Thanksgiving collection of Hebron church, Kan., per John Balzer, $50; Sewing Society, Berne, Ind., per S. F. Sprunger $80; a young brother of the New Alexanderwohl church, Kan., per H. Banman, $50.

DECEMBER.

Ebenezer S. S., O., $29.28; Maria Stauffer, per Dan Haury, Halstead, Kan., $15; J. C. Eberle, Moundridge, Kan., per H. Dalke, $5; Bergthal church, Okla., $30.24; Peter P. Becker, Marion Junction, S. D., per M. B. C., $20; Salem church, Butterfield, Minn., $30.62; sale of photographs of missionary Penner and wife, by N. F. Toews, $8; Bethel church, Minn., Christmas present to the Mission, $275.

For the Chapel at Oraibi, Arizona.

From the New Alexanderwohl church per P. Balzer, handed over by Bro. Voth, $35.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

Gifts received from the Sewing Societies.

From Trenton, O., per H. J. Krehbiel, 6 yds. flannel, 62 yds. calico, 18 pillow cases, 10 yds. linen, 6 sheets, 19 wash rags, 6 yds. muslin, 5 blaukets, 4 bed covers, 4 skeins yarn, 2 caps, 1 night-cap, 10 pairs stockings, 1 pair mittens, thread, needles, darning needles, buttons, hooks and eyes, thimbles, cotton and muslin.

From H. Ringleman, Geary, O., 8 undershirts, 8 shirts, 13 yds. flannel, 14¼ yds. calico.

From Berne, Ind., 13 boys' shirts, 5 "union suits", 14 boys' undershirts, 10 girls' frocks, 10 aprons, 6 comforts, 125 yards calico, 1 pair mittens and 4 quilts.

Gratefully acknowledged,
S. K. MOSIMAN.

For Publication Fund.

Geo. Ringleman, Geary, O. T., 20c; West Zion church, Moundridge, Kan., per Jacob Rupp, $8.

Jan. 14, S. F. Sprunger, Berne, Ind., $5.

For Church Building Fund.

Emanuel church, Noble, Ia., $10; Minnie Augspurger, Pulaski, Ia., $10.

For Support of India Orphans.

K. E. Krehbiel, Donnellson, Ia., $1.
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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 ¶ At the *noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;*

B.C. c. 600.
* Judg. 5. 22. 1 Kgs. 18. 40. 2 Kgs. 9. 33.
* Or, mighty ones.
* Is. 9. 19. Nah. 3. 3. * Zech. 1. 21. 2 Heb. stone.

10 * Cursed *be* he that doeth the work of the LORD * deceitfully, and cursed be he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he * hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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Or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has just been revised and republished as ordered by the General Conference at its regular session in 1896.

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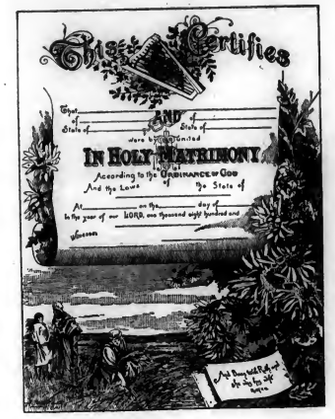

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News of the Week.

Domestic.

Terrific Explosion.

MARION, Ind., Jan. 15.—The St. Mary's torpedo factory caught fire from a gas jet and 700 quarts of nitroglycerine exploded. The concussion set off 800 quarts of the explosive in the Empire factory. The concussion was terrific, tearing an enormous hole in the ground, uprooting trees in the neighborhood, and damaging buildings within a radius of twenty-five miles. None was killed as there was none about the buildings. The explosion was felt over the greater part of northern Indiana.

BERNE, Ind., Jan. 15.—Most of the people were arroused from their slumbers by an earthquake like shock which rattled doors and windows. In the morning telephone messages from Marion gave the information of the terrible explosion at Marion.

FOURTH IN POPULATION.

UNITED STATES RANKS AFTER CHINA, BRITAIN AND RUSSIA.

WASHINGTON, January 8.—The Census Bureau has issued a report announcing that the population of the entire United States, including all outlying possessions, was 84,233,069 in the census year 1900. This is itemized as follows:

Continental United States, or United States proper, 75,994,575; Philippines 6,961,339, being the estimate of the statistician to the Philippine commission; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,219.

The report says. "There are but three countries which now have a greater population than the United States, viz., China, the British empire and the Russian empire.

"China and the British empire have each of them probably between 350,000,000 and 400,000,000, or together nearly one-half of the total population of the earth. The Russian empire, with about 131,000,000, has more than half again as much as the United States, and has been increasing during the century just closed with greater rapidity than any European power.

"France, including its dependencies, is the fifth country of the world in order to population, and has about 83,750,000, or almost the same number as the United States. Of these over 25,000,000 are in African dependencies, nearly 17,000,000 in Asia and 2,000,000 in Madagascar. These five most populous countries together include over two-thirds of the estimated population of the world, which is placed by the best authorities at between 1,500,000,000 and 1,600,000,000."

SINS OF HIS TRIBE.

ATONED FOR BY MEDICINE MAN OF THE YUMAS.

PHOENIX, A. T., January 11.—Padre, a big medicine man of the Yuma Indians, who lived on a reservation near Yuma, A. T., has been offered as a sacrifice to the Great Spirit. He expiated the sins of the tribe, which are held responsible for an epidemic of smallpox. The medicine man divined the Indians' purpose several days ago, and fled to the mountains, but in a half-starved condition wandered back to the Indian village and pleaded for mercy. He was promptly bound hand and foot and conveyed to Mexico, where he was bound to a tree and cruelly tortured to death. Padre had a warm place in the hearts of his tribesmen, but their customs required them to make a heavy sacrifice.

The Pope's Jubilee.

NEW YORK, January 13.—A movement for the fitting celebration of the pontifical silver jubilee of the Pope, which will take place this year, is now on foot in all parts of the world. Elaborate preparations for the coming celebration are already making in England, and will soon be begun in this country. Copies of the appeal just issued in England have been received at the house of Archbishop Corrigan, in this city.

Will Send Priests.

NEW YORK, January 13.—Catholics of this country will found a seminary in order to solve the Spanish friars problem in the Philippines. As fast as practicable, young priests will be sent to the Philippines. It is estimated that about 700 missionaries will be needed for this work, there being that number of friars in the islands. Father Elliot, of the Paulist Fathers' Society, who, for the last two years, has been superior of a religious community at Washington, has been relieved of his duties at the capital and will devote all his energies to the collection of funds for the seminary. The institution will be known as "The Seminary for Home and Insular Missions." At least $300,000 will be needed.

CARNEGIE SPEAKS TO YOUNG MEN.

TELLS THEM OF THE USES OF WEALTH.

NEW YORK, Jan. 14.—The 26th anniversary of the Railroad branch of the Young Men's Christian association was celebrated in this city tonight.

Andrew Carnegie, Dr. Geo. C. Lorrimer and Senator Chauncey M. Depew made addresses. Mr. Carnegie referred to his experience in the railroad service as a telegraph operator and later as superintendent of the Pittsburg division of the Pennsylvania railroad. In discussing wealth and its uses, he employed these expressions:

"The best of wealth is not what it does for the owner, but what it enables him to do for others, and let me tell you there is nothing in money beyond having a competence, nothing but the satisfaction of being able to help others."

"It is one of the most cheering facts of our days that under the present conditions the wages of labor tend to rise and the price of necessaries of life to fall. There was never a nation so splendidly situated as ours is at this moment in regard to labor. Every sober and capable and willing man finds employment at wages which, with a good wife to manage, will enable him to go far toward laying up a competence for old age. There is nothing that success of a working man so much depends upon as a good managing wife. And here let one who has, almost without intention or desire had himself loaded with somewhat more than a competence tell you soberly that what one has beyond this, brings little with it and sometimes nothing desirable with it. What all of you should strive for is a competence, without which Junius has said no man can be happy. No man should be happy without it, if it be within reach, and I urge all of you to save a part of your earnings in these prosperous days and put it in savings banks at interest, or better still, buy a home with it."

"It took me some time to learn but I did learn, that the supremely great managers, such as you have these days never do any work to speak of themselves: their point is to make others work while they think. I applied this lesson in after life to that work and I did the laughing and I recommend to your superintendents the thought that there is very little success where there is little laughter. The workman who rejoices in his work and laughs away its discomforts is the man sure to rise."

Foreign.

80 Korean Officials to Lose their Heads.

TACOMA, Wash., January 13.—Mail advices from Seoul, Korea, are to the effect that the checking of the government receipts from taxes and internal revenue reveals the astonishing fact that not less than ten million yen have been embezzled by government officials during the last six years.

Ye Yo Yok, minister of finance, advised the Emperor to pass sentence of death on all officials who embezzle over 2,000 yen. The emperor's sanction was given over three weeks ago, and wholesale executions will soon take place. Eighty officials are implicated, many of whom have already been arrested.

Among those condemned is Cho Pyng Jik, an ex-Premier. The officials under arrest claim that the money taken by them was in payment for salaries or expenses incurred in collecting.

BY COMMAND OF THE KAISER.

PRINCE HENRY WILL VISIT THE UNITED STATES.

BERLIN, January 13.—Prince Henry of Prussia, brother to Emperor William, is to visit the United States. It is officially announced that the imperial yacht Hohenzollern will sail for New York January 22, and that Prince Henry will follow on a German liner and will be present at the launching of the Kaiser's new yacht.

The Hohenzollern, it is said, will be escorted by a warship of the second marine division, probably the battleship Baden. Members of the crew of the Hohenzollern, who are at present on leave, have been ordered to rejoin the boat.

In connection with the proposed trip of the Hohenzollern to New York, Emperor William telegraphed as follows, in English, to President Roosevelt:

"I am most gratified for your kind permission for Miss Roosevelt's performing the christening ceremony of my yacht. It gives me great pleasure to announce to you that I have ordered my yacht, the Hohenzollern, to cross over and be present at the ceremony. My brother, Admiral Prince Henry of Prussia, will appear as my representative and will be able to express to you once more my sincere feelings and friendship for the United States and their illustrious head."

President Roosevelt replied as follows in German;

"Your Majesty's intention to send over your yacht, Hohenzollern, to attend the christening by my daughter of your new yacht is the source of great pleasure and satisfaction to me. I can assure you a hearty welcome for your brother, Admiral Prince Henry, to whom I shall personally express my sincere feelings of esteem for your Majesty, as well as my best wishes for the welfare of the German people."

TALKS WITH CANNIBALS.

REASONS THEY GIVE FOR PRACTICES OF ANTHROPOPHAGY.

LONDON, January 11.—The Woelffel expedition, which recently traversed a region of dense forests back of the Ivory coast in West Africa, found there a large number of cannibals, composing several tribes. They are only about 120 miles from the coast, and within a week's journey of the French posts. Cannibals have seldom been found in Africa so near the sea. As a rule they do not live within 500 miles of the ocean, and most of them are still farther inland. There are no cannibal tribes, for example, on the lower part of the Congo river, though the middle and upper Congo basin are the greatest hotbed of cannibalism in the world.

When the white men in the Woelffel party asked these cannibals why they indulged in the practice of eating human flesh, they replied that men are in the habit of washing their bodies three times a day, and their flesh, therefore, is cleaner and sweeter than that of cattle which are never washed.

These natives have guns and powder which they procure from Liberia or the Gold coast. As they have no bullets, they use large pebbles in their guns.

American Capital Invested in British Canals.

LONDON, January 11.—One of the most important of American commercial enterprises in Europe has just culminated here. It consists in the securing of all water routes for American cargoes of grain and other commodities, from inland ports in Europe, and embraces the purchase by American capital of several British and other canals.

Frank W. Hawley, vice-president of the Erie Canal Traction Company, has been on this side several months, quietly securing concessions for the operation of European canals by electricity. The Erie concern to-day secured control of about 5,000 miles of canals in England and on the continent. As a result, cargoes will shortly be shipped on the same bill of lading from Duluth, Minn., to Brussels, Bruges, Ghent and Cologne, and later to many points in the United Kingdom, France, Germany and Italy.

History of the Mennonites

The undersigned has a number of Cassel's History of the Mennonites on hand which he offers for sale for half price and less. The work contains 450 pages nicely bound in cloth, with a number of illustrations. It should be in every Mennonite family.

Price single copy, postpaid 95 cts.
Five or more copies, not prepaid .....80 cts per copy.

Address, Rev. A. M. FRETZ,
4-6 Souderton, Pa.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JANUARY 23, 1902. No. 7.

Be Strong, My Soul, in God.

Be strong, my soul, in God most High,
And trust his mighty arm;
The hand that holds the starry sky
Preserves thee safe from harm.
He who hath spread the heavens above,
And earth's foundations laid,
Walks by thy side, a guide and God,
And says, "Be not afraid."

O rest, my soul, in God most High,
Beneath his sheltering wing;
While tempests wild go sweeping by
Rejoice, my soul, and sing.
He is thy buckler and defence,
Thy Rock, thy strength, and tower:
And he will be thy confidence,
In each distressing hour.

Be strong, my soul, in God most High,
Though helpless, poor, and low;
The gleaming worlds that stud the sky
His power and glory show.
And he whose word a world can form
Bends low to hear my call,—
He feeds the birds, the grass adorns,
He is my friend, my all.

H. L. H.

Items of News and Comment.

1400 Cheyennes in Montana are waiting for the Gospel.

There are about 2000 Stundists from Russia in this country, living mostly in the Dakotas.

A class for Biblical instruction has been organized in the Geary, Okla., church, Rev. J. S. Krehbiel, pastor.

The Cheyenne congregation at Cantonment now numbers twenty-four members. Eleven joined it the past year.

A Sunday-school Teachers' Institute was held on Saturday afternoon and evening, January 18th, in the West Swamp church Penna.

The total Jewish population of the world is eleven and a quarter millions. So says "The Jewish Chronicle". Of these, more than half are in Russia.

Ten years ago there were only 3000 baptized Christians in Uganda, Africa. To-day there are 30,000. 2000 Christians are preaching the gospel there.

Bro. Elwood S. Shelly, of Milford Square, Penna., who contributed an article to our columns lately, preached in the Germantown church on the 12th inst.

The late Rev. H. L. Hastings is quoted as saying these spicy words with reference to "Minding One's Own Business":— "Some one suggests two reasons why certain people do not mind their own business: first, they have no business, and, second, they have no mind."

South America contains 30,000,000 inhabitants who have never seen a Bible. Eighteen Protestant missionary societies and about 350 missionaries are working there.

The Bergthal brethren near Shelly, Okla., dedicated their new church November 17. Among those who preached the Word were John Ratzlaff, Jacob Krehbiel, M. Claassen from Oklahoma, and Peter Flaming and J. J. Flickinger from Kansas. N. N. Hiebert, late missionary to India, also spoke on India missions.

According to Missionary Henry Zehr's calculations, it would take over fifty years to count the unconverted in China, at the rate of thirty every minute for twelve hours every day. There are 1500 missionaries in China, making only one missionary for every 260,000 souls. In this country there is one minister for every 950 souls.

"The Faithful Witness" wants to know why, if inserting paying business advertisements in a spiritual paper be proper, it would not be just as proper, if it pays, to post them up on the walls of churches or Sunday - schools. The "Witness" asks for "expressions of opinion on this line." This is a clever question. We want to read some of the answers.

An Error Corrected.

The Editor of the English Lesson Helps desires to make a public correction of a mistake that in some inconceivable manner crept into the "Comment" on Lesson IV. — "The Lame Man Healed". Peter and John went to the temple at 3 o'clock in the afternoon — "the ninth hour" — not in the morning, as is all along assumed in the Comment on that lesson. Let all superintendents and teachers using these helps take note of this.

The Bluffton Leader mentions the case of several nurses quarantined with three small-pox patients in a Detroit hospital, and remarks thus: "It is comparatively easy to face the cannon's mouth, or rescue a beautiful maid from a burning flat; there is some excitement associated with the job; but to sit down and calmly face the probability of taking a loathsome disease without flinching, as do these nurses, requires a great degree of nerve." We need only read the experiences of Missionary Paton in the New Hebrides or those of Father Damien in the Hawaian islands to find parallel cases. Love, Christian love, when allowed to have its own way, achieves heroic deeds like the above every day. The papers and the world may not hear of them, but God keeps account of the least of them.

In a letter written by a Doukhobor from Saskatchewan to the members of the Society of Friends in Philadelphia, the writer says that the crops up there for 1901 yielded sufficient for both food and seed. He speaks of better times, and requests the Friends (who aided these people liberally) not to send them any more help. He writes for the "Christians of the Universal Brotherhood, living in the Province of Saskatchewan," and the letter is dated Christmas day 1901. It will be remembered that these people left Russia for this continent because they held fast to the principle of non-resistance. Many of them are pitiable exiles in Siberia.

Rev. Noah H. Mack, son of Rev. Andrew Mack, Bally, Pa., is in charge of the Welsh Mountain Industrial Mission near Vinola, Lancaster county, Pa. He writes to the "Herald of Truth" about some of his experiences. Some of their converts are employed as truck farmers. The farm consists of twenty-two acres—too small for some purposes. Four acres have been converted into a strawberry patch. Besides the farm, there are manufactories. Brooms and carpets are made. Fourteen hundred yards of carpet are for sale, and the Brother is ready to furnish buyers and agents with samples and prices.

He furthermore says, "It is a great task to get the Mission on a paying basis". Certainly, such an enterprise is worth a liberal support. It has already performed miracles in its community, and we doubt not but that the self-denying labors of the brethren there have resulted in the salvation of souls. Let the good work go on.

A bright, promising little spiritual paper has just appeared in Berne, Ind., christened "Botschafter des Heils in Christo." Its first number is dated January 15th and it will henceforth appear monthly. Its editor is William Egle. According to his own editorial, the enterprise is not something new but the reawakening of a project that had gone to sleep, certain numbers having been issued previously. Its aim is first of all missionary, and on the first page is a cut of Henry Zehr, who lately left Berne as a missionary to China. The cut is accompanied by an article from his pen on "China as a Mission Field". It also contains an article by Rev. A. E. Funk entitled "Thy Will Be Done". There are correspondences from Wheatland, Mo., and Morton, Ill. One whole page is devoted to the study of prophecy. We see no reason why this renewed venture in religious journalism should not succeed. We wish our contemporary success and God's blessing.

Missionary Prospects in Montana.

As may be seen from Bro. Petter's annual report, it is a question at present whether the projected mission among the Montana Cheyennes can be taken up now for the reason that the Mission Board does not now have the necessary means at command to establish and carry on this mission. It had indeed been concluded by the Board that Bro. and Sister Petter should go to Montana in spring and begin the work there, and that next fall a sister should join them as assistant. Missionary Horsch, now laboring at Darlington (which station, however, will be abandoned because there are but few Indians there and these are attended to by other workers), was to go to Cantonment and take Bro. Petter's place. We had hoped to be able to rent a house in Montana for a while, and thus not be compelled to build a station there for the present. But this does not seem possible, and accordingly, if we want to begin there at once,—at least during

the coming summer — a station must be erected there, which will cost no less than $1000.00. This, in connection with the expenses of the station in India (in the erection of which the brethren are now engaged) will make demands upon our Mission treasury which it is not able to meet unless extra efforts are made to collect funds for this purpose. And we believe that there are friends of the cause blessed of the Lord who would gladly raise the necessary means even for the extension of our missionary activity among a people whose language we possess and who want us to bring them the gospel, if it were only possible for us to undertake the extension. But to our regret, Bro. Horsch, according to a recent communication to the Board, believes that the failing health of his wife will compel him to retire from the service.

If therefore the Lord will not restore Sister Horsch's health sufficiently to enable Bro. Horsch to continue his work, the extension of our labors to Montana must be given up in advance. This seems a great pity. Some 1400 Cheyennes in Montana are hungering for spiritual food and they will perish miserably if no one brings them the Bread of life. Outside of our own missionaries, no one knows the Cheyenne language. No one besides ourselves possesses the language in written or printed form. Therefore to us before all others comes the call to go and furnish the poor with that which the Lord has entrusted to us, that they may also be brought to a knowledge of the truth. It is hoped that the Lord may make it possible for us to obey this call. Not only does it seem a pity that this field in Montana can not now be occupied, but also that the Brother who took such pains to learn the Cheyenne language, who with God's help has succeeded in preaching in this language, and who has labored for a while with visible results, that he should now, when he has become so able in his work, be compelled to lay it down. We cannot believe that such is the Lord's will, and consequently we are assured that He will find a way to enable Bro. Horsch to labor on, and that the field in Montana may soon be cultivated.

A. B. Shelly.

Preaching without the Holy Ghost.

A Holy Ghost man said: "I once heard of a minister who had a piece of paper on which his sermon was written. Poor man, when he got in his pulpit, he looked for his sermon, but it was gone. He had put the sermon slip into the wrong pocket. He did not know what to do. He stood up in the pulpit, and said, "H'm—h'm—'. The people said, 'What has come over this man? He has lost his sermon.' It was all on the paper, not in him."

When you get the Holy Ghost power you can speak all night, like Paul, who "continued his speech until midnight." Acts 20: 7. Truth for yourself can be obtained from the Bible, but the message God puts in your mouth. Take chapter and verse for it. Jer. 1: 9, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." You have only to open your mouth, and He will put the message into it. When He sends you to preach, the message will come flying, "Behold, I I have put my words in thy mouth," — and it will stick in the hearts of people like a leech.

See Paul; he preached until midnight, and when Eutychus fell from the window and was dead, he picked him up, and went on talking to them until day break. When you get a message from God, you will never be at a loss for words, nor will your words tire the hearers: it will come out spontaneously, like the soda water springs at Sashta.

The Manna.

Joseph a Type of Jesus Christ.

I. His Humiliation. (Genesis, chaps. 37–40.

1. The Well-Beloved Son –37: 3; Luke 9: 35; John 17: 24.

2. Seeks Brethren's Welfare—37: 16; Matt. 10: 8; Luke 19: 10.

3. Foretells Future Greatness 37: 5–9; Matt. 25: 31 &c.

4. Hated by His Brethren –37: 4–5; John 1: 11; 15: 25.

5. They Conspire to Kill Him –37: 18–20; Matt. 12: 14; 21: 38.

6. His Testimony Takes Him to the Pit (Cross) –37: 24; John 19: 18.

7. Sold for a Few "Pieces of Silver"—37: 28; Matt. 26: 14, 15.

8. Took the "Form of a Slave" –39: 4; Phil. 2: 7.

9. Tempted but Not Overcome 39: 7–12; Matt. 4: 1–11.

10. Falsely Accused –39: 13–19; Matt. 27: 12 &c.

11. Taken Prisoner –39: 20; Matt. 26: 50.

12. Judges One to Life, One to Death –40: 8–22; Luke 23: 39–43.

II. His Exaltation. (Genesis 41).

1. Taken from Prison to Power –41: 37–43; Acts 2: 36.

2. Marries a Gentile Bride—41–45: Rev. 19: 7–8.

3. Shares with Her His Glory—Rev. 5: 10; 20: 4.

4. Given a New Name—41: 45; Phil. 2: 10.

Every Knee Bows—41: 43; Phil. 2: 10.

6. Reveals Himself to His Brethren and Saves Them as a Family.—45: 1–7; Zech. 12: 10.

Mennonites and War.

The statement is often made that the Mennonites are a conservative and unprogressive people. Considered from a worldly standpoint there may be some truth in the assertion that they are unprogressive. That they are conservative, no doubt is true; but that is no sin. The Mennonites have never made any concessions to the world, yet their teaching, in its purity, is very far removed from all cant. All other religious bodies have in one way or another, sooner or later, catered to the world. The Mennonites never. During a period of four hundred years the Mennonite has been on the unpopular side of many vital questions, because he held views that were centuries ahead of his age, and which could not be accepted by the world, since it was not sufficiently enlightened and imbued with Christian principles. Nor did he fare any better with the recognized Church, for she, instead of laying her foundation on bed-rock principles, was drawn by the world to debate the sophistries of the age, and frightened or cajoled into complicity with movements that are in their very nature contradictory to, and subversive of, the teaching of Christ. Hence, the Mennonite was not only persecuted by the world, but by the established Church. But in spite of all persecution he has dared to declare himself as opposed to war on scriptural ground. For four hundred years, he has declared that the gospel of "peace on earth, good will to men," was not only beautiful in theory, but feasible in practice. These principles he taught, not only by the words of his mouth, but by the voice of his life. For these principles he dared to live, and feared not to die. For these principles he was put to the sword, and burned at the stake. For these principles his property was confiscated, and he was banished from his home. For these principles he became an exile in many lands, and a stranger to his own kindred. For these principles he was branded as a seditious heretic, and stigmatized as an abominable hypocrite. The world disowned him. because he was not of her own. The Church disowned him because his life was a constant rebuke to her.

While the bard has sung the praises of the soldier in every land, and the poet immortalized him in his verse; while arches of victory have been erected to the hero of battles, and shafts reared heavenward to the conqueror, the Mennonite by the word of his mouth, and the voice of his life, has solemnly protested, "'tis wrong, 'tis a monstrous crime, 'tis murder to kill thy fellow man". Alas! his protests have been unheeded. He was scarcely known to exist. Even to-day he is considered as somewhat of a curiosity. A prospectus of a leading magazine containes the information that one of the features, a drawing card, for the year, would be "the Mennonite in fiction." The editor naively adds, "so odd, so quaint, so industrious, and so lovable are these people, it is strange we have not heard of them before." It is not so strange when one considers that their teaching savors not of this world, and that they have been unpopular. But the principles for which the Mennonites have given their life and their all are beginning to be recognized by the Christian Church, and too, by the world. "Truth crushed to earth will rise again."

The world no longer has one hero—the soldier. The world sees him in his true light to-day. The illusion of the halo of glory has been dispelled, and the soldier, in the light of recent occurrences, must begin to feel that he was a deluded mortal.

Time was when military men could say,

"Better to die ten thousand deaths, than wound my honor."

But where is his honor to-day. The hero of to-day is the renegade of to-morrow. France has had her Dreyfus scandal, England has had scandal after scandal in her War Office, and the whole South African affair is a stench in the nostrils of the civilized world, leaving aside any thought of Christianity. We have had scandals and rumors of scandals in Army circles. The honor of Dewey was chimerical. We still have a "Schley Case". Miles has been censured, and the press is criticizing the Commander-in-Chief. No honor left for the "Great Military Leaders", and none for the common soldier. for the press of the land dared to call the soldiers of the Allied Forces in China "Beasts", and "Dogs". Where is the honor? If things go much farther, will we even dare to strew the graves of the fallen with flowers? Will we not be much more inclined to drop a tear of remorse and bow our heads in shame?

That public opinion is being reversed is also evinced by the tone of the literature of the past year. There has been poetic protest against war by Joaquin Miller, the poet of the Sierras, (in our opinion America's foremost poet), by W. V. Moody, by Edward J. Wheeler, and by many others. Rudyard Kipling, the literary idol of the world, dares to twist the British Lion's tail, and lash him till he writhes in pain and fury.

But, one hundred years before George Fox was born, four hundred years before Joaquin Miller dared to raise his voice in protest of war, or Kipling dared to invoke the muse against the Crime of England, or Arthur Stringer dared to write,

"He sat behind his roses and did wake
With careless hand those passions grim
That naught but War and Blood and Tears can slake,
And naught but years can dim.

So o'er their wine did Great Ones sit and nod,
Ordaining War—as it befell:
Men, drunk with drum and trumpet, talked of God,
And reeled down blood-washed roads to hell"—

four hundred years before these events, Menno dared to write in defending himself against the attacks of Papists and Lutherans, the leaders of the Government. "O, Lord, How many principalities, cities and countries have they destroyed? How many houses have they fired? How many hundred thousand have they murdered? How many poor peasants, who were peaceable and innocent of sedition, have they robbed of their possessions and destroyed their goods? How many women and virgins have they disgraced? What brutal tyranny did they commit, and continue to practice? Yet they would have it said of them, Well done! Ah, How does this accord with the doctrine and Spirit of Christ, or with the disposition of children, or with the defenceless lambs, or innocent doves to which the Scripture directs us."

"Again, what a strange, bloody uproar the Lutherans have made for several years, to introduce their doctrine.

"We have by the manifest Grace of God, beaten our swords into plough shares, and our spears into pruning hooks: . We know and use no other sword than that which Christ himself brought down from heaven, and which the apostles used with power and spirit;—which proceeds from the mouth of the Lord, the sword of the Spirit, which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart. With this sword and no other, we desire to destroy the kingdom of the devil, reprove all wickedness, preach righteousness, raise the father against the son, the son against the father, the mother against the daughter, and the daughter against the mother.

"Even in the same way as Christ used this sword so we will use it. This is the sword that we bear, and we will lay it down for none other. Let every one be careful not to take the sword, lest he shall perish with the sword." —Anon

Eddyism and Dowieism.

By Hiram C. Rrunner.

I put the two together, Dowieism and Eddyism, because they are kindred displays of credulity, while utterly different in their philosophy and theology. The secret of the influence of each is in its claim to heal diseases. Each appeals to sick men and women, to abnormal people, and promises them health. Neither is for formal people, well and sensible people, but for those whose physical ailments occupy their minds and for whom easy relief is offered. But they differ radically. Eddyism is peculiar philosophy. It is promulgated by Mrs. Eddy, an old woman whom we believe to be a conscious fraud. Her book like the book of Mormon, was not written by its reputed author. Its essence is crude idealism. It denies the reality of disease, and directs its votaries to imagine themselves well, and they will be well. It really gets along without religion. It requires an immense amount of determined self-deception of its disciples, who must so resolutely and continuously deny what they know to be a fact about their own sufferings that they shall benumb and at last conquer their own consciousness of pain. There is no religion about this, although God is not denied, unless it be that Mrs. Eddy becomes a kind of demigod.

Dowieism heals as much (and more) as Eddyism, but in an entirely different way. Dowieism is Christian in its religion, and very strict in its theology and morality. It takes the Bible literally, and has no use for any higher criticism. It does not ask you to imagine yourself or will yourself well; but tells you that you are sick, very sick, sick in body and soul, and that God will heal you in answer to prayer to him. Sickness is from the devil, but Christ came to destroy the works of the devil. He did it in multitudes of miracles of healing when he was on earth, and he will do it still; he has done it in hundreds of cases where Dowie and his associates have prayed for it, and he is very frank in publishing such cases that have been healed, but he fails to publish the hundreds that are not healed through his prescribed cure.

So here there is no new philosophy, no new religion; only the old religion, with a tremendous emphasis on healing. This is its infirmity and its strength. Religion is something for well people as much as for sick. Sickness is an incident in life caused by violation of the laws of nature, which are the laws of God. Sickness is nothing so peculiar that it should be treated with prayer only instead of natural remedies. I do not believe that there is any herb or anything that God has given us that he placed on the earth's surface that was not calculated for our good, only that men, as far advanced in education as they are have not yet learned how to use them. Why should we trust to prayer when we feel the heat of fever and not when we feel the chill of frost? If our fingers ache with cold we build a fire and warm them; we don't pray. If we feel a goneness in the stomach we have recourse to food, not to prayer. Why not trust first in natural agencies (because God is creator of all of them) for all our complaints and physical ailments. If we have applied those to the best of our knowledge and not cured then is the time to ask our merciful God's personal help.

The Dowieite treatment of disease lacks scientific sense; it puts the Christian religion to work that does not belong to it, and when it proceeds to denounce doctors and the use of drugs as sorcery, it is criminally silly.

But if Dowieism makes much of healing disease it does not fail of stout ethics in common life. It sins here again by surplusage. It has more than Christian ethics. Dowie is tremendous in his frank denunciations of all dishonesty, impurity, and intemperance; and in the latter his lurid denunciation include not only intoxicating liquors, but tobacco, swine's flesh and even oysters. If Dowie and his followers base the eating of swine's flesh as a sin, on the miracle performed by Jesus on Legion (Mark 5: 1–14) they indeed are narrow minded. The Word says, "Jesus said unto the unclean spirit, Come out of the man, and the man, whose name was Legion, meaning many, besought Jesus—that He would not send the devils away out of the country. The devils besought Jesus saving, send us into the herd of swine feeding at the mountains that we may enter into them, and Jesus gave them leave, and the devils went out and entered into the swine and the herd ran violently into the sea and was drowned in the sea." (Mark 5: 8–14). That herd of swine was dead and consequently never had any offspring. Therefore it is the most erroneous idea to believe that unclean spirits have dwelled in the swine that have lived since. This is one of the extravagances of Dowie's ethical applications that is at serious fault; yet this fault is not any more serious than his denunciations of physicians and the use of natural methods as the first agencies to be used for the cure of disease.

Hatfield, Montg. Co., Pa.

(To be continued.)

Our C. E. Topic.

Topic for January 26: A Great Awakening. Rom. 13:10-14.

MEDITATIONS.

This is, of course, a missionary topic. Whenever the subject of missions is brought up, however, do not think only of dollars and cents. Missionary work in the home church means more than giving. It also includes praying. It may mean work in your own church, which is spiritually dead or at a low ebb. The awakening may be necessary in your own family or among some of your fellow church members. It is right to want to convert the heathen in Africa; but do not neglect the heathen at your own door. There are many in your own neighborhood to whom Christ is a mere name, the church only a place to hear a sermon preached, church service only a formality, Sunday-school only a good place for children to keep them out of mischief. They are really not God's people. They have not been born again. They do not know what salvation means. Here is room for missionary work. Don't let all your missionary energy be coined into money.

If the church at any place is really alive and engaged in active missionary work at home, she will liberally support such work abroad. Dr. Gordon once said, "I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that then they will become liberalized".

The Scripture passage before us contains one solemn reminder and should act as a spur to greater zeal. It is this: "The night is far spent, the day is at hand". This old sinful earth is nearing the dawn of an eternal sunlight. Jesus, the Sun of Righteousness, now shining for the faithful few as a bright Morning Star, is soon going to appear in the glory of His Father, and then it will be day. James says, "The coming of the Lord draweth nigh". What will they do then who still wear the armor of darknees? Will there be any hiding-place for them? The coming of Christ is the greatest incentive to missionary work which the Bible holds out to Christians. Dr. Seiss, in his book, "The Last Times", says, "As certainly as the words of Jesus are true, Jesus himself, in glorified humanity, shall return again to this world of ours". When He comes, all opportunity for missionary work will be cut off, for He will "destroy the wicked by the brightness of His coming". Begin work now, "for the day of the Lord cometh as a thief in the night".

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Editorial.

Whenever you wish to send subscription moneys for THE MENNONITE or send in any business communication of whatever sort, send them to the Mennonite Book Concern, according to the instructions at the head of this column. Only correspondences and literary articles are to be sent to THE MENNONITE. It is because this rule has not been observed by many that we make mention of this.

Mr. W. A. Mason in his plain spoken homilies entitled "Ephesian Truth" which have been appearing for some time in the "Faithful Witness", well emphasizes the fact that there is no essential distinction between things "secular" and things "sacred". Eating and drinking — generally classed under secular things— ought to be engaged in so as to glorify God just as much as ought praying and singing—generally called sacred. There is much praying and singing to the glory of the devil, and there may be an eating and drinking that magnifies God. Each in its place and as God wills, and all distinction ends. It is all holy. But on account of the hardness of our hearts, we still observe days and months and times, and perhaps it is better thus as long as we are not ready for the strong meat of the truth.

Our readers will be glad to read the vigorous anonymous article in this number entitled "Mennonites and War", and will rejoice that enlightened Christians everywhere are gradually ranging themselves on the side of Menno in declaring that war is unscriptural and opposed to the teaching of Christ. In this connection it is worth mentioning, also, that many of the true Christians throughout the world are beginning to agree with another of the contentions of Menno four hundred years ago—that swearing in any form, whether judicial or profane, "true" or "false", was not according to the gospel of Christ. Among the latter, no one could come out more positively or clearly against the judicial oath than did Spurgeon, the greatest preacher of the century just passed.

From a selection in the "Herald of Truth" we clip the following truthful words: "What is assumed to be 'new light' frequently turns out to be old truth newly discovered: sometimes old errors reproduced: sometimes rare interpretations as fallacious as they are novel".

Very true. We refer the reader to the excellent article in this number entitled "Eddyism and Dowieism", and invite him to compare these errors with some similar ones that have cropped out from time to time in the past. What is Eddyism but a revived Gnosticism, which heresy the early Christians, and especially the apostle John, had to combat? Dowies have arisen at different periods in the past. When we contemplate how closely this last specimen of his kind has modeled his "Zion" after Jewish prototypes, how utterly he condemns swine's flesh, insists on tithes, poses as a modern Elijah,— when we notice how he attempts by his preaching and practice to set up a visible earthly kingdom and how, clad in his imposing-looking gown, he appears like the very high priest his followers have made of him then we see in him and in his creation in Chicago a counterpart of that community in the ancient Philadelphian church, of which it was said, "they say they are Jews and are not".

Under the Evening Lamp.

What is Saving Faith?

I believe Abraham Lincoln issued the Emancipation Proclamation, though I was not present when that immortal document was written and signed and sealed and announced to an anxious race and world. I did not see Columbus sail for America and open the pathway for future adventurers on this continent, yet I believe that is exactly what he did. I never measured the distance from the earth to the sun, nor did I calculate it mathematically; yet I believe there are 95 millions of miles of space between them, neither more nor less. Thousands of people believe the same things and a thousand similar things besides, and they believe them on no better authority than mine. What is more, they believe them so positively that they no longer regard them as objects of faith, but as objects of *knowledge*. They say, "We know these things". If you ask them what grounds they have for being so certain, they fall back mainly on two items of justification—univeral consent and some one else's word. Both of these grounds obtain everywhere in courts of law and in all ordinary affairs. With many, universal consent is all the justification they want for their faith. They do not ask for the authoritative word of an expert or the word of one whose abilities and experience entitle him to public confidence. All they care to know is that everybody else has faith in him and his word.

It is noteworthy that confidence in another's testimony is one of the great pivots around which the social, business and moral worlds revolve. Business men consult a lawyer as to points of law and believe in the correctness of his information. Sick men take the doctor's medicine, and the thought that it might be poison never occurs to them. The housewife buys her sugar of the grocer with perfect assurance that it is genuine and harmless. We take the advice of other people constantly just because we trust their knowledge more than our own.

Saving faith is the very same thing. It is the reliance of the soul on a great fact in the world's history and on the truth which that fact embodies. The fact is the death of Jesus on the cross on the Jewish Passover day outside the city of Jerusalem. For confirmation of this fact we depend upon eye-witnesses (whose names and number are recorded in the New Testament), upon Tacitus, the Roman historian, and other writers. The blessed truth, without which the fact is valueless, is that this same Jesus crucified on that day is both Lord and Christ, the Lamb of God, who by His death made atonement for the world's sin. No man, no eyewitnesses of this event can ever be authority for this truth. For this we depend upon God Himself, who through the Spirit reveals to us the great meaning of the above event. We receive the testimony of men for the one, but we must receive the testimony of God for the other. God's testimony covers two things: 1. Who this Jesus was, and 2. why He died. Saving faith consists not only in believing the fact to which men's testimony is sufficient, but also in believing the truth of God—that this Jesus was the Son of God made flesh, and that He died, not as a voluntary martyr for some great cause like the apostles, many early Christians, John Brown and others, not as a sinful man who needed to die like every other living person, but as a voluntary sacrifice, laying down His life that the awful guilt and judgment resting upon every sinner might be removed and be forgiven, reconciled and afforded free access to his God. This is saving faith. It must be exercised by the heart. It rests on the immutable word of God. It lays hold on justification, righteousness and eternal life. It is very simple. Every man knows whether he has such faith or not. He cannot deceive himself in this particular. To create such a faith unto salvation the gospel was preached from the first until now. The substance of God's message appeals to it. The object of the message is to enkindle it.

And yet alas! too many imagine that simple assent to the fact of Jesus' life and death and resurrection constitutes faith. This is no faith at all.

The Sunday School Lesson.

SUBJECT FOR JANUARY 26: The Lame Man Healed. Acts. 3: 1–10.

GOLDEN TEXT: The Lord is my strength and song, and he is become my salvation. Ex. 15: 2.

SUGGESTIVE SIDELIGHTS.

When the apostles were filled with the Spirit, they could preach with power and they could heal the sick. This was the same power Jesus conferred on them when he sent them out to preach the gospel of the kingdom. Luke 9: 1–2. What Peter accomplished in the conversion of three thousand souls and here in the case of the lame man, belonged to the "greater works" which Jesus foretold should be done by His followers after His ascension. John 14: 2.

The lame man was a cripple from birth. Every soul living to-day is born in sin. Every one is born spiritually unsound and needs healing.

They carried him to the house of God to receive alms, and there was the place where he got relief. The only remedy for sin is Divine and must come from God. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." When these words were spoken, the atonement was still in the future. Now it is in the past. "It is finished." All the convicted sinner needs to do is to appropriate this salvation by faith, and the Lord will give him strength to live another life.

Peter and John were poor and had not silver and gold. But even if they had had plenty of it, it is a question whether Peter would not have done just what he did. All the money in the world would not heal the man's limb. Moral reform may give the sinner a temporary satisfaction, but only new life from above and the knowledge of God's work in Christ reconciling the world can really give him permanent spiritual health and peace.

"Look on us", said Peter. The lame man was to understand that Peter was a chosen channel of heavenly power. Peter is no more in the world, but the Spirit's power is, and Christ Himself can be seen by the eye of faith hanging on the cross. It is not necessary to see Him in the body, to "know Him after the flesh." 2 Cor. 5: 16. "There is life for a look at the Crucified One."

The surest evidence that the lame man was healed was in his actions. He walked and leaped and praised God in the temple. No one can praise God from the heart unless he knows God has done something for him. Only souls that are saved and that know they are saved can really praise God. We should not be afraid to praise God in public if He has done great things for us.

Teachers, do not forget the apologetic value of the facts of this lesson. Hundreds of persons saw the effects of the miracle. A "cloud of witnesses" was there to affirm the reality of the cure. The power was real and was demonstrated, it was no mere idle boast or a trick in the dark. Peter, in attributing it all to the "name of Jesus Christ of Nazareth", expressed his unshakable faith in the resurrection and glorification of the crucified Nazerene. He did not appropriate the honor to himself. He had not held such a faith several months before. Such a revolution in a man's faith so strongly expressed carries its own weight of evidence.

Mennonite Articles of Faith.

XXX. OF OATHS.

On the question of taking oaths we believe that though it is possible to take an oath with a devout purpose, as did the holy patriarchs at times (Gen. 14:22, 23; 21:30, 31) and as it was permitted under the Mosaic dispensation, God himself being often represented as speaking in this human manner (Heb. 6:13-17; Ps. 89:35; 95:11; 110:4) yet such a practice is nowhere enjoined by a command of God (Ex.20:7; Lev. 19:12) but simply defined and restrained (Ex. 22:11). Thus it is evident that swearing, like divorce and some other practices, was in reality permitted because of the want of love and of the prevailing mistrust, and the increasing degeneracy among mankind. Wherefore the Lord Jesus in order to correct also this violation of and deviation from the original purpose of God, entirely prohibited the use of oaths in his spiritual and heavenly kingdom, when he said: "But I say unto you, Swear not at all etc." (Matt. 5:34-37).

The reasons why we cannot regard these words as a prohibition simply of the frivolous and notorious habit of profane swearing, or of swearing in things of minor importance, but consider it far safer to regard them as doing away entirely with all swearing are, besides those already mentioned and others, the following: First, because the Lord Jesus is evidently not speaking against trivial swearing but refers to the legal use of the oath, as it was said to them of old time, "Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths" (obviously the Lord here refers to Ex. 20:7 and Lev. 19:12). Further because the Lord says,—"But I say unto you, Swear not at all— but let your speech be Yea, yea; Nay, nay, and whatsoever is more than these is of the evil one." Further, because James, repeating the same words, adds: "But above all things, my brethren, swear not—neither by any other oath—that ye fall not under judgment" (James 5:12). Again, because such a view does not forbid an earnest assertion of the truth of our statements, when the honor of God and the love for the truth calls for it— such as the Lord Jesus often made (John 14:12) and the apostle Paul, now and then, likewise (Rom 1:9; 9:1; 2 Cor. 1:23; Gal. 1: 20; Phil. 1: 8), since Christ does not mean to say that one shall use no words except Yes and No, but that our Yes shall be yes, and since we cannot regard such manner of emphasis as in reality an oath but as an intense effort, proceeding from a holy motive, to awaken attention and deepen the impression; and even if in a few instances (like 1 Thess. 5:27) this should be found to have taken the form of an oath (which however is not conceded) it is well to observe that this was done by persons of unimpeachable truthfulness, and probably in the spirit of forbearance, but not to serve us as a pattern. Again, because it is far more commendable to keep our yea and nay as faithfully as though we had sworn to it; and this confidence in one's given word is in harmony with the kingdom of Jesus. Further, because by reason of the depravity of human nature it is to be feared that the very practice of making oath is taken by godless men as a cause for attaching no weight to simple assurances and making light of lying (Rev. 21: 27; 22: 15). Further, because the Christians of the first centuries in general seem to have understood these words thus, and we have on record the testimonies of almost all the old teachers of the church against the use of oaths.* Finally, because a look at civil life and the requirements of a well-regulated state does not seem to reveal the need of swearing, since godless and faithless men are not to be trusted even though they swear (Jer. 5:2) and such persons have often so little fear of an oath that it is known full well beforehand and afterwards established that false oaths are sworn without number, a fact that causes godly rulers as well as true Christians in general to sigh, and which makes it necessary in spite of the use of the oath, to provide civil punishment for the untruthful.

As for ourselves, we hold that if under our solemn affirmation of the truth, which is put in place of the oath, we should deal faithlessly or fail to come up to our word, we are just as guilty and subject to just punishment as though we had sworn the heaviest oaths (It behooves us to excel in this respect and thus to confirm our testimony with our acts), and it is therefore not to be feared that through our abstaining from the oath good order and fidelity shall suffer even in the least.

*We find this view of the objectionableness of the oath widespread in the primitive church, based as it was on the injunction of Jesus and of James. One of the oldest preserved testimonies is that of Justin Martyr. At the beginning of the third century Basilides suffers martyrdom because he refuses to take an oath. Similar is the testimony of Irenaeus. The oath is strictly forbidden by Basil and especially by Chrysostom. Similarly Isidore of Pelusium, also Theophylact, Euthymius, Hilary and Hieronymus. In more recent times Olshausen and Stirm.

Extracts from Missionary Petter's Report.

The following extracts from R. Petter's Annual Report of his work among the Oklahoma Cheyennes may interest our readers.

God has been with us in the mission field and has blessed His work among us. 1901 had its difficult problems and decisions for us, but God's faithful direction and help did not fail us. That we have fulfilled all the work required we cannot assert. Alas, our attempts are still imperfect, and the grayer our hairs become, the more we recognize this. To lead into the light a people walking in darkness, to make the revelation of God in Christ comprehensible to them, involves weary struggles, and long ago we would have been crippled and exhausted in our work had God not been with us. But He is with us. He gave light, strength, comfort, heart and joy, and we did not sink beneath the burden but soared aloft on the wings of a living hope. He added His blessing to the work, and through His Spirit effected the accession of eleven Indian souls to the church of Christ the past year. He, the Head of the Church, bestowed grace so that the young Cheyennes could also be furthered in the truths of salvation. He, the faithful Lord and Saviour, allowed us, during the year 1901 to bring our work on the difficult Cheyenne language to successful completion. In this work also He did not leave us to toil alone but granted us help in good season. He allowed us to enjoy the visits of mission laborers and friends, who brought us each of them a share of blessing and revival. In connection with the session of the worthy Mission Board in Kansas, He also gave us encouragement and joy in the circle of cherished mission friends. In Montana He made it palpable to me what great things He has already done among our Oklahoma Indians. Looking into the future, we can say, "If God be for us, who can be against us?"

Along with the outward growth of our Cheyenne congregation, the inner growth had to be specially attended to, and we therefore arranged for special meetings to this end to be held every second Sunday. On the other Sundays I addressed myself especially to the heathen, i. e. accommodated the service to their needs and understandings. Until July, the meetings were well attended. Since then the attendance was smaller, not only because many Indians were moving about, but because later on a sort of smallpox became epidemic among our Indians, which affected most of them.

Every Sunday the Indian children in the Government school were sent to church, and even though they often came disturbingly late, I was thankful for the favors of the Government school in this particular. The young Cheyenne congregation now numbers 24 resident members. They sorely need spiritual attention and encouragement. For many it is difficult to maintain their Christian life amidst heathen surroundings, where they are not so much ridiculed and persecuted as tempted to fall through sweet allurements. Still the small flock, in their honest endeavor to serve the Lord, is to us a source of fervent thanksgiving and joy. I am thankful that in 1901 my work in the Cheyenne language was completed — thankful too for Sister Bertha Kinsinger's help in the tedious work of copying. I had hoped that the Gospels of

Luke and John could be printed till New-year, but it is to be regretted that they will hardly be finished till Easter. By direction of the Mission Board, I introduced Sister Bertha Kinsinger to the work, consisting first of all in her receiving some guidance from me in acquiring the Cheyenne tongue. A searching examination of her knowledge of Cheyenne was given her toward the close of the last Quarter, and furnished proof that with God's help the Cheyenne language can be mastered in a comparatively short time, certainly so where gift of speech and resolute industry go hand in hand. The health of my wife demanded serious attention last summer, but in the fall she felt strong again and resumed with joy her work among the Indian women. She will continue her sewing school as far as the material is at hand.

Feet-Washing.

H. G. ALLEBACH.

For the benefit of some concerned souls who are seeking light on the subject of feet-washing, its meaning and teaching, we are constrained to submit the following remarks, hoping the Lord will add his benediction and thus turn them to blessed account. In doing this we seek not controversy — God forbid! — but the truth.

The narrative of Christ's washing his disciples' feet is given in John 13: 3-17. Read this carefully; then note the following point:

There are two washings spoken of by Jesus in his conversation with Peter. One washing Peter and the other apostles (except Judas) had already received. Read verse 10 — "He that is washed" and "ye are clean but not all" (this last clause indicating Judas.) What was this washing? It was the washing of the heart.— "the heart sprinkled from an evil conscience" (Heb. 10: 22). This was done by the shedding of Christ's blood, as we can see from Hebrews 9: 14, "How much more shall the blood of Christ .... purge your conscience from dead works to serve the living God?" and Hebrews 1: 3 says, "when he had by himself purged our sins". This washing was done "once for all" and can not be repeated. It procures the forgiveness of our sin, and spares us from suffering the penalty of our sinful nature. Peter and the rest had to be thus cleansed by the atonement of Christ before they could take a step farther. It is the foundation of our Christian standing.

But there is a second washing; and it is this washing that Jesus performed in the case of the other apostles and wanted to perform in Peter's case. It was the washing of Peter's feet. Unless Peter submitted to this he had no part with his master—that is, no communion (it does not mean no salvation). Now what did this signify? Turn again to Hebrews 10: 22. There we notice a heart washing and a body-washing.— "Bodies washed with pure water." Now some interpret this to mean baptism, but this it cannot mean. Just as "heart" in Hebrews 10: 22 does not mean the natural organ of circulation, just so "body" and "water" are not meant to be taken literally. If you read Exodus 30: 18, 19, you will find the original type of this second washing; and there instead of "body" you have "hands and feet". Now the feet are used for walking. Turn to 1 John 1: 6 and 7. Notice there is a "walking in darkness" mentioned and a "walking in light". The idea in these passages combined is this: A Christian is not perfect; he will continue to commit sins. His walk will often be in pride (Dan. 4: 37), in disorder (2 Thess. 3: 6). See also Eph. 2: 2; Col. 3: 7; 1 Pet. 4: 2. From all this he must be cleansed every time he thus sins. The cleansing is two-fold. First, through Christ's intercession at God's right hand —"If any man sin, we have an advocate with the Father, Jesus Christ the righteous". 1 John 2: 1. He is our continual High Priest. This was the truth that he wanted Peter to understand when he offered to wash his feet. Peter was to acknowledge Christ as not only the Lamb of God taking away his sin by being offered on the cross, but also as his High Priest in the true Holy of Holies, the presence of God, praying for him whenever his walk was not a Christian one, and thus procuring for him the forgiveness of his individual transgressions.

(TO BE CONTINUED.)

Correspondence.

GEARY, OKLA.—The days when we were bidding one another, "Merry Christmas and a Happy New-year", have again rolled into the sea of eternity. Still the echo rings, "Unto us a child is born, which is Christ the Savior," and may many a soul again bow before Him, in holy reverence, during this year, and offer unto the Master their heart, as the very best gift, and again the angels will sing, "Glory to God in the Highest".

Our S-school carried out an appropriate program on Christmas eve. The church had been beautifully decorated by the patrons of the school. The centre of attraction being a lovely Christmas-tree, some of the boxes with presents being so arranged that many a visitor thought a new brick flue had been built in the house.

Appropriate services were held on Christmas day. On New-year's day, Rev. M. Horsch and family, of Darlington, were in our midst and our congregation was privileged to hear the Gospel truths proclaimed by Bro. Horsch.

On the annual church meeting it was again decided, that we conduct our services in both the German and English languages and thus each first, third and fifth Sunday of each month will be given to the German, and the other two Sundays to the English. We now have arranged to open a class for Biblical instruction. May God bless the work!

The dreaded disease "typhoid" has been making the rounds here. The families of our brethren Amstutz and Horsch have thus been visited. In the former family four members were down, and at this writing the young Bro. Horsch is very low. While God has dealt graciously with us so far in staying the hand of death yet may we all be warned, that we must appear before our God. May we then all be found ready, when the call comes!

SALEM CHURCH, DALTON, OHIO. We have been pleased to note the change and advance made by the Conference in publishing the MENNONITE weekly instead of monthly. We only wish that the progress made may prove successful.

On the 8th inst. our yearly business meeting was held when John Schneck was elected to serve as deacon in the church and on the 19th he was ordained to his duties. May God bless and strengthen him.

CENTRAL MENNONITE COLLEGE, BLUFFTON, O.—The winter term opened on January 2, 1902; the enrollment for this year is forty-three. Students from Allen, Putnam, Medina and Wayne counties, Ohio, and two from Berne, Ind., are in attendance this term. Professors as well as students manifest interest in and enjoyment of the work. Having so many classes, the teachers are kept very busy.

The students of the College meet every Thursday afternoon for a service of prayer, using the same topic the C. E. societies have. Such meetings can not help but be a benefit and a blessto the students attending them. The spacious reading-room with its library is a very pleasant and quiet resort for the student to read up on special subjects, for which the library, with its choice volumes, affords a good opportunity. All the Mennonite periodicals are found on the tables of this room. Books donated by kind friends to the library, amount this year to 150 volumes. A very much appreciated gift is the large crayon portrait of Menno Simon, presented by Rev. N. B. Grubb of Philadelphia. The portrait is hung on the wall of the reading-room and is admired by all who see it.

The school offers many a grand privilege to the student, of which he can make use to his great advantage. My experience and observation while here tell me that the institution is a very desirable place for our young people, and I wish I could lay enough stress on these words so as to awaken in many a reader a desire for such an education as this institution offers. I wish I could make my words weighty enough to convince them of the necessity of such an education, that they might be induced to come here, for which step they would never be sorry, provided they make true and good use of the opportunities here offered.

WISNER, NEB.—We are glad to report that we have beautiful weather at the present time. The health of the community is good.

Christmas with all its glad tidings is gone. We had our Sunday-school festival in the church on Christmas day, in the afternoon. A very appropriate program was rendered by the children. We hope that its impressions will not soon fade from our memory.

We are also glad to say that Rev. H. H. Epp, from Henderson, Neb., was in our midst on Thanksgiving day and on the Sunday following, on which occasions he served us with the Word of God. He spoke many words of encouragement to us. We feel very thankful for such visits.

Marriages.

BADERTSCHER—TSCHANTZ.—At Salem church, Dalton, Ohio, on New-years' day by Rev. A. A. Sommer, John Badertscher of Pandora, Ohio, and Sarah Tschantz of this place.

Deaths.

KREHBIEL.—On January 12, 1902, of heart failure, Mrs. Maria, *nee* Schnebele, widow of the late Christian Krehbiel. The deceased was a member of Zion's Mennonite church, and was a quiet, unassuming but ardent Christian. She was born July 4, 1830 at Elnstweiler Hof, Rhine Pfalz, Bavaria. In 1851 she with her parents immigrated to Lee County, Iowa. April 19, 1855 she was married to Christian Krehbiel, who died two years and three months ago. To this union were born 8 children, of which one died 36 years ago, leaving 7 children with 21 grandchildren to mourn their loss. She reached the age of 71 years, 6 months and 8 days. On the 15th inst. her body was laid to rest in the Mennonite cemetery. Funeral services were conducted by her pastor, Christian Schowalter. Text: II Cor. 5: 8.

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 2 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

[a] Judg. 5. 22. [b] 1 Sam. 15. 3, 9. [c] 1 Kin. 20. 42. [d] or, negligently. [e] ch. 6. 16. Neh. 8. 9. [f] Zeph. 1. 12. [g] Heb. stood.

10 [h] Cursed *be* he that doeth the work of the LORD [i] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ MO'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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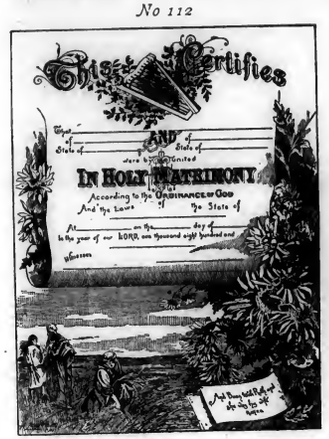

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News of the Week.

Domestic.

DRAWING BIG CROWDS.

THE REV. L. W. MUNHALL CONDUCTING SUCCESSFUL EVANGELICAL CRUSADE.

MARION, Ind., January 20.—The Evangelical crusade organized two weeks ago by the united forces of ten local protestant churches is proving to be the most effective religious work done in Marion in several years. At present it is being conducted by the Rev. L. W. Munhall, the noted Philadelphia evangelist, who is assisted by the pastors and active workers of the local churches. The meetings are well attended, and one or two nights as many as three hundred people came to the platform to ask for the prayers of the congregations. At a meeting for young men, held yesterday, fifty-four came forward and resolved to lead a better life. The meetings have been so successful that they will be continued. The house-to-house canvass will also be continued. It has proven most effective.

The Philippine Bill Is Up.

WASHINGTON, January 21.—The debate on the Philippine tariff bill which began in the Senate to-day may last a month or six weeks. That the bill will eventually be passed by the body as amended in committee is foreseen, but most of the Senators will want to be heard on it before the vote is taken.

Cities, North and South.

WASHINGTON, January 20.—A census bulletin regarding the growth of urban population, North and South, shows the following facts: The large cities, taken collectively, are growing nearly twice as rapidly as the rest of the country; the per cent. of the population of Northern States living in large cities is nearly three times as great as the corresponding per cent. in the South; the North has a rate of increase no greater than that of the South.

The large cities in the North are growing much faster than those of the same size in the South, but this difference is balanced by an extremely rapid growth of small towns and cities in the South, and especially by the high rate of increase of Southern rural population.

Carnegie a Defendant.

NEW YORK, January 18.—Andrew Carnegie will be made party to a suit for property valued at $2,000,000, which will be brought against the wife of his brother by heirs of Robert Stafford, the Sea Island coffee king, says the World. Papers in the action have just been prepared in this city. The suit will be to secure title to Cumberland Island, off the coast of Georgia, which Mr. Carnegie and his sister-in-law have made a beautiful park and mid-sea home. Robert Stafford died in New London, Conn., about fifteen years ago, and his heirs claim an interest in the island, which he bought in 1846.

Naval Battle at Panama.

COLON, Colombia, via Galveston, Texas, Jan. 20.—A naval battle which began at 6 o'clock this morning is in progress in the harbor of Panama. The revolutionary fleet consists of three vessels and the government fleet of three.

Three shots have just passed over the Chicuito and she has answered with several shots. They fell close to the Padilla, which is seen to be retiring. The guns at Las Boveras also are firing at the rebel ships. The government forces are throwing up intrenchments.

The United States cruiser Philadelphia is close to the scene of the fighting.

General Alban, the military commander of this district and the governor of Panama, was killed during the fighting. His death is deeply deplored, for General Alban was loved by his soldiers and enjoyed the esteem of the community.

It is asserted that the death of the Columbian leader may have the effect of bringing to the government side large numbers of men anxious to avenge his loss.

One government vessel was burned and sunk, so also one of the rebel vessels. The casualties on both sides are reported as quite heavy.

Parole Law Working.

INDIANAPOLIS, Ind., Jan. 18.—Figures gathered by the State Board of Charities show that in four years and seven months 1,430 men have been paroled, 426 from the State Prison and 1,004 from the Indiana Reformatory. Of the total number of cases, 246 have turned out unsatisfactory. It is also said that the paroled men have earned since their release a total of $211,707.68.

A Coffee Fiend.

ALEXANDRIA, Ind., January 18.—Mrs. Dooley, of Summitville, is in a condition approaching nervous prostration, resulting, as alleged, from excessive use of coffee. It is said that she drinks as many as sixty-five cups of strong coffee daily and often gets up in the night to indulge in the beverage. She finds it impossible to break off the habit and the doctors are powerless.

OUTLOOK FOR THE CANAL.

BILL WILL PROBABLY BE PASSED BEFORE ADJOURNMENT.

WASHINGTON, January 20.—Influential Senators do not share in the widespread belief that the Isthmian canal bill will not be passed at this session of congress. They believe a bill will be passed and that it will name the Panama route. The recommendation of the canal commission in favor of the Panama route has greatly encouraged those who have most to do with formulating legislation. Without any supplemental report from the commission the Senate would, undoubtedly, have chosen the Panama route.

The effect of the report will be to bring to the Panama majority a few Senators who had not made up their minds, but were willing to abide by the recommendation of the experts on the commission. Well-informed members of the House are not inclined to believe that that body will stand in the way of canal legislation. If the offer of the French company to sell for $40,000,000 had been definite at the time the Hepburn bill was under consideration the bill naming the Nicaragua route would probably not have been passed.

Worse Than The Goat.

SPOKANE, Wash., January 17.—Lying in a lodge building of the Order of Washington is an unknown candidate for initiation who was severely hurt during the ceremonies. He is watched by fellowmembers who refuse to give his name and are using all efforts to prevent it from becoming public. Part of the initiation ceremonies is blindfolding the victim and drawing him around the room at top speed in a little cart. The initiation crew was unable to control the wagon and the helpless victim was dumped over against the great high altar in the center of the room and his side crushed in. Members of the lodge keep him under treatment in the lodge-room.

New President of Northwestern.

CHICAGO, Jan. 21.—Prof. Edmund J. James, of the University of Chicago, was elected president of Northwestern University at a meeting of trustees of the university held here today. He will succeed Dr. Henry Wade Rogers, who resigned eighteen months ago.

It is not probable that any immediate action will be taken by the officials of the university against Prof. Charles W. Pearson, who recently declared that he did not believe in the infallibility of the Bible. At a meeting of the executive committee of the university the matter was referred to a special committee of three which will report when it has finished its investigation.

Locomotive Boiler Exploded.

VICTOR, Ia., January 18.—As the Denver limited passenger train No. 5, on the Rock Island road, was passing through this town early to-day, the boiler of the locomotive exploded, causing the death of the engineer and fireman, and slight injury of two porters and a brakeman.

A LETTER TO LOW.

PARKHURST WANTS THE MAYOR TO DO SOMETHING.

NEW YORK, January 20.—The Rev. Dr. Charles H. Parkhurst has given out a letter addressed to Mayor Low, which was indorsed by the executive committe of the Society for the Prevention of Crime, of which Dr. Parkhurst is president. The opening paragraph reads: "While the Society for the Prevention of Crime counts itself distinctly an ally of the present municipal administration, there are certain principles of action to which we have uniformly adhered and which we deem it incumbent on ourselves to pursue and to urge, even at the risk of excepting to the policy of those whom we would like in all respects to second and support.

"In all our past activity as a society," continues the letter, "we have proceeded upon the distinct understanding that law exists for the purpose of being obeyed. "The letter goes on to say that the first two weeks of the present regime have made it "entirely indefinite as to what civic righteousness in this city is and what it is not, and to that extent have operated to put the reform administration in the same criminal attitude toward law as was that occupied by the administrations of '92, '94, '97 and 1901." Mayor Low refuses to discuss the letter.

Rockefeller Will Give $26,000,000 to Chicago University.

CHICAGO, Jan. 21.—It is rumored in faculty circles at the University of Chicago, that John D. Rockefeller is contemplating a gift of $26,000,000 in order to see the complete development of the university according to President Harper's plans and under his direction within the next few years. According to the rumor Mr. Rockefeller wrote to Dr. Harper and asked, "What is required for the completion of the university?"

Dr. Harper replied: "Twenty-six millions and some hundred thousand dollars."

Foreign.

No Peace Proposal.

LONDON, January 20.—The Colonial Secretary, Mr. Chamberlain, in the House of Commons, this afternoon, said there was no foundation for the reports that overtures for peace in South Africa had been made by the Boer envoys.

The Awful Camps.

LONDON, January 17.—A blue book issued to-day on the subject of concentration camps in South Africa contains further detailed explanations from Lord Milner, the British high commissioner, and Lord Kitchener, as to the causes of the excessive death rate in the camps, and refutations of the charges of cruelty.

Lord Kitchener emphatically denies Commandant Schalkburger's allegations of forcible removal and exposure of delicate women, and of rough and cruel treatment of women and children, and says:

"I offered to Botha to leave the families and relatives of fighting burghers in undisturbed possession of their farms if Botha would agree to spare the farms of the families of surrendered burghers. Botha emphatically refused, saying:

"'I am entitled to force every man to join, and if they do not join, to confiscate their property and leave their families on the veldt.' "

The blue book gives statistics for the month of December last, when there were 117,017 inmates of the camps. There were 2,380 deaths, of which number 1,767 were children.

New Consumption Cure.

LONDON, January 16.—At the last meeting of the London Academy of Medicine a paper was read which recounts some remarkable results of a new remedy in the treatment of consumption. The newly discovered preparation is called baciline. It is a liquid, composed of the active principles of certain plants grown in Chile and Columbia. At Roubaix, a locality known as a hotbed of consumption, out of one hundred cases treated by hypodermic injection of baciline, eighty-four are reported to be on the high road to recovery.

SHIPPING TRUST TOPPLING.

ONE LINE STANDS OUT AND UPSETS CALCULATIONS.

LONDON, January 21.—A representative of the Associated Press has secured an authoritative statement regarding the rumored shipping deals, which, while confuting the reports of the amalgamation of several lines, reveals the fact that negotations toward a trade agreement are being conducted on a larger scale than hitherto hinted at. What has actually happened is this: Every line trading between England and America, except one, has agreed to form a freight combination upon a basis considerably higher than the rates at present.

That one exception, however, threatens to upset the prolonged negotiations, for to-day fifteen firms withdrew their previous assent, declaring that unless this one exception came in the combine would be valueless. The line which has so disarranged the calculations, for until to-day the success of the scheme was believed to be assured, is comparatively unimportant and plies between London and the United States.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JANUARY 30, 1902. No. 8.

The Two Angels.

Two angels in our home oft bide awhile
To go again—
The one named Joy (met with a smile).
The other Pain.

One comes arrayed in robes of rosy light,
With sunshine barred;
The other, swathed in garb of somber night,
With tears, thick starred.

Yet when Joy gathers up her golden threads
And goes away
The jewel gleaming on her forehead sheds
No backward ray,

While Pain, where'er her ministry ead ends,
In tender grace
Turns at the threshold and a blessing sends
To fill her place.

—Pauline F. Camp.

Items of News and Comment.

On Sunday last, thirteen persons were baptized in the Souderton, Pa., Old Mennonite church by Revs. Clemmer and Detweiler.

Bro. E. A. Bentzinger, a student at the Iowa Wesleyan University, spoke in the Wayland, Ia., church Sunday evening, Jan. 26.

The Day of Prayer for Colleges falls this year upon January 30. The International Y. M. C. A. Day of Prayer for students will be observed on February 9.

The longest Cheyenne word thus far discovered in Petter's translation of the Gospel of John contains thirty-six letters and means "to wash one another's feet".

The Alexanderwohl, Kan., church contributed about $3000 toward the endowment fund of the theological department of Bethel College. Rev. David Goerz is out soliciting such contributions.

"The Review", Newton, Kan., is now three years old. It has a place to fill among our Mennonite people, and we believe it has not missed its noble aim to bring Mennonites in this country somewhat closer together. Continued success!

In Summerfield, Ill., during the Week of Prayer, the Methodist, Evangelical and Mennonite churches united in holding services by turns in the respective places of worship. The ministers divided the consideration of topics among one another.

Rev. Harvey S. Gottshall, who served the past year as assistant pastor in the Swamp Pastoral District, Bucks Co., Pa., has been elected assistant to Rev. W. S. Gottshall of the Schwenksville, Pa., charge, meanwhile retaining the former position. He is completing his education at Ursinus College, Collegeville, Pa.

Teachers' Institute.

A quarterly Sunday-school teachers' institute took place on Saturday afternoon and evening, in the East Swamp Mennonite church, in Milford township, Bucks Co., Pa. These institutes, comprising, West Swamp, East Swamp, Flatland and Quakertown schools, under Rev. Andrew B. Shelly's charge have been held for a number of years. At first they were held semiannually, but since normal work was introduced they are held quarterly.

There were two sessions—an afternoon and an evening session. Uriah S. Stauffer acted as leader of the exercises and Flora L. Fellman as secretary.

The afternoon session was opened with devotional exercises which was followed by the reading of a valuable paper on, "How May the Spirit of Devotion Be Cultivated among the Scholars", by Joseph M. Meyers, which will be published in the MENNONITE.

Seward M. Rosenberger, who was to conduct the Normal lesson, on New Testament History, was absent, and in consequence Reno B. Rosenberger took his place and taught the lesson. After singing a hymn the afternoon session closed.

The evening sesion opened with a praise service, James A. Rosenberger acted as leader of the exercises. After devotional exercises Reno B. Rosenberger read a paper on "The Child and the Book" prepared by Seward M. Rosenberger, which also will be published in the MENNONITE.

Frank H. Bean spoke on the next topic, "The Laws of Teaching". He said:—The first principle is the law of adaptation. We should use definite language, child language, talk to them in their own way. As soon as they begin to be interested they will listen, after they become older you can use different language. The next is their surroundings. It devolves upon the Sunday-school teacher, who should become familiar with their surroundings. Another thing is the character. Study the character if you want to govern them.

Further as already said children are raised in different homes, some may already be taught at their mother's knee, while others are not. Next to getting your pupils to co-operate with you, get the child to operate with the teacher. If you get them in the right way they will ask questions. They want to get some from you.

The next thing is to search for truths, you may not be able to impress many truths, but some may always remain.

The next law, that you should observe is the law of definiteness—you must be to the point. Make all statements clear. Christ taught so that all were able to understand. Get them to ask questions: if they would ask questions you would know better what they wanted.

Governed by the certain law of system, we are to proceed from the known to the unknown. We cannot do it suddenly, but must do it by degrees, we must add a little to that which they already know. We must not make our chasms too dark. We must first walk before we can run.

Then comes the law of illustration. You must make them understand the point which you want to illustrate. It is not only for amusement, but to impress some teaching or point that you wish to bring out.

The law of repetition comes next. Have reviews every time you recite. Repetition of spiritual truths is very necessary. We want to fasten those principles that we are building upon on a solid foundation—to fasten them within us and in our pupils.

We should be interested in reviews. If we have once learned something, we should like it so well that we would like to hear it again.

Next is the law of variety. If we do the same thing over in the old way we may become tired. Principles will not change, but methods should. We cannot keep on in the same manner since it will become monotonous.

It was moved that the papers of the afternoon and evening session should be published in the MENNONITE. The following took part in the general discussions of both sessions. Daniel M. Landis, Rev. Andrew B. Shelly, Elwood F. Shelly, Joseph M. Meyers, James A. Rosenberger, Allen M. Bleam, Frank H. Bean and Reno B. Rosenberger.

The next institute will take place in March, in Bethany Mennonite church, Quakertown, Pa. The following is the committee to arrange the program: West Swamp, James A. Rosenberger; East Swamp, Mrs. Isaiah T. Clymer; Quakertown, Daniel W. Landis; Flatland, Edwin Prutsman.

The institute closed by the singing of a hymn and prayer by the pastor, Rev. Andrew B. Shelly.

FLORA L. FELLMAN, Secretary.

"Unto One."

"That they may be made perfect in one," or "unto one." They approach perfection as they approach unity. Perfection is impossible in a state of separation. My life is not wholly given unto me, but a part of it is given to my brother, to be available to me when I abide in Him. We have only fragments of blessing in our disunited state, and the complement of these fragments shall be given to us when we come together. This may be an arrangement that we do not approve. We find very good reasons for loving our brother as we do from a distance, and from a slight elevation. Our religion is all interwoven with a multitude of denominational usages that effectually interfere with the manifestation of our love to those brethren who are outside the wicker-work in which we are shrouded; and does it not appear every way better that the Lord should fall in with our arrangement and bless us within our own wicker-work? The Lord has long ago decided what is best, and it is most presumptuous in you to call this matter up again, and fly in the face of Christ's decision. Christ will govern His Church according to His own declared principles. His purpose is that His people shall be perfected in union. While the world stands it will remain impossible for them to obtain anything more, in their state of disintegration, than fragments of blessings.—REV. GEO. BOWEN.

High Churchism.

One of the most noted tendencies in the religious work of our country at the present time is a drifting to "high churchism" or ecclesiasticism. This has been distinctly noticeable in the in the churches that have liturgies. In the Episcopalian church, there is a Catholic Party which aims to introduce more ceremony and more ritual. The Methodists have been introducing vested choirs. The Lutherans have been active along the line of Church architecture. They have contentions about the proper place of the altar, some are introducing vested choirs, and some Lutheran churches where the book of worship was allowed to come into disuse, are bringing it back again. All this is done for the avowed purpose of adding dignity to public worship, so it is claimed. Be this as it may, the above noted tendency is not without a cause. In things spiritual, as in things material there is no effect that is not due to some cause, and no cause without its effect.

We Mennonites as a rule, do not believe in liturgies. We who believe that liturgies ought not to take the place of the Spirit in worship, are inclined to think that this tendency to ritualism is due to coldness in the spiritual life. As a rule, when the light in the soul begins to grow dim, the wax-tapers of formalism begin to flicker, and the spirit is quenched. But, may there not be another cause for this increasing formalism also? Is it not a reaction against what the "Mennonite" in a recent number calls levity? The church has been prostituted to base uses. There have been socials, and oyster suppers, and minstrel shows, and fads too numerous to mention. The House of God has been robbed of its sanctity. It is only natural that the pendulum swing back into the other direction. But the probability is that it will swing too far, and what is calculated to add dignity to public worship may result in spiritual death.

In the services too, the lecture, the song service, often of an opera kind, the stereopticon, and the phonograph, has taken the place of the sermon,- or the expounding of God's word. Need we wonder then that there is a desire to give more dignity to public worship?

While the Mennonite church lays no stress on any ritual or liturgy, but likes to have her ministers speak as the Spirit gives them utterance, and while the Mennonite Houses of Worship have not been given up to "sideshows", she still may have helped to rob the House of God of some of its sanctity, though it may have been done unwittingly. The writer refers to the liberality with which some of the pulpits of our church are given over to strangers for the asking. In this way the church has entertained more religious tramps and parasites than "angels unawares". It does not add to the sanctity of the pulpit, nor does it foster the growth of our institutions to admit beggars into our pulpits, who come, not so much to preach the gospel as to bleed the congregation for some mongrel institution, given a high-sounding name, and dressed in a Christian garb. We do not wish to join in this hue and cry for more dignity in public worship, but we do wish that each minister in our church might speak as the oracle of God and that each Sanctuary might be regarded as the sacred spot around the Burning Bush, and that we might approach it with a feeling akin to that which Moses must have had when God said to him "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Anon.

Religious Life in Russia.

PETER JANSEN.

Crossing the Black Sea from Constantinople, where I had a chance to observe the fanatical religious rites of the dancing and howling dervishes, I found myself on a bright summer morning of the year 1900, in the beautiful harbor of Odessa, landing once more in the country of my birth after an absence of twenty-seven years. My passport was closely scrutinized by the officers who boarded our steamer and who had with them a large book which contained the names of persons who were not permitted to enter Russia. As some of your older readers will remember, my father, who was one of the leaders of the Russian Mennonite Emigration to this country, in the early seventies, was expelled from Russia, because he told his brethren that they could find religious liberty in America. I was somewhat apprehensive of trouble on that account and while I did not let them know that I understood the Russian language I was listening with a good deal of interest to the conversation going on between the officers about my passport. Looking over the officer's shoulder I saw my father's name on the pages of the above book, but they finally concluded that I could not be the same person being many years younger, and I suppose the fact that my document bore the signature of Secretary of State John Hay, and had upon it the Great Seal of the United States, and identified me as a representative of this great Government of ours, had something to do with the politeness with which they returned my special passport and permitted me to land.

It was with a feeling akin to reverence that I found myself standing once more upon the soil of "Holy Russia" as it is called by the faithful.

An American is struck at once, upon entering a Russian city, by the number of Churches, and even the small village composed of adobe and loghouses, boasts almost invariably of a fine Cathedral. Besides, you find in nearly every railway station and in various other public places small chapels or at least a large "Ikon" (picture of the holy virgin and Son) and no "prawoslavniji" (believer in the only true faith) will pass either of them without taking off his cap, devoutedly bowing and making the sign of the cross; in fact often have I seen women lying prostrate before these images, in prayer.

Moscow, the "City of churches" is said to have over 1600 of them, and it is really touching to see and shows that there lies in the breast of the poor deceived Russian peasant a deep religious feeling and desire for salvation. When you stop to consider that out of his precarious earnings and slim fare he gives enough to support in luxury the church and its priests. The latter are often very ignorant and gross, frequently holding services while partly intoxicated.

Different from the Roman Catholic Church the Russian Greek Catholic Priest or "Pope" as he is called there, is allowed to marry once; should his wife die he must remain single or resign his office. They interpret the words of the Apostle Paul, "A bishop shall be the husband of but one wife", in this way, and it is a common saying amongst the Russians that if a woman wants to lead an easy life, she must marry a "Pope" as he will take good care of her, knowing that he cannot have another one, when she is gone. As I said above, the Russian of the lower classes is naturally susceptible to the influence of religion, and when the great awakening comes and religious liberty is proclaimed in Russia, and I believe the time is near at hand, a wide field will be opened to the workers in the "Lord's vineyard." God speed the day!

Our people, the Mennonites of Southern and Eastern Russia have been placed, from the time of their early settlement, over a hundred years ago, in an anomalous position. While they themselves were granted religious liberty for all time to come, which privilege was however abrogated in 1873, they were never permitted to preach the pure doctrine of our Lord Jesus Christ to the native Russian, and disobedience to this stringent law has been followed by the direst penalties, even exile. No church can thrive or develope its highest ideals under such circumstances. My father saw this clearly, and did his share, as far as he was permitted, to distribute the Word of God, or at least the New Testament, the old one not being then allowed in Russia, amongst the poor. For years he had the depot of the British and American Bible Society in his house, and gave away these Testaments to those who had not the money to buy. Amongst the most touching experiences of my recent trip, was, when in the town of my birth, Berdjansk, a Russian woman came to me, and showing me a little wellworn New Testament, said with tears in her eyes, "This book was given to me by your dear father thirty years ago, and has been my constant companion ever since." "Indeed the memory of the just is blessed."

The Mennonites in Russia are almost as badly divided as they are over here. Some believe that nobody can be saved without being immersed, others that he must be immersed backwards in running water, still others baptize forward, etc. The main body however is similar to what is called in this country the New Mennonites or those belonging to the General Conference.

As is well known, the cause of the large emigration of the Russian Mennonites to America was the fact that they were called upon to perform military duty, in spite of the privileges granted their ancestors when they first came to Russia from Germany, under which they were to be forever exempt from such service. When the Russian Government saw that nearly all of them would leave, were this new law to be enforced, it was modified and they were permitted to let the young men work out their time in planting forests upon the treeless steppes of Southern Russia. Their forestries (Forsteien) are in charge of Russian officers but a Mennonite preacher is stationed at each of them to look after the religious needs and morals of the young men. In itself this service does not seem at all antagonistic to our noncombatant principles, and still when I visited one of these places in company with a very dear friend of mine, who has since been placed at the head of these institutions, I could not help but pity the boys, removed as they were from home influence and love. My companion told me that for a good many of them, who had not been taught to work and be obedient at home, this was a very good school; this is probably true, nevertheless I should hate to have my child there.

Our people have built nice churches and schools in the so-called "colonien" which means villages from four to six miles apart where the people live, while the land they farm is divided into plots and they have to go from one half to three miles to reach it.

In Halbstadt, one of the finest villages, I heard Rev. Harder preach a good sermon. He is a son of the Mennonite poet preacher Bernhard Harder who died several years ago. In Orloff they were holding the annual missionary meeting (Missionsfest) and I listened with a great deal of interest to several discourses on the missionary work of the church. Although low German (Plattdeutsch) is spoken in most of the families, the standard of education had been very much raised in the more than a quarter of a century I had been away.

Sad as well as pleasant memories passed through my mind when I entered the old brick church at Berdjansk, my home town. This is the church where the well known Bishop, Leonhard Sudermann, late of Kansas, preached the Gospel for so many years and where we children attended his Sunday-school, the first one ever organized amongst our people in Russia. He has gone to his eternal reward, the good and faithful servant of the Lord, but as I sat in the same seat I used to occupy with my dear father, twenty-seven years ago, I could almost hear his deep and well-modulated voice proclaim the gospel of love, and his kindly eyes looking down upon his flock.

As I said before, Russia stands, in my estimation, upon the eve of a great religious revolution and when the time comes, our people there will find plenty of work for their hands to do.

While I was staying with a dear friend, who for obvious reasons must remain nameless, at his beautiful country home, a party of Russian peasant dissenters ("Stundists," the name is derived from the German "Stunden" meant for religious gatherings,) came in the night to the creek running through his fine park, and baptized their new converts: he knew about it, of course, but standing well with the officials, gave these poor Christians his silent approval and protection.—I asked him whether he did not fear detection and punishment: turning to me with a sweet smile upon his strong face he said: "If the Lord wills that I shall suffer for his sake I shall deem it a great privilege."

The land in the more densely settled portion of South Russia becoming scarce and high in price, new Colonies are being started by the Mennonites in Eastern Russia near the Volga, and in the province of Ufa, almost in Siberia. I visited some friends there who own large tracts of land, which only a few years ago was populated by Kirghis and Bashkire tribes; these, as your readers probably know, are Mohammedans, and in one place I saw only a stone's throw apart a newly built Mennonite church and the slender steeple or minaret of the Mohammedan mosque. Thus our Russian brethren are destined to carry the gospel of peace to the distant parts of the earth.

Jansen, Neb.

Feet-Washing.

H. G. ALLEBACH.

(CONTINUED)

Secondly, the Word of God, hid in the heart of the believer, is a cleansing agent. "Thy word have I hid in my heart that I might not sin against thee." Psalm 119: 11. This is the spiritual significance of "water" in Hebrews 10: 22. It is the "water of the word". Ephesians 5: 20 says, "That he might sanctify and cleanse it (the Church) with the washing of water by the word". Jesus says (John 15: 3) "Now ye are clean through the word that I have spoken unto you"; and in John 17: 17, "Sanctify them through thy truth; thy word is truth." The more heed Christians give to the word, the purer and holier does their life become. The feet-washing in John 13 is thus a symbol of the daily cleansing a Christian must undergo by means of Christ's intercession and the application of the truth of God to his outward walk and conversation.

You may ask, "Did not Christ mean to teach humility by his act of feet-washing?" Truly, he did. He wanted to teach us his wondrous humility, and he wanted to inculcate in us humility. The death of Christ for sin was a voluntary humiliation; his present attitude before God as a pleader is an act of voluntary humility even in his glory. His disciples were to be like humble toward one another. Read the 14th and 15th verses of John 13. Jesus taught his disciples to be humble on various occasions and in various phraseology. But we can not infer from these two verses that feet-washing was to be a church ordinance. Of course, if any congregation or denomination wants to celebrate it as an ordinance, it is at liberty to do so. We might, however, as well revive the old ordinance of fasting because Jesus said in Matt. 6: 17, "But thou, when thou fastest, anoint thy head and wash thy face." But we can obey a command without turning it into an ordinance. We obey the spirit of Christ's command when we are ready in a general way to be at the service—even at the lowliest service — of our brother and sister in need. More we cannot do. If we really love our fellowmen, we will stop short of no service, however degrading it may seem. Many insist upon the letter of feet-washing who are wofully deficient in the true spirit of humility.

But some might argue in this wise: Did not feet-washing follow the Lord's Supper (John 13: 2)? and since the Supper is an ordinance commanded to be literally observed, does not feet-washing also come under this command? Now this reasoning looks very plausible, but let us impartially observe some facts. Follow the history of the early church as outlined in Acts and in the Epistles. Acts 2: 42 says that the early Jewish Christians "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers". Nothing said about feet-washing. Acts 20: 7 says, "And upon the first day of the week when the disciples came together to break bread." Not a word about feet-washing. In 1 Cor. 11: 23-30, Paul states the facts and teaching of the Lord's Supper very plainly, sometimes almost in Christ's own words, showing that the Lord's Supper was an important ordinance. But he says nothing about feet-washing at the very place where we might reasonably look for such instructions. In none of his thirteen Epistles does he make even the slightest allusion to such a rite if it was a rite at the time. There is indeed one passage that contains a supposed reference to it — 1 Tim. 5: 10 — and this we will presently explain. Now if

[Continued on 5th page.]

Our C. E. Topic.

TOPIC FOR FEBRUARY 2: INASMUCH. Matt. 25:31-46.

MEDITATIONS.

Next Sunday the C. E. Society will be twenty-one years of age. It has helped countless thousands to the attainment of a higher spiritual life. But whether its achievements have been little or great, "inasmuch" as they were attempted in behalf of those for whom Christ died, a blessed reward is waiting for all faithful workers.

We believe the selection of the above topic and the corresponding passage to be somewhat unfortunate, in view of the original purpose of those who arranged the program of topics for the year. Their object, doubtless, was to impress upon C. E. workers everywhere the solemn truth that "we must all appear before the judgment seat of Christ" as "stewards of the mysteries of God"; yet according to a very natural interpretation of the scenes in Matt. 25, in which interpretation many noted Bible scholars concur, the body of Christians called the Church will not be participants in the events of those days. No less a man than the acute spiritual observer, G. Campbell Morgan, believes and teaches this in his book, "God's Methods with Man". Right here we will quote the well-known evangelist, J. Wilbur Chapman, and notice how he divides the word of truth in this connection.

JUDGMENT.

"There are really four judgments mentioned in the Scripture.

"First—*The judgment at the Cross*, where Christ became our substitute and sacrifice, and the question of sin was settled.

"Second—*The judgment seat of Christ*, where we who are God's own children shall be called to an account for the deeds done in the body.

"Third—*The judgment of the nations*, when the living nations shall appear before him and shall be called to account for deeds done and deeds left undone.

"Fourth—*The judgment of the great white throne*, mentioned in the twentieth chapter of Revelation, where the dead small and great, stand before God, and the books are opened.

"The passage in Matthew's Gospel, assigned for our lesson, is to be taken, according to many, as descriptive of the third judgment; and has to do, therefore, with the judgment of the nations in which no word is spoken concerning the dead, but reference is made to the living; but I take it in the application of this lesson, as doubtless it was meant to be taken by those who chose the topics, as referring to the time and place where we shall be obliged to render an account unto God for service rendered and for duty left undone".

That a Christian will have to give account to his Master for neglected duty is taught in many passages. But, thanks to the grace of God, salvation or perdition will not be the outcome. My salvation is dependent upon Christ's one offering on the cross, whereby the question of sin was once for all settled. If I have heartily accepted that truth, my walk may be very imperfect, my will not thoroughly consecrated, my testimony very weak, but it still remains unaltered that since Jesus was judged for me, I cannot be judged a second time.

Still, my work will become manifest —the day shall declare it. If the work I have done in Christ's name stands the test of His searching judgment, if it is His work and not just my own, if I have done something worth recording in glowing letters on the pages of God's eternal book, I "shall receive a reward". 1 Cor. 3: 14. It does not say "be saved." But if I "know to do good and do it not", if I have been zealously engaged in a work which, however good it seemed to me, has not borne fruit for eternity, and therefore will burn up like stubble beneath the fiery eye of God's judgment, I "shall suffer loss". 1 Cor. 3: 15. No crown of glory, no crown of rejoicing, no crown of life for me. May no one come empty-handed on that great day! Only as we "turn many to righteousness" can we be sure of a crown diademed so as to "shine like the stars forever and ever."

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Editorial.

"Perhaps an author who is inconsistent with his sentiment deserves no name with it", says "The Friend", in discussing the matter of selecting, quoting and clipping from the writings of others. The truth is many writers simply reproduce what they have read or heard, and, strictly speaking, their entire production is but a loose quotation. It is memory that writes at times even more than conviction.

A brother from Washington, Ill. writes the following words to "The Review": "I believe, dear brother, if our Mennonite churches would be more interested in being filled with the power of God instead of human ordinances, forms, etc., we would be much better qualified to carry out God's purpose of Acts 1:8." Such a conviction speaks well for the enlightened spiritual state of the Brother. The Editor wants to shake hands with him across the state of Indiana. Of what value are many ordinances and forms anyway? The anonymous article in this number which discusses the painful subject of "High Churchism" will tell you.

Professor Pearson's candid statement of his disbelief in the Biblical miracles is fresh in the public mind. It has provoked the righteous indignation of his own brethren(?) and called forth hostile criticism even from extra-ecclesiastical sources. While we believe, of course, that the Professor is wrong, and further that his is the only rational and logical position for a man to take who treats the Word of God as literature merely, still we are forced to admire the man's frankness in confessing it. There are plenty of men in our theological seminaries, professors and students, who secretly believe the same thing, yet they have not the courage to make such an open confession. Yea, some of them occupy pulpits and preach a milk-and-water gospel to their unsuspecting people. Hypocrisy is every whit as bad as hasty skepticism. Begging the question and compromising with unbelief, as Dr. Parkhurst is doing, is no better.

A writer in the Chicago "Evening Post" humorously though truly writes, "It has always pleased us to believe that a whale swallowed Jonah, for the scientific proof that a whale cannot swallow a man merely adds interest to the miraculous performance".

Let us be prepared for the worst. Confessions like the Professor's will continue to be made from time to time. Truth, like murder, must and will out. Plenty of seminaries in the land are multiplying Pearsons by the hundred every year. They are studying the Bible "as literature merely", and this, the "Northwestern Christian Advocate" says, is the cause of Pearson's attitude.

"The Review", edited at Newton, Kan. by Rev. H. P. Krehbiel, in its January number, contains an interesting symposium on the burning subject, "The Proper Attitude of Mennonites toward Government." Six typical and representative Mennonites have expressed themselves, three of them being college presidents and two of them pastors. Two are outspoken as to the bounden duty of a Mennonite to vote. One believes it right to vote when corruption in politics can thereby be removed. One (Rev. M. S. Moyer) reasons on the supposition that the principles of non-swearing of oaths and non-resistance are the main issues at stake. His paper is a very thoughtful, even if short, contribution toward the solution of the puzzling subject of non-resistance. One of the writers thinks a Mennonite is consistent as long as he stays out of politics. One of them is not averse to participating in the government of this country providing his non-resistance principle is not violated. Apparently, four out of the six would advise Mennonites to dabble little or not at all in politics.

The Scriptures quoted are the pertinent verses in Rom. 13 and 1 Tim. 2. It seems to us the scriptural duties of a Christian to the state, as plainly laid down, can be sifted down to two: subjection and supplication. But subjection does not necessarily imply casting the ballot. Those who do not believe in voting are, to say the least, just as scriptural as those who vote. The prayer of one man for his country may often accomplish more good than the vote of another. It would seem to be and ever remain a matter for each conscience to decide for itself.

Under the Evening Lamp.

How Saving Faith Saves.

Last week we tried to define saving faith. We found it to consist in simply trusting God's word as to the fact and meaning of the atoning death of His Son. It meant accepting God's testimony of the truth. We failed to mention a very essential element of this faith, which is, in fact, the final step faith takes in order that it may be *saving* faith. This final step we may name Appropriation. It is really the very gist of faith, but it explains also how such a faith saves. Therefore it was left untouched until it could be treated separately under the above heading.

Being saved can be compared to being cured of a disease. To effect a cure, it takes 1. the medicine itself, and 2, its application. The doctor must prescribe and the patient must take, the two working hand in hand. If the patient will not take the medicine, it will do him no good. If he takes it and is cured, he will not give his faith the credit, but the medicine.

Just so it is with the salvation offered by God and earned by Christ. It must be applied, appropriated by faith. Each one must be so convinced by the Spirit and led into the truth, that at some time or other in his life he must clearly see that he has as much right to claim Christ as his Saviour and his righteousness and sanctification as anybody else, and that if he is not included, the gospel is false and God is not true to His promises. And not only must he see this, but he must act on it. There must be a taking as well as a seeing and a praying. If I pray for bread, and some one gives me a loaf, I stop praying and take the loaf, believing that my prayer is answered. If I pray for salvation, and I see God offering me salvation, there is neither sense nor virtue in continuing to pray while God is actually answering. I must accept that salvation by a definite act of faith, which takes only a moment. It is to be feared that many are praying on when the time has come to stop praying, and by receiving what we prayed for, to recognize that God is answering.

Possibly you feel like saying, "I know all this, but I don't know how to take salvation. It is not as simple a matter as taking a loaf of bread." No, it is not to you because you are under the impression that you must handle salvation in some way—or in other words, *feel* it,—before you can say you have it. Perhaps another illustration will be helpful to you. Some people have already worried themselves half to death because they believed they are going into consumption. One day they called in the family doctor, in whom they had implicit confidence, and put the question direct to him. Though he was perfectly satisfied at the outstart that no consumption germs were present, still to assure his patients he gave them a sort of examination and pronounced them not only free from danger but even indisposed ever to catch the infection. What was the effect? Joy, where before there was sorrow and anxiety, hope instead of despair, assurance instead of doubt, good cheer instead of gloominess and despondency. The whole affair was simply a matter of faith, but what a magical effect this faith in the doctor's word produced! Was there any difficulty in their taking the doctor's word? No, for they had perfect confidence in him. It is not more difficult to take a man's word than to take his hat, only in the one case the mind acts, in the other the hand.

To come back to our subject, receiving salvation is simply taking God's word for it. If He says we are saved, we are saved, and that ought to settle the matter. My faith is simply the expression of my assurance that the matter of my salvation has been settled.

But you say, "This is making salvation too easy. At this rate, everybody is saved". Easy it is, I grant you; there is where God's grace comes in. God wanted to make salvation easy by making it free. If it were not free, and therefore easy, if we had to earn our salvation and be saved by our own righteousness and good works, it would be so hard to be saved that everybody would be lost. But notwithstanding salvation is so easy, the same word that says "Come, buy.... without money and without price" also says that there are few that will be saved. It was entirely too easy for the Jews of old, who "going about to establish their own righteousness had not submitted themselves unto the righteousness of God". Christ crucified for their sins, for which they should have been grateful, proved a stumbling-block to them, and they fell into unbelief and hardened their hearts. There is no danger that the way of salvation as God has provided it is broad enough to accommodate everybody and anybody. The greatest sin is resisting God's grace and thousands are doing that every day. Such cannot be saved.

We will consider some more questions next time.

The Sunday School Lesson.

SUBJECT FOR FEBRUARY 2: The First Persecution. Acts 4:1–12.

GOLDEN TEXT: There is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

SUGGESTIVE SIDELIGHTS.

Let us, in our study of this lesson, begin this time with the Golden Text and try to cover the main facts and truths involved. "None other name", said Peter. Whose name? "The name of Jesus Christ of Nazareth". v. 10. In other words, Jesus Christ himself is to be named, is to be on our lips, on the lips of preachers as the most effective name under heaven. Cæsar, Napoleon, Washington, Gladstone, Lincoln, Moses, Paul are great names, names dear to thousands. But the value of Jesus' name is precisely this: it means our salvation—"whereby we must be saved".

Through Christ's name the lame man was healed. Peter told them, "His name through faith in his name hath made this man strong". The same name had been a power unto salvation to five thousand since Pentecost. v. 4. That name had saved them from a dreadful fate at the judgment bar of Christ. It had raised the spiritually dead to life. And the same name is just as potent to do this to-day as it ever was.

Why did Peter say this? Because the enemies of the gospel—the priests and the Sadducees—wanted to know by what power or what magical word Peter had endued a man with strength to walk and leap who was forty years old and had never learned to walk. It was one of the most astounding things that ever happened in Jerusalem. Jesus himself, while on earth, never did anything that arrested more attention and caused more wonder and excitement. How was it possible tor this "Jesus Christ of Nazareth" to do this? Had they not crucified Him? What can you expect of a man who is not able to save himself? Was he not dead? "No", says Peter, "He is not dead. God raised Him from the dead, and he is greater today than ever. You builders, who should be on our side to-day laying Christ as the corner stone of salvation, have rejected Him, but God has accepted His work and has exalted Him and given Him a name above every name. Do you know where you are standing? Do you see what crime you have committed? Be assured that if you do not repent and accept Him as the prophesied Messiah, the One who was to come, if you do not depend upon His shed blood for the forgiveness of your sins, you will look in vain for one to come. It is Jesus or nobody. There is no salvation in any other."

Peter spoke thus boldly to a court of seventy-one men, rich, powerful, learned. He was filled with the Holy Ghost—that was the reason. v. 8. It is the fulness of the Holy Ghost that alone can make us bold to speak God's truth in the face of men.

Peter enjoyed another advantage. He knew what he was talking about. He had seen the risen Christ, had spoken to Him, had received the command, "Feed my sheep". He had heard Jesus say that the Spirit should come to them, but not until He was glorified in heaven. He had believed this and had waited for its fulfilment. At Pentecost the Spirit came, and Peter could say, "Now I have good proof that my Saviour is exalted". Peter could talk from experience and with assurance — therein, again, lay power. Teachers, if you want power with your scholars, you must be sure of what you say and know it to be eternally true.

The Art of Questioning in Sunday School.

This is the title of a very able and parctical paper by W. A. Barkey, read at a Sunday-school Convention held by the Mennonite Brethren in Christ of the Canada Conference at Shrigley, Ontario, Nov. 28, and 29. While all is good from start to finish, space permits us to reprint only the choicest portions.

"A teacher's success depends in about equal measure upon inspiration, meditation and interrogation. Let the first be the great drawing forces, let the second provide the truth, the liquid; then the interrogation-point is the curved siphon which transfers from the full to the empty vessel. Many a teacher has failed, thinking himself not wise enough, while in reality he has simply failed to be wisely and energetically quizzical.

* * *

"But what is a question? Is it not an incomplete statement? It is a fish-hook for pulling out rather than a tube for putting in. The nice art is to draw out, not to cram: cause the pupil to think. This will lead the pupil to study, to know, and this is teaching.

"To be a successful teacher implies skillful questioning and this means that we carry our pencil and slip of paper with us in the study of the lesson from the sacred page, and from the helps; and as points are impressed upon our mind as suitable for the needs of our scholars, write them down in the form we wish to bring them up in the class, arranging these questions under the number of the verses to which they apply. The art of writing them is the best way to enrich the mind with the lesson, and it gives form and succession of thought, attractiveness, and power, in the presentation of the chain of truths. The teacher who does not write out his questions and points, or the equivalent of that work, is as sure to be defeated as the general who fights without a plan of campaign.

"These questions should not be read in the class. The questions on the lesson-leaves make a good aid in studying, but it does most pitiably convict a teacher of unfaithfulness if he uses them in teaching. God does not like, much less help lazy people. He helps those who try to help themselves in the successful execution of duty.

"There is a questioning face and attitude, showing a real and personal interest in the thing considered, without which a question will always fall dead, and deservedly so. Yet the desired answer should not be indicated by inflection, emphasis, tone of voice, expression of face, or motion of lips. Nor on the contrary will a live manner avail to foist upon the attention of the class a dead question. And a question is "dead" to the scholars which does not touch his own world of interest no matter how close connection it may have with our life and experience.

"While we study the lesson, we must also study the needs, surroundings, and difficulties of our scholars, if our questions are to be full of life, interest and blessing.

"Questioning should be clear, concise, definite, and adapted to the capacity of the pupil. They should be in simple, pure, straightforward English, of few words, and should direct the attention of the learner to the special point concerning what he is to speak.

"A question that is heard but not understood should not be repeated in the same language. It should be simplified.

"The question should be stated to the entire class and the name of the pupil who is to answer it should not be spoken until all have had an opportunity to prepare an answer. Of course no skilled questioner will take the class in order.

"Don't confine your questions to the bright ones in the class, or those who are ready to give some kind of an answer. Wake up the dull ones and encourage the timid ones.

"Questions should be logical; they should omit nothing; they should develop every point at its proper place; they should constantly lead toward the ultimate fact to be brought out in the lesson. By all means we must learn to link our questions, naturally developing one from the other.

Unfavorable answers must be turned to good account. The pupil should not be reproved for giving an answer which is justified by the question asked. If the answer is partly right and partly wrong, the teacher should unravel the difficulty by asking questions which will simplify the matter, and then return to the original questson, and obtain the correct answer. Never resort to ridicule to show that an answer is absurd. A child will not try to answer if he feels that he may be laughed at for his pains. Always give a pupil credit for any element of correctness which his answer may contain. If possible lead him to see wherein it is incorrect and why that is wrong.

* * *

"Questions should be in the language of the teacher, not in the language of the book. If the questions of the book are asked, and the questions of the book accepted, the pupil may easily substitute memory for understanding in the preparation and rehearsal of his lesson.

"Skill in receiving, and in disposing of answers is an important part of good class-questioning. If there be no answer the teacher is usually to blame. He has miscalculated the power of his class.

"If the answer be a random guess or wilfully wrong, the discipline of the class is bad and the teacher is surely to blame.

"Questions which tell too much, which assume too much, or which admit of guessing at the answer are weak educational instruments.

"Do not lecture, puzzle or debate, but question out of the pupils what they know, and question into them what they do not know.

"As a rule questions should not be such as are answered sufficiently by Yes or No. Mere assent or dissent does not require much intellectual effort, and saying, Yes, or No, is inadequate as a means of cultivating language. Putting an old question in a new form leads the child to look at an old truth from a new standpoint, and to feel a new interest in it. This favors thoroughness and breadth of knowledge."

Feet-Washing.

[Continued from 3rd page.]

feet-washing were fully as obligatory an ordinance as communion, we should find some inkling of its practice in the early church, which, however, we do not.

Again, all four Evangelists — Matthew, Mark, Luke, and John

—write about the Lord's Supper at length; but only John tells us the story of the Feet-washing. If the one were as important as the other, the first three Evangelists would surely have written about both. Baptism, for example, as a church ordinance is emphasized in all the Gospels. It is too significant to be passed over in silence. Paul's Epistles likewise are full of allusions to it.

Jesus uses the word "example" (John 13: 15). What is an example? It is a specimen taken from among many specimens, no two of them being exactly alike. An example is an object lesson employed to teach a principle. The word "example" is generally used in the Scriptures in connection with daily conduct in life. Paul writes to the Philippians — 3: 17— "Mark them which walk so as ye have us for an ensample." Peter writes (1 Pet. 2: 21), "because Christ also suffered for us leaving us an example that ye should follow his steps". Now in this Scriptural sense, the word can never be applied to ordinances. Ordinances and daily conduct are two things.

And this last thought introduces our final argument. Feet-washing in Christ's time had long been a very common item of hospitality. When a traveler would enter a house on his way through the parched, dusty Eastern lands, hot and fatigued, it was the pleasant privilege of the host to make it as comfortable for the stranger as possible. Among other grateful means of soothing the body was the ordering the slaves to take off the stranger's sandals and bathe his dusty feet. The application of cold water was thus soothing and reinvigorating. But slaves generally attended to this. Jesus wanted his disciples to lose some of the false pride common to them and their countrymen — a pride perhaps more conspicuous in some other cases than feet-washing — and not feel themselves above any lowly labor of love. When Jesus was in Simon's house (Luke 7), he mildly rebuked Simon for not giving him water to wash his feet. The poor woman that washed his feet with her tears and anointed them, was following the familiar routine of hospitality, welcoming Christ to her heart's home.

Now in 1 Tim. 5: 10 Paul refers to a case common enough in Bible lands — a widow having brought up children, lodged strangers, and washed the saint's feet, etc. Notice that the bringing up of children, the lodging of strangers, etc. are domestic acts of hospitality for which she is commended. Washing the feet of the saints can not be separated from the rest of her deeds and called an ordinance. Is it likely that Paul would have insisted that her lowly work should become an ordinance before he could commend her?

Let it be thoroughly understood that we have no objection to any congregation observing the "ordinance" of feet-washing. But let it be likewise understood that those who do so observe it allow the fullest Christian liberty to those who do not. Let us be guided by Paul's broadminded rule in Rom. 14: 1-6.

Correspondence.

SUMMERFIELD, ILL. — The church at Summerfield underwent repairs, iron rods having been put in for strengthening the somewhat dilapidated walls.

During the last two weeks Bible meetings were held in our church during which the following topics were discussed:

I. The Word of God.

II. Man's condition, by nature and by practice, a change necessary.

III. Sin: its nature, its origin, how it came into the world, its extent, how it is revealed, its end.

IV. The sinner and the Savior.

V. Why men do not believe in Christ.

VI. Faith.

VII. Hope.

VIII. Love.

The engagement of Mr. J. A. Baer to Miss M. G. Pletcher was announced Sunday, Jan. 19. The weeding will take place Wednesday, Jan. 22.

A long hoped-for rain came today (Jan. 20). It was a great boon to all since for some time there had been a scarcity of water.

A choir of about 25 members has been organized in our church.

Mrs. Jacob Baer is seriously ill. She recently suffered from a severe paralytic stroke.

BEATRICE, NEB.—Our annual church meeting was held on Thursday afternoon, 23rd inst., at the large church west of town, with very fair attendance, Elder Gerhard Penner presiding and Deacon Henry Penner keeping the minutes. Elder Penner, in his introductory remarks, based on 2. Cor. 9: 6, made a very earnest appeal to the members for more active Sunday-school work in the church and congregation. Hitherto our school has been confined to children only at John M. Penner's home, twelve miles west of town, and at the rented church in Beatrice. A move was now made to change it to a congregational Sunday-school or to carry on the two side by side, which was cordially seconded by Elder Penner and Bro. John N. Penner, and it was finally decided to call another meeting on March 9, prayerfully considering the matter in the meantime with a view to its final adoption on that day.

The following choristers were elected: H. J. Wiebe, H. L. Penner, Jacob W. Wiebe, Jacob Claassen, this old custom being thereby perpetuated for another generation. J. H. von Steen was made correspondent for another year to both the Bundesbote and Mennonite.

At the close of the meeting, a very liberal collection was lifted for foreign and home missions, the amount of which is not known to the writer at the present writing.

BLUFFTON, OHIO. — We had services in town and at the St. John's church last Sunday. Rev. Diller preached at the St John's church and Rev. Baer here in town.

Sunday-school was held in the afternoon in the three churches.

Miss Sarah C. Sprunger, of Berne, Ind., who is a student at Central Mennonite College, addressed the S. S. at the St. John's church. Young People's meeting was held at the church in town in the evening.

The order of service is changed since the new year. Formerly the church service was held one Sunday morning and Young People's Meeting the next Sunday evening. The services are now held on the same Sunday. The services last Sunday were well attended. Sunday, Feb. 2, the choir will sing in connection with the church services, at the church in town. If this proves favorable it will be continued at all the church services.

One of the most beautiful weddings of the month was that of Noah, son of Mr. and Mrs. J. G. Diller, to Mary, daughter of Mr. and Mrs. Abe Bixel, on Wednesday of this week at 11 a. m. Rev. Baer officiated at the wedding. Both are popular young people in the community. Mrs. Diller is well known also from her capability as a music teacher. We, with their many other friends, wish them much joy in their married life.

The two-year-old child of Samuel Gratz died of scarlet fever. On account of the disease being contagious the child was buried before a funeral service was held. Funeral will be held next Sunday, Jan. 26, at the Ebenezer church.

There were two recent very sudden deaths — Mr. Greenwalt and Mr. Niswander, men of this community. Both died quite suddenly within the last two weeks.

A Promising Program.

A C. E. rally will be held by the Societies at Wayland and Noble, Ia. in the Wayland church Sunday evening, February 2. On this occasion the following program will be rendered:

Hymns .....By Congregation
Scripture Reading..Mrs. Mary Graber
Prayer.....Leader Prof. J. S. Hoofer
Octette.....By Mixed Voices
Origin and Work of C. E.
Prof. Hoofer
Hymn "Bringing in the Sheaves"
By Congregation
Declamation .....Josie Wenger
Quartet.....By Noble Society
Essay: Armour of God..Emma Rittler
Solo.....Carrie Schantz
Declamation .....Mamie Reynolds
Hymn.....By Congregation
The Christian Endeavorer W. J. Rich
Trio.....By Wayland Society
Endeavorers' Zeal .....Ada Stuckey
Opportunity for Remarks by Visitors
Closing Hymn, "Blest be the Tie"
C. E. Benediction.

Invitations are extended to every one, both young and old, to come and hear what a little band has to say and can say for their Lord and Master who was crucified to save us poor sinners. With the help of God we hope to make this program a success.

— F. J. CONRAD.

Marriages.

GEHMAN - BECHTEL.—On Jan. 21, 1902 at the home of the bride, the residence of Mr. and Mrs. Samuel H. Latshaw, East Coventry, Pa., by Rev. A. S. Shelly, Mr. David H. Gehman, of Wilmington, Del., and Miss Ellen O. Bechtel, of East Coventry, Pa.

Contributions.

For the Mennonite Home at Frederick, Pa.

From the Upper Milford Congregation:—

Two brooms; 1 bu. turnips; 13 bu. corn; 14½ bu. potatoes; 37 lbs. flour; 6 lbs. dried apples; 33 lbs. corn meal; 4 bu. apples; 9 lbs. lard; 22 pcs. soap; 4 bu. sweet potatoes; 2½ qts. beans; 2 lbs. coffee, 1 qt. dried corn; 1 peck onions; 3 heads cabbage; 2 cap-; 1 bu. oyster shells crushed; 4 bu. oats; 12 lbs. buckwheat flour; and 14 chickens. Cash $6.50.

Mrs. Kate Dietz, Phila., one bedstead, one bed spring; A. H. Gehman, Norristown, Pa., two men's shirts; Joseph Wile, 3 water melons, lot of pumpkins; Mrs. I. W. Stetler, lot of turnips; William M. Gehman, Dover, Del., 1 bbl. sweet potatoes; E. Hoffman, lot of pumpkins; Dr. G. A. Weida, Henry Swinehart, E. Samsel, Joseph Wile, A. B. Oberholtzer, H. H. Stauffer, Joseph H. Moyer, A. B. Pannepacker, J. L. Bauer, William Roos, Isaac Hunsberger, Aaron L. Bauer, Harvey Latshaw, each donated the hauling of one load of coal from Bechtelsville, to the Home. Nathan Umstead, lot of celery; Mary Umstead, 1 doz. bananas; I. W. Stetler, lot Christmas presents; W. K. Borneman Phila., 7 lbs. Christmas candy; McAllister Optical Co. Phila., 4 thermometers.

Flatland Congregation:—

Mary H. Fellman, $2.00; Anna Barlinger, $1.00; Chas. Thatcher, $1.00; Abram Shelly, $1.00; Frank Dieterly, Quakertown $1.00; Mrs. Dr. Andrew Biehn, Quakertown, $1.00; D. M. Landis 1 bbl. sweet potatoes, 1 bbl. cabbage, 1 pot liver pudding, 5 lbs. butter, 6 lbs. sugar, 4 cans peaches, lot of dried beans; J. H. Shelly, 2 cans baked beans, 2 lbs. coffee, 1 lb. chocolate, 2 cans corn, 2 cans peas; J. L. Rosenberger, 50 lbs. flour, 1 broom, 1 bucket, 4 lbs. sugar, 1 lb. coffee; Mary Stall, 2 cans peaches, 1 can cocoa, 1 can baking powder, 2 almanacs; Aaron & John Landis 2 bags corn, 4 hams.

Gratefully acknowledged,
JOHN BAUER, Financial Secretary.

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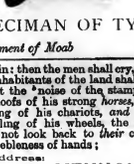

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SPECIMAN OF TYPE size of Bible 8½ x 5½ x 1½ inch:

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Josh. 6. 22. 1 Sam. 14. 5, 9. 1 Kin. 20. 25. 2 or, noyse greatly.
[b] ch. 8. 16. Nah. 2. 3.
[c] Zech. 1. 16.
[1] Heb. stood.

10 [c]Cursed *be he* that doeth the work of the LORD [2]deceitfully, and cursed *be he* that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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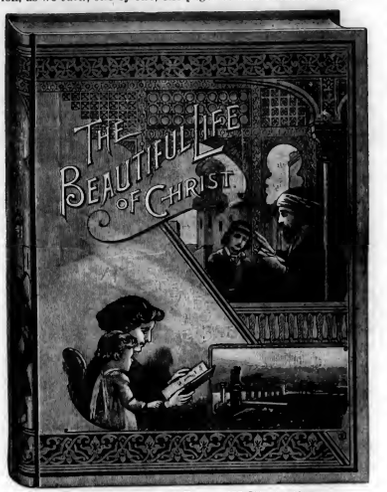

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News of the Week.

Domestic.

MORE POWER IS NEEDED.

INTERSTATE COMMERCE COMMISSION IS HELPLESS.

WASHINGTON, January 28.—The report of the Interstate Commerce Commission is attracting much attention among both Senators and Representatives, and just now it looks as if the question of conferring additional powers on the commission would soon be a live topic. The sentiment in favor of some such bill as that introduced by Senator Cullom in the last Congress is pronounced, but no definite program has yet been agreed upon. The Senate committee on interstate commerce announced to-day that possibly hearings would be granted within the next two weeks, though none had been asked for.

The Western Wheat Millers' Association is exceedingly anxious to get the subject before Congress. Its representatives expressed the belief that the interstate commission either ought to have more power or be abolished. As in former Congresses, there is opposition to conferring additional power on the comuission, and it will not be surprising if the session passes without anything being done along the line suggested by shippers.

Anti-Anarchy Bill Agreed On.

WASHINGTON, January 24.—The details of a bill restricting anarchy and anarchists have been practically determined upon by the special committee of members of the House judiciary committee appointed to consider this subject. The language of some of the provisions is yet to be settled, but all of the essential features of the forthcoming measure are determined upon.

The measure will provide the death penalty for an attempt to kill or assault the President or anyone in line of succession to the presidency. An accessory before the fact is to be treated as a principal, and an accessory after the fact is punished in a less degree than a principal.

Any person who counsels, advises or advocates the assaulting or killing of any officer of the United States shall be fined or imprisoned. No alien who advocates an overthrow of organized government, or who is affiliated with an organization holding such views, is to be admitted to this country. Provision also is made for the punishment of those conspiring in this country against a foreign ruler.

The special committee probably will report to the judiciary committee within the next few days, and a report to the House is expected soon thereafter.

Beet Sugar and the Trust.

WASHINGTON, January 28.—The Cuban reciprocity hearings were resumed to-day before the ways and means committee, which delegations representing the beet sugar industry of Colorado and a number of Cubans, representing the planters of the island in attendance. F. K. Carey, of Colorado, spoke of the development of the beet sugar industry of Colorado, and its bright prospects, if not endangered by Cuban concessions, which, he asserted, would redound to the great advantage of the American Sugar Refining Company. The present movement, he said, was only another chapter in the inevitable conflict between the sugar producers of this country and the refining company, the latter seeking to crush the former.

A bubble which had been pricked, he said, was that Cuba was suffering from starvation. This idea had been industriously encouraged by the pamphleteering of the Sugar company, and yet the claim had been torn to pieces during these hearings.

Pearson Ready to Quit.

CHICAGO, January 23.—Prof. Charles W. Pearson is ready to resign from the faculty of Northwestern University if an investigation shows that he stepped over the limits of propriety in questioning the infallibility of the Bible.

However, the professor will ask the privilege of defending his action, and will make a request of the Northwestern Christian Advocate for space in which to make a statement. If it is refused he will seek other means for giving publicity to his reasons. On the other hand, the university officials are making many attempts to have the matter dropped.

"I do not ask that the investigators agree with my opinions," said Professor Pearson. "I simply ask that I be permitted to give my views upon the Bible."

The violent outburst of Rev. F. A. Hardin against Prof. Pearson in a Chicago Methodist ministers' meeting, wherein he is reported to have said that if he had the power and ability "he would skin Professor Pearson alive and tack his hide on a barn door," has called out some very severe criticism by both ecclesiastical and non-ecclesiastical writers and speakers of the country, as very unchristian.

NEGRO CONFESSED.

THE VICTIM A MILLIONAIRE.

ST. LOUIS, January 25—William Strother, the negro attendant at the Vista Turkish bathhouse, at Grand and Franklin avenues, confessed today to the murder of Alexander Dean Cooper, the millionaire. The confession was made to Chief Desmond and a police stenographer. Strother signed the confession when transcribed.

Strother, who has been constantly sweated by Chief Desmond, finally broke down this morning, just prior to the hour for the coronor's inquest to begin and confessed all. He said that he took the hammer in one hand, lifted it high in the air and brought it down on the head of Cooper, who was asleep on the cot. "I don't know why I did it," said Strother. "I guess I must have been drunk and mad."

Cooper, who was assaulted Wednesday night in the Vista bathhouse, of which he was proprietor, was secretary of the Graham Paper Company. He was interested in other lines of business and is said to have been one of the heaviest holders of real estate in St. Louis. His estate is valued anywhere between $1,000,000 and $2,000,000.

Smoker Unconscious.

MARION, Ind., January 23.—Fred Whetty, a sixteen-year-old boy, who was found in an unconscious condition at the fruit jar factory, is still unconscious and physicians are unable to revive him. They have used all of the most powerful restoratives, and have t fed needles, pins and ammonia without effect. The physicians say he is the victim of a peculiar form of catalepsy, induced by nicotine poisoning, caused by smoking cigarettes.

THE POPE AND THE BIBLE.

A COMMISSION TO CONSIDER MODERN QUESTIONS REGARDING THE HOLY WRIT.

NEW YORK, January 23.—The Rome correspondent of the Tablet, the Catholic organ in this country, says:

The appointment of the pontifical commission for the consideration of the many modern questions concerning holy writ will be hailed with profound satisfaction on all sides.

The scope of the inquiry is to ascertain the limits of the freedom which is allowed to the Catholic exegetist in the biblical questions of the day; to point out definitely conclusions that must be maintained in the interests of orthodoxy, others that must be rejected as incompatible with, or dangerous to, divine faith, as well as the debatable ground between the two where each one is free to hold his own view. In the tumult of conflicting opinions that has gathered round the sacred text for many years past the lack of conspicuous landmarks of orthodoxy has made itself felt.

The names of the "consultors" chosen are a guarantee of the broad spirit of inquiry in which the holy see is approaching the investigation. They represent the various schools of thought, both moderate and advanced, and, on the whole, are well acquainted with modern scientific methods, and with the claims and achievements of the "higher criticism." They are scattered over different countries, each with its own intellectual atmosphere, and its peculiar current of thought, and it will be the duty of the "consultor" to take note of any ideas whencesoever they may come from Catholic or Protestant or rationalistic sources, which may have a scientific value in respect to the questions that are submitted in his research or judgment.

The series of questions that have been formulated for their study and discussion are under the pontifical secret, and may not be divulged. But we know that they have been framed in the most comprehensive spirit. Sincerity and thoroughness are to be the characteristic notes of the inquiry. Modern difficulties will be faced in all their actuality, and a decision will be given wherever it is possible. Each "consultor" will be encouraged to speak out his mind quite freely and urge whatever reasons he may think relevant to the matter in hand. He may obtain help from whatever quarter he pleases in the elaboration of his argument without, however, communicating the pontifical secret.

The meetings will be held at the pleasure of the eminent president when sufficient matter is in hand to make a debate profitable. All the "consultors" will meet in a body only on rare occasions. It is impossible to foretell what will be the ultimate issue of this important commission. An immediate effect, however, ought to be the tranquilizing of minds which were restive under the uncertainty of the present state of Scriptural controversy. We may rest satisfied that the whole question, as far as it concerns the loyal attitude of Catholics, will be thoroughly investigated.

As questions are narrowed down and issues become more definite, special assistance will be required, and no doubt more cardinals and more "consultors" will be added to the list. It may at some future time undertake a complete revision of the Vulgate, and put in our hands the edition which is spoken of in the decree of authenticity of the Council of Trent—"quæ longo tot sæculorum usu in ipsa Ecclesia probata est." A revision of the Septuagint and of the Hebrew Bible might follow. Such expectations, however, regard a distant day, and we may well reserve them until we have been favored with some authentic utterances on more burning topics Though none of the cardinals at the head of the commission can be called "specialists" in Scriptular studies, they are all familiar with the modern phases of the controversy and can appreciate at their true value the arguments that will be laid before them by the "consultors." Their judgment must be given from the theological standpoint, and they are all good theologians.

Cardinal Parocchi, the president, is well known to have strong sympathies with the movement for advanced studies in Scriptural exegesis, and his long experience in dealing with delicate questions of doctrine as secretary of the holy office will be of great advantage to him in his present task. Cardinal Segua is a patristic scholar. The attitude of the fathers of the church toward holy writ, and their methods of dealing with it give the key to the true solution of our present difficulties. Cardinal Vives y Tuto, forty-eight years old, is a Spanish Capuchin, and one of the most intellectual members of the Sacred College.

Schley Receives Warm Reception.

CHICAGO, January 28. — Admiral Schley left Chicago to-day. As his private car rolled out of the Dearborn station on the Monon road for Louisville the cheers of several hundred citizens echoed through the big train sheds. For twenty minutes before the train started the admiral held a handshaking levee on the rear platform of the car. Before he left the admiral said:

"I have had a most delightful visit. I shall always carry affectionate remembrance of the cordiality and hospitable welcome I have received from the people of Chicago."

LOUISVILLE, January 28.—Elaborate preparations have been made by the Louisville Knights Templars and Board of Trade for the reception and entertainment of Rear-Admiral and Mrs. Schley, who will reach this city to-night.

ALL SOULS NOT IMMORTAL.

THE REV. DR. PARKHURST STARTS PRESBYTERIANS THINKING.

NEW YORK, January 27.—In a sermon on "Immortality," the Rev. Dr. Charles H. Parkhurst, in the Madison Square Presbyterian church, declared against the popular evangelical belief that all souls are immortal. He expressly gave it as his opinion that the scriptures do not teach immunity of a soul from death, and that the soul must be taken care of in this life, else it will perish utterly, either at the death of the body, or after a longer or shorter period of the life beyond the grave.

Dr. Parkhurst said: "There is nothing in scripture that encourages us to feel that a soul can be kept from dying, any more than a body, unless it is taken care of. There is no warrant from Bible or from nature for supposing that a soul carries within itself a policy of insurance against its own eventual obliteration."

The sermon is attracting some attention, owing to the fact that most Presbyterians adhere to a belief in the doctrine of immortality of the soul.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, FEBRUARY 6, 1902. No. 9.

"The Secret of His Presence."

BY A BRAHMIN LADY.

In the secret of His presence, how my soul delights to bide!
Oh! how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried I could not utter what He says when thus we meet!

Only this I know; I tell Him all my doubts, and griefs, and fears,
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think He ne'er reproves me? What a strange Friend He would be,
If He never, never told me of the sins which he must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful deed and thought?
No, He is very faithful, and that makes me trust Him more,
For I know that He does love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward.
And whene'er you leave the silence of that happy meeting-place.
You must mind and bear the image of the Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you, and your inward peace destroy:
You may always be abiding, if you will at Jesus' side;
In the secret of His presence you may every moment hide.

Items of News and Comment.

Every day thirty-three thousand Chinese pass away without Christ and without hope.

A missionary program was rendered by the C. E Society of Quakertown, Penna. church last Sunday evening.

William H. Grubb, of Philadelphia, preached in the Springfield, Penna., church, Rev. J. S. Moyer, pastor, last Sunday morning.

The ladies of Bethany Mennonite church, Quakertown, Penna. have organized an aid society. Its officers are: President, Mrs. A. C. Biehn; secretary, Mrs. S. M. Rosenberger; treasurer, Mrs. Harvey Benner.

The Sunday - school at Woodburn, Ind., conducted by our people working hand in hand with the brethren of the "Mission" church at the same place, is in a prosperous condition. Bro. Austin Augspurger is the Superintendent.

The fourth international convention of the Student Volunteer Movement for Foreign Missions will be held at Toronto, Canada, Feb. 26. The previous three were held at Cleveland, Detroit and Cleveland respectively. Over 500 colleges will probably be represented this year.

An exchange has the following to say about the Bally, Penna., C. E. Society: "This was the first C. E. Society organized in the Mennonite church, also in Berks County. It organized with nine members. Rev. C. Van der Smissen was the pastor and was one of its organizers".

Austria is undergoing a Reformation. It is said that where two years ago there was one evangelical worker, there are now six. The poor mountain cottagers in Bohemia are liberal in giving up their money to build churches. Last year in one locality in Bohemia 127 presons accepted the simple gospel of Christ.

The Mennonite churches of South Germany, in a recent conference, expressed themselves as to war in this wise: "War is a result of sin and will therefore never be banished from earth. Government is the servant of the Most High. There is a great difference between wreaking of vengeance and doing service in the army". Shall we infer from these words that our German brethren feel compelled to be time-servers? Are we forced to conclude that these brethren do not have the heroic spirit of their forefathers or of their Russian brethren?

The Mennonite Brethren in Christ opened up a mission in Central Africa, four men having sailed up the Niger River 400 miles into a province called Nigeria, to work among a people called Haussas, fifteen million in number. This is not their first attempt to evangelize Africa. One of their missionary pioneers lies buried at Monrovia, Sierra Leone. A telegraph line runs into Nigeria and a railroad is about to be constructed. The Brethren are also doing missionary work in China, and at Hadjin Turkey, where they are meeting with visible success.

Rev. St. Clair Tisdall has issued a missionary handbook on India in which he points out one great danger threatening the native churches—that of transplanting our denominational divisions. He believes "a great indigenous Evangelical church in India" should be established, "holding fast the essentials of the faith, yet as wide as Bible Christianity itself". Every mission friend and worker, in whatever denomination, ought to feel the force of this assertion. The lack of outward as well as inward unity among mission workers has always been in the way of complete success in the field.

Much is written these days about the apparent triumphs of Christianity in Uganda, Africa. 30,000 natives have been baptized. A new cathedral is being erected. One of the missionaries, Pilkington, translated the whole Bible into their native tongue, and was likewise the leading spirit in bringing about a great revival. Though costly, the Uganda Bibles "are selling like wild-fire". When he is through reading it, the native teacher bandages it with strips of calico. The cost of a Bible to a teacher is from two to three months' wages. So glad are they for the "Holy Book" that as reported in a letter, a crowd of native teachers knelt at the Bishop's feet as he was distributing the Bibles, shouting, "Joy, joy! God be praised, God be praised!"

Young People's Union.

The work of the Young People's Union of the Eastern Mennonite Conference is making steady progress. Much correspondence has gone out during the month of January and every effort will be made to bring the year's work to a successful climax in the next Convention. A Society has been organized by the members of the Springfield Mennonite Church, and they are enthusiastic in their new work. They have applied for membership in the Union. Another active Society was organized at Green Lane a short time ago, under the leadership of Miss Anna Allebach.

There is room for several more Societies among our Churches of the Eastern Conference, and we trust that the two instances mentioned above showing what can be done along the line, may act as an incentive to others to organize.

The President and Corresponding Secretary have not visited all the Societies of the Union as yet, but they expect to do so in the very near future. The Executive Board will in all probability hold a meeting in the early part of April, and it is to be hoped that all the members of the Board will make a note of this and arrange to attend. Matters of importance will be discussed and a program for the Convention arranged. In the matter of the program, the various Societies have each been invited to send to the Cor. Sec'y, Bro. Edwin Ehret, two topics or suggestions for discussions on C. E. or Young People's work, and from those submitted the Board will make their selections.

Eastern Ministers' Conference.

The ministers of the Eastern District held a meeting in the Second Mennonite church, Philadelphia, Monday, June 27. Rev. Silas M. Grubb, pastor of the church, called the meeting to order. Rev. J. S. Moyer opened with prayer and the discussions of the different topics on the program, which had been published in THE MENNONITE, then followed.

The paper on "Theology, its Place in Preaching" was well discussed by Rev. W. S. Gottshall. It showed careful study on his part, and brought to each minister a clearer conception of how, when and where theology is needed in preaching. He spoke of the great need of becoming acquainted with the different divisions of theology, so as not to become dogmatic, which is apparently noticeable in much preaching.

Rev. S. M. Musselman spoke of "The Place of Theology in the Study", which, after all, seems most essential, for that is the preparatory school. It is there

the preacher needs to become thoroughly acquainted with all its teachings.

After these papers were discussed, Rev. A. S. Shelly expressed the sense of the conference in a general conclusion that the papers meant to convey the idea that preachers should use theology to such an extent in the pulpit that it becomes practical—of some good use.

"The Loyalty of the Past to the Church" was discussed carefully and systematically by Rev. A. B. Shelly. He said loyalty to the church always implies loyalty to Christ. He cited instances from the past wherein great loyalty was shown, and how this should incite us to more loyalty.

Rev. A. M. Fretz took up "The Loyalty of the Future to the Church." His paper was full of encouragement, which is so much needed in the Christian life, both by laity and clergy. He defined loyalty as being our love for and devotion to Christ. The future loyalty depends upon what the past loyalty has brought us. In order that loyalty may exist in the future, the church must make known its teachings so that all will become acquainted with them. The Mennonite church need not be ashamed of her articles of faith. That the future members of the church may know and love them, we ought to do more in the way of teaching them.

Rev. A. S. Shelly gave an elegant discourse on "The Jurisdiction of the Church over Conscience". It proved beneficial and helpful to all present, full of spirituality, which is so much needed in the churches everywhere.

Rev. J. S. Moyer, lastly, discussed "Conscience in Civic Life". It too gave all present some excellent ideas. Then the meeting adjourned.

The ministers were royally entertained by Rev. S. M. Grubb, dinner being served in the basement of the church.

The afternoon session was opened with prayer by Rev. Otto Lichty, of Moundridge, Kan., at present a student at Bloomfield, N. J. All were delighted to meet Mr. Lichty and his wife.

God Counts.

A basket of cakes stood on the table. Jennie and Artie saw them when they came into the dining-room.

"I want a cake," said Artie.

"Mamma did not give you one," said Jennie.

"But she won't know if I take one; she didn't count."

"God counts," answered Jennie.—THE CHILD'S GEM.

He That Winneth Souls is Wise. Prov. 11: 30.

The statement is made by an organ of one of the leading religious denominations of this country that one-half of their churches, or about two thousand in number, did not have a single accession to their membership roll during the past year. Of the remaining churches, the great majority added only from one to five members, the greater part by letter, and only a comparatively small number by profession of faith. With such facts as these staring us in the face, we naturally ask the question; Where is the trouble? A certain element in the secular press claims that the gospel has played out. That it has lost its power. Is this true? No, it can not be. The evidences are against it. The gospel of Christ is still "the power of God unto salvation to every one that believeth". But where shall we look for the cause of this impotency? Evidently in the same place where we expect to find the direction of the energies of the church,—in the ministry. If we can find no fault there we look else where.

But is it not a fact that there are ministers of the gospel that have practically ceased to have any interest in the salvation of souls? What they preach is a social gospel. They believe that the chief function of the church is co-ordinate with the functions of the state, namely the betterment of society. Hence, they preach philosophy, and science; better politics; better society; better education; better housing; better clothing; better food. They have for their object the elevation of man morally by changing his environments. If in this process his soul is not saved, they comfort themselves with the thought that they have, at least, ameliorated his social condition. But they have hitched the cart before the horse. Yet they seem to be surprised that it don't work. When an Indian goes out to bring home some venison for his hungry family he aims his arrow at the heart of the deer, and not at the empty pot hanging over the fire.

What we need in the church to-day is not to aim at better social conditions, nor to change the environments of men; but the business of the church is to impart motive power of right beliefs, and ability of Godly character. Right conduct and better social conditions will follow just as naturally as the water follows the extension in the trench every time you remove a spade full of soil. It is only the good tree that brings forth good fruit. We must make the tree good before the fruit can be good. In order that the tree can be made good the church needs men and women, who will be living epistles of the truth and the power that is in the gospel of Christ. The church needs heralds who are willing to preach Christ and him crucified, and not philosophy and science and politics,—and they do not need to harp on one string either, in order to do so.

Paul tried philosophical preaching at Athens, but he evidently was disappointed with the result, for he went away from there to Corinth, determined to know nothing, "save Jesus Christ and him crucified". Most all of the apostles were unlearned men, and even Paul tells us that he was no orator. Yet the proclamation of the crucified Nazarene led to the conversion of thousands. It was even said that they turned the world upside down. The eloquence of Demosthenes and Cicero never affected men like the simple preaching of the apostles. Why do not such results accompany the preaching of the present day? Is it not because the keynote has been changed? We try to be orators and theologians, rather than heralds, like the apostles. In other words we try to preach ourselves, rather than Christ and then are disappointed when the Spirit does not honor our preaching. The object of preaching ought to be none other then the saving of souls, for which there is but one message, Jesus Christ and him crucified.

Louis Albert Banks says of Spurgeon, "His great object in preaching was the saving of souls. He constantly had in mind the winning of the men who listened to him, or those who should afterward read his sermons, to accept Christ as a personal Savior. He had absolutely no literary pride. He cared nothing for literary dignity. He was like a lawyer pleading before a jury. First and last and all the time he was after a verdict."

The same applies equally well to Dwight L. Moody. Of these men it can not be said that their preaching was without power, nor can we say, in the light of the results of their preaching, that the gospel has lost its power. But we need more preaching like that of Spurgeon and Moody and less of philosophy and science and politics in the pulpit.

Of these men it may be said, as of the apostles when there arose a great stir about them, "They took knowledge of them that they had been with Jesus". And having been with Jesus they received the Holy Spirit and "great grace was upon them all."

These were the winning forces that were with them in their work,—The Holy Spirit and great grace,—these are the forces that went with Egede to Greenland; with Duff to India; Livingstone to Africa; Hudson Taylor to China; J. G. Paton to the Islands of the Pacific; Spurgeon to London; and Moody to the world.

These are the forces that must be with us if we would win souls, for without them we have no message but our own.

If men always could be cognizant of the fact that the minister had been with Jesus, there would be more power in the pulpit, and more souls would be saved.

ANON.

Eddyism and Dowieism.

BY HIRAM C. BRUNNER.

(CONTINUED)

But now comes a new and extraordinary development in the history of Dowie's church. On Sunday, June 2, of last year, before an immense audience in the Chicago Auditorium, Dowie announced that he was Elijah come again to earth. John the Baptist, he said, was Elijah returned to life, as foretold by the prophet, Malachi. John did not know that this was the fact, and he denied it, but Christ declared that so it was. Dowie claims, that he is to restore all things before the final coming of the Lord. So he claims authority from God. He is to be obeyed. He is autocrat in his church. He commands tithes to be paid. He directs the enormous schemes of his church, with its missions, its new city, its bank, its industries. He receives and he owns all. Everything is in his name. To be sure everything is admirably organized, but it is all by his command, which he says is the command of God.

The next day, June 3, Dowie met 254 officers of his church, overseers, elders, evangelists, deacons and deaconesses in the Auditorium. Again he announced himself to them as the restorer of all things, the messenger of the Covenant, John the Baptist reappeared on earth, and asked them if they would so accept. Only two refused, both Japanese, and three others hesitated a little while, the rest all accepted the claim.

Now we do not believe Dowie to be as much of a fraud as Joseph Smith or Mrs. Eddy. We believe him to be a zealot thoroughly sincere, fully believing in his mission, that he is sent from God. He is a passionate speaker, in full magnetic touch with his followers, while he combines with these gifts and this audacity an organizing power much like that which has built up the Mormon church.

Dowieism is not entirely irreligious, not entirely unchristian, it is Christianity gone daft, gone conceitedly crazy. Now how is the power and success of Mrs. Eddy's Christian Science, which has in it no Christianity, no science, and Dowie's Christian Catholic church in Zion, which is Christian in some respects, to be accounted for? Why will people, presumably sensible, follow such teaching? In the first place, there is a multitude of people that want to be healed. If Jesus had not healed the sick he would undoubtedly not have had such a great following. Sick people want to get well, they are eager to be told how they may get well, and eager to believe anybody that will tell them. Charlatans make their fortunes out of this fact. Then Carlyle was not far out of the way when he said that millions south of the Tweed were fools. So there are millions north of the Tweed, and more west of the Atlantic. We do not mean that they may not be ordinarily, or even extraordinarily cultivated, and superficially sensible people. But multitudes of our people have no idea of the nature of evidence. They have never learned to think for themselves; few do. They have never studied the methods of investigation. Ordinary culture, even, will not give this power, or we should not find a multitude of men and women of quite good education accepting the nonsense of the proclamations of these two persons. The world is full of possible disciples or dupes of zealots, or frauds. Now the men to gather these possible disciples are those who can make positive assertions. Let any man or woman claim or teach with emphasis of assumed authority anything under heaven, no matter how absurd and he will have adherents as surely as filings will follow a magnet. These followers want no reason, no argument; they want a claim. This is all there is to it. Given a leader of any sort and there will be followers, because it is not reason that they want, but some one to lead them. The number of followers a leader has will depend on the nature of his claim, or what he offers to do, what he assumes to be. Given a few followers, and then the magnetism of contagious faith draws others and supports all. In these cases we have thousands taking Mrs. Eddy's word utterly without reason, and thousands taking Dowie's word that he is Elijah, preparing the way for the coming of the Bridegroom and the Millenium, with no shred of evidence beyond his mere word for it; and both companies caught with the bait of healing disease.

Eddyism is likely to collapse not long after the death of its high priestess; while Dowieism, notwithstanding its stronger organization, because centered in one man who can have no successor but in Christ's second advent, will break to pieces when its founder loses his theocratic power. But new prophets will arise, with new followers, so long as the world is full of fools, whether incarnations of Elijah or of Balaam's ass.

HATFIELD, MONTG. CO., PA.

Upward Striving.

BY RENO B. ROSENBERGER.

"Ours is a world wherein God has ordained that acorns should go on toward oaks, huts become houses, tents temples, babes men, and the generations journey on to that sublime event "to'rd which the whole Creation moves."

God has made man a double being, one part consisting of the animal nature which strives after appetites, passions, and everything conducive to physical organization, while the other part consists of his spirituality and intellect which gives him faith, reason and affection.

The union of these two natures means a continual strife between them. What one is in favor of the other is opposed to, and what one is opposed to the other is in favor of. For this reason it is no easy matter for man to live in the higher realms of life, but just as possible as it is for a farmer to raise his grain by exterminating the weeds so it is possible for man to live in the higher realm of life by shunning everything that is degrading to his higher and nobler life.

It is the will of the Almighty that we should have enough time to do his will, and any negligence on our part is a sin for which we will have to answer at the final Judgment. We should choose some calling and then stick to it, be it high or low, and then to work with a will and endeavor to master it.

Be our calling what it may, it is our duty to do our utmost to make it a success, and this can only be accomplished by sticking to it, and taking advantage of the many opportunities with which we may come in contact.

Thousands of failures are caused by the loss of a splendid opportunity. Let us appreciate the advice given us by P. T. Barnum when he says, "Be a whole man in whatever you undertake to do, stick to your business and you may be sure your business will stick to you".

Thousands of men to-day, in their hurry and excitement to get rich, become suddenly bankrupt, simply because they possessed a few hundred dollars, and they could not wait till an opportunity was open to invest their money, but instead, jumped at the first bright spectacle that met their gaze, and all was gone forever. Horace Greely said, "If any man fancies that there is an easier way of gaining a dollar than by squarely earning it he has lost the clue to the way through this mortal labyrinth, and must henceforth wander as chance may dictate."

Had not such men as Stephen Girard, Moses Taylor, and George Peabody been taught the value of a dollar in their boyhood days they would not to-day possess the enviable records they do and instead of standing above the multitudes, they would be among them. Thus history bears out the old adage, "That few boys who are born with silver spoons in their mouths ever achieve greatness."

Why this is the case is a question that can hardly be solved, but history proves that wealth is more of a hindrance than of an advantage to the average youth.

In all our undertakings let us act in an honest and conscientious manner and although we may not be able to possess millions, we may possess that which is higher and nobler than riches—a good name, and the respect of our fellow beings. The motto, "Honesty is the best Policy" is just as true to-day as it was a century ago. Therefore let us always bear in mind the fundamental law of success, "Do unto others as you would have them do to you." Let us do our level best in everything we endeavor to do, make the best of our abilities. If we fail to do this we are committing a sin against God and man and will miss the "goal" of our earthly as well as our eternal happiness.

"And is it too late?
No! for time is a fiction and limits not fate.
Thought alone is eternal, Time thralls it in vain,
For the thought that springs upward and yearns to regain
The pure source of Spirit, there is no Too Late".

Quakertown, Pa.

Our C. E. Topic.

TOPIC for February 9: THE PATHWAY TO PEACE. John 14:25–31; Isa. 26:3.

MEDITATIONS.

What is peace? Look at a little child placidly sleeping in its cradle, and you have a perfect picture of peace. The child knows nothing of trouble, worry, responsibility, self-dissatisfaction. It enjoys complete rest of body and mind. Yet we need not confine our illustration to a sleeping babe to acquire an idea of peace. Grown men and women, having tasted some of this sinful world's bitter fruit, having had their share of the travail of life, can also be found possessing peace. They are like the ocean—however ruffled the surface, and turbulent and agitated the foamy waves, the depths are untouched by the storm. Theirs is not the innocent, unconscious peace of the child, but the conscious peace of the soldier who has fought for it and enjoys it to the fullest extent. One may enjoy this peace, no matter how much he may be weighted down with cares and responsibilities, no matter what doubts and misgivings may perplex the soul. The Scriptures before us tell us how this is possible. Let us look at the passage in Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in the". The whole question of peace depends on trust. No matter how hard any one's lot may be, no matter how heavy the burden he has to bear, if he trusts in God's goodness, enjoys communion with Him and does his duty, he will be at peace.

Peace with God is the first requisite. If we are at peace with God, we are at peace with ourselves, and we hasten to be at peace with our fellowmen. If I make it my aim to maintain unbroken communion with Him, I will see that my walk is godly and my life a virtuous, an honorable and a consecrated one. Then my conscience can not trouble me. If I unguardedly fall into sin, I have God's word of forgiveness on the honest confession of my error. Here God's word can help me to attain peace.

That most beautiful peace the world ever saw was exemplified in the Man Jesus. It was while under the shadow of the cross that He offered peace to His disciples. He not only had it but had it to give. He almost broke down under the infinite responsibility of His life-work in Gethsemane as he broke down while bearing His literal cross on the way to Golgotha. Yet He came to do the Father's will, not His own, and deep down in His great soul lay undisturbed the perennial fountain of peace with the Father and peace with Himself. All self was laid aside in His life. He sought no honor, no reputation. Both His life and His death were devoted to lowly service. No wonder He could say "Come unto me.....I will give you rest". Why? "For I am meek and lowly in heart." Such a humble mind cannot know insult or jealousy or envy or unsatisfied ambition. It could not know anything of shattered plans, defeated purposes, crushed hopes, for it had no plans, purposes or hopes other than the Father's own.

"O to have the mind of Jesus!"

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Editorial.

We suspect that that Virginia minister's 202 sermons, assessed at $250 by some of his brethren, to be recovered from the express company which lost them, are not worth the paper they are written on. If they are worth anything, such worth can not be calculated or expressed in dollars and cents. If ever anyone of them was instrumental in saving a single soul or of actually building up a saint in his faith, then $250 is for that one sermon alone a far lower estimate than the angels and the Lord would place upon it. If the whole batch of them were only literary "masterpieces", though well-written and scholarly, yet lacking that persuasive and convicting power of the Spirit which Paul coveted and possessed, then the author has his reward — $250, that is all, $250 in paltry coin.

Somehow or other, the whole proceeding strikes us as highly ridiculous, and worldly men are laughing in their sleeves over it.

Before a so-called "free-thinker" makes up his mind that the Bible is a mass of nonsense, and its doctrines foolish and unreasonable and self-contradictory, before he doubts immortality and goes about teaching men such things and unsettling many, had he not better first have answered the following questions to his own satisfaction:

Did Jesus Christ rise from the grave or did He not?

If He did, must it not be acknowledged that this was the greatest of all miracles on record, and that then all the other miracles attributed to Him were at least possible?

If Christ rose from the dead, must we not believe Him to have been an inspired prophet, since He foretold this event more than once? And are we not compelled to accept all of His teaching as having authority and as true, including what He said of Noah and the flood, of Jonah in the whale's belly, and all other references to the Old Testament, which He believed to be God's Word?

Unless we dispute His word when He said, "I go to prepare a place for you", which meant a home beyond for all His own, do we have any reason to scoff at the idea of a Christian's immortality as a thing impossible and improbable?

Secrets Will Out.

Another lodge will have to change its initiation ceremonies. The "innocent" anti-lodge people got possession of one of their secrets. Such a state of things is deplorable. No comment is necessary. The bare account of the puerility is enough.

SPOKANE, Wash., Jan. 17. — Lying guarded in a lodge building of the Order of Washington is an unknown candidate who was severely hurt during the initiation ceremonies last night. He is watched by fellow members, who refuse to give his name and are using all efforts to prevent it from becoming public.

Part of the initiation ceremony is to blindfold the victim and draw him around the room at top speed in a little cart. The initiation crew was unable to control the wagon, and the victim was thrown against the high altar in the center of the room. Members of the lodge have him under treatment in the lodge-room.

The Order of Washington is a new fraternal insurance organization. It has woman members, and news of the accident, it is said, came from them.

How can a Christian, how can a Christian woman tolerate such desperate, unhallowed sport, ending so disastrously? Does the Spirit of God dictate anything of the kind?

Copy of Letter Written by Rev. Melkon Jenanyan to Rev. H. S. Jenanyan, Phila. Pa.

ICONIUM, Dec. 19, 1901.

My dear Brother:—

There is great preparation for the organization of an evangelical church here: with that in view I am preaching sermons to encourage the converted and lead the impenitent to repentance and faith. Last Sunday at the close of preaching service I asked those who decided for a new life to raise their hands; 16 responded and about 12 others stood up asking prayer in their behalf. Sunday evening I hold Inquiry meetings in our house. Many new comers are praying and deciding to serve the Lord. There is a good awakening in our midst and a great work to be done to bring many souls to Christ.

Our services are well attended and crowded with some 300 persons. Sunday-school work continues as usual; we have 13 classes, from 20 to 35 scholars in each. If we had a proper sized chapel we could easily have 20 classes more. Rev. Mr. Fowle, American missionary of Cesarea Station, lately visited us. He preached on Sunday and spoke in Sunday-school and said in public that he found the work in Iconium far better and greater than he expected.

Our great difficulty is the lack of church and school buildings and the needed money to carry on the work. These things shake the confidence of a great many to be permanently indentified with us.

Let us give you an account of how we spend our evenings. Sunday evening Inquiry meeting at our house, Monday evening for church and school committee, Tuesday evening we receive callers at home, Wednesday visit the homes of Konia scholars in the Institute, Thursday evening church Prayer Meeting, Friday visiting the homes of the congregation, and only Saturday evening is left for us at home.

The women's meetings continue well, Semma (Mrs. Jenanyan) leading them. At each meeting 25 or 30 are present; besides religious work in the community they do certain embroidery and hand work sewing, all to be sold for the benefit of the church.

Young People's Meetings progress nicely. Every Sunday noon they have Prayer Meeting and each member takes part; by the membership fee they buy some useful book or paper and every Saturday evening they come together to enjoy them; and they have monthly social meetings.

If I had worked in a charge with 500 or 600 membership, it would have been easier for me than to lead these meetings with the congregation, to teach in the Institute, and act as Treasurer to meet and settle various new duties. I have much to do and hard work, but trusting God we are doing all we can. Pray for us. Your Brother

MELKON.

Rev. A. H. Haigazian, Ph. D., Supt. Apostolic Institute, Iconium, writes:

You and all the friends of the Institute would be glad to hear that God has abundantly blessed the work in all its branches, and that He has answered your prayers. The Institute has been promoted from a common school to the rank of a recognized college, and as a center of religious and educational training it is sought from all parts of the Empire. The religious work is carried on with great success. The people are so eager to hear the Gospel that our Hall is packed to the door with them every Sunday morning. Our Sunday-school is one of the best in the country. Our Y. M. C. A. and Y. P. S. C. E. are doing splendid work.

Yours in the Lord,
A. H. HAIGAZIAN.

Christians Are Sojourners.

The word sojourner or pilgrim appears only twice in the New Testament—in Hebrews 11:13 and in 1 Peter 2:11. Translated in its full meaning, the word signifies one who spends a short time in a place where he does not belong, having no citizenship. And such are we as true believers. In the First Epistle of Peter, our place, our conditions, our privileges, joys, sufferings and walk as sojourners are most blessedly described. This Epistle brings out what the grace of God has done for us. We are, according to the great mercy of God, begotten again to a living hope through the resurrection of Jesus Christ from among the dead. We are born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God. The Holy Spirit sent from heaven has sanctified us unto the obedience and sprinkling of the blood of Jesus Christ, and we therefore belong no longer to the world, but have escaped the corruption that is in the world. The epistle shows us that we have an inheritance reserved in the heavens for us. It is absolutely secure. It will be ours when the Lord comes to take us into the Father's house. But in the earth, through which we pass as such who are no longer at home here, we are kept by the power of God through faith for salvation about ready to be revealed. How secure our Lord has made us in grace! He keeps the inheritance for us in heaven and he keeps us here for the inheritance.

But as pilgrims we are *priests*. Holy priests (second chapter) to worship God. Our Lord has made us such unto God. We are saved by Grace to be worshippers such as the Father desires. We are royal priests, setting forth the excellencies of Him. Being this by grace, it is our call to act as such, who have no citizenship here, as passers through, ever ready to pass on at once into the true home, to the inheritance above. We need to be reminded of the fact that we are sojourners. Everything is at this present time calculated to make us forget this. We have, as those who have no citizenship, nothing to do with the government of the world. We are not here to reform the world or expect our rights; all this is foreign to the character of a sojourner.

—OUR HOPE.

The Sunday School Lesson.

SUBJECT FOR FEBRUARY 9: The Sin of Lying. Acts 5:1–11.

GOLDEN TEXT: Wherefore, putting away lying, speak every man truth with his neighbor. Eph. 4:25.

SUGGESTIVE SIDELIGHTS.

The title of this lesson certainly does not fit the main fact in it. The sin of Ananias was not simply lying, but "lying to the Holy Ghost". See v. 3. Lying can be forgiven. Peter lied when he said of Christ, "I know not the man". Yet he was received back again into the welcome bosom and kindly heart of the Saviour. In this case it was not so much the spoken lie before Peter that judged both man and woman, it was rather the acted lie. Their aim was to seem what they were not, and thus they became the veriest hypocrites. "The hypocrite's hope shall perish". They did not need to sell their land and give up the money. Many did so, but no one was asked or compelled to do it. Read v. 4. But these people wanted a good name. It was riches they were after and reputation, the praise of man and not the praise of God. So they tried to violate the underlying principle of the Church of Jesus Christ— that it is a holy creation, composed only of sincere believers who are under the control of the Spirit as the supreme Administrator of the Church. They wanted to get ahead of the Holy Spirit. They repeated the sin of Nadab and Abihu, who used "strange fire", not the Lord's fire from heaven, with which to burn their incense. See Levit. 10:1–3. The two accounts are very similar. Let us compare them.

First, Nadab and Abihu offered "strange fire unto the Lord, which he commanded them not". Therein lay the sin. True worship must be prompted and guided by the Spirit. Phil. 3:3. Ananias and Sapphira were prompted by the flesh, by Satan. Satan had "filled their hearts".

Secondly, "there went out fire from the Lord and devoured them". So the Lord's wrath was kindled against this covetous family and consumed both of them.

Thirdly, "the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified". We do not sanctify or glorify the Lord when we do not use the gifts of His grace in all our spiritual activities. We can do nothing and we are to do nothing to His praise without His power. So it is wrong to attempt to worship God, whether by singing, praying, testifying, giving, unless the Lord himself through the Spirit calls it forth.

But the devil will tempt men to counterfeit. They do it to-day. Hypocrites, mere professors are in the churches by hundreds. Their doom is sealed. Our lesson teaches us that if it teaches anything. Read Matt. 7: 22, 23. Search yourselves and be sure that you are true worshippers, true members of the one Church. It will not help you to belong to a church here if you do not belong to the Church of the Firstborn above.

Mennonite Articles of Faith.

XXXI OF MARRIAGE.

We believe that the married state should be held in honor by all (Heb. 13: 4) and that it is not only permitted but also needful (Gen. 1: 28), expedient (Gen. 2: 18–24; Prov. 18: 22), and well pleasing to God (Mat, 19: 4–6), if it is entered upon in the true spirit (Gen. 24; Prov. 19: 14; 31: 10–30; 1 Cor. 7: 39) and so continued in (Eph. 5: 22–33). We are assured of this through the fact of God's own appointment (Gen. 2: 18–24), and the reaffirming of the same (Mark 10: 3–12) and through the action of Jesus, who hallowed a marriage by his presence (John 2: 1–11), as well as through the example of the most eminent saints who, living in a married state, walked with God (Gen. 5: 22) and had the testimony that they pleased God (Heb. 11: 5), including even the priests, (Lev. 21: 7–9) the high-priest (Lev. 21: 13–15) the prophets (e. g. David, Ezekiel, Hosea) and the apostles of the Lord (1 Cor. 9: 5; Mat. 8: 14). It appears indeed that the teaching of the Bible holds this state to be expedient for overseers in the church (1 Tim. 3: 2, 12; 5: 9, 10; Tit. 1: 6) wherefore we are certain that the throwing of suspicion on the married state proceeds from superstition and the prohibiting of it is antichristian and an abomination (1 Tim. 4: 3).

On the general question involved the will of God concerning this state is clearly expressed, viz., that only two persons free from all others and not of too close blood relationship may enter into it, to be united and bound together without any reserve even unto death (Mat. 19: 5; Eph. 5: 28). The separation of such is, moreover, altogether prohibited except for the cause of fornication (Mat. 5: 31, 32; 19: 7–10; 1 Cor. 7: 10–11.)

Further, we believe that in cases of marrying as in all things, God the Lord directs and disposes — yet so as not thereby to annul man's freedom — be it that he in his goodness graciously brings them about (Gen. 24: 14, 50; Mat. 19: 6; Josh. 23: 12, 13) or that he in his righteous displeasure and chastisement permits them (e. g. Judg. 14: 3, 4, 14; 1 Kings 11: 1–6; Ezra 9: 10–15; Neh. 13: 23–27). Therefore marriage is not to be regarded as an explicit general command (Mat. 19: 11, 12. 1 Cor. 7: 7, 17, 27, 28) or as a universally ordained destiny, but as a thing in which man may act with freedom, so far as this is not limited by God's holy directions, and that it be in the Lord (1 Cor. 7: 39). These limitations are clearly to be seen in the prohibition of marriage with unbelieving persons (Gen. 24: 14, 50: Mat. 19: 6; Josh. 23: 12, 13); the transgression of God's repeated command in this respect (Gen. 6: 1–3; 26: 34, 35; 27: 46) and God's holy displeasure thereat (1 Kings 11: 1–9); and in the necessity of putting away the strange wives out of Israel in order that the enkindled wrath of the Almighty might be turned from them (Ezra 9: 10–15; 10: 1–19; Neh. 13: 23–28) as well as many occurrances showing the evil and hurtful consequences of carnal marriages in which only the natural passions are followed (Luke 17: 26–28).

For this reason it is exceedingly important that a person purposing either to enter this state or to abstain from it should examine himself, consider well his qualities, in faith seek to know God's will concerning himself 1 Cor. 7: 12–17,) take counsel of God and his word (Prov. 3: 6; Ps. 119: 9–11; Phil. 4: 6, 7), and not decide upon one or the other course until in faith and with a good conscience he is convinced that in that course he will be well pleasing unto the Lord Jesus Christ (1 Cor. 10: 31; 2 Cor. 5: 9, 10; Col. 3: 17). Those who thus marry have good reason to hope that it is in the Lord and that his blessing will accompany it.

If matrimony is thus begun in the fear of the Lord and conducted in a Christian manner (Eph. 5: 22–33) in accordance with the principles of the Gospel as laid down for the direction of both husbands and wives (1 Tim. 2: 8–13; Tit. 2: 3–8; 1 Pet. 3: 1–7), then shall the man, who is the head of the woman, strive to be a worthy copy of Jesus Christ in his relation to his church. The wife shall be saved through the childbearing (1 Tim. 2: 15, R. V.), her seed shall be blessed (Gen. 18: 18, 19; Eph. 6: 4) and all things shall work together for good to them (Mat. 6: 33; Rom. 8: 28).

That this married life may be a happy one we consider it essential, as much as possible to remain within one's own church communion (after the example of the patriarchs, Gen. 24: 3, 4; 28: 1–8; Rom. 15: 5, 6; Phil. 2: 1, 2) to avoid disgraceful contentions and many unpleasant consequences which are so apt to arise out of differences in the bringing up, in the manner of life, and in intellectual views (as exemplified in 1 Cor. 3: 4) and which crop out when it comes to bringing up their own children as well as in other things, being often discovered too late. It is therefore not only proper but also to their advantage for young people to counsel—next to God—with their parents and other intimate relatives, listen to their advice and not to grieve them but rather give them cause for joy (Prov. 10: 1). But everything in the fear of the Lord.

From India.

EXTRACTS FROM LETTERS OF MISSIONARY PENNER.

Brother P. A. Penner writes from Champa, India, on November 1st, 1901: "For the last two weeks we are now here at Champa, where the Lord has given us land and at the place which we, for the present shall call our Home. May it please the Lord to preserve our health and make us a blessing to the people of Champa and its surroundings! We now live a mile away from our land in a little hut, built of clay, which the government has put at our disposal. The house answers very well during the cool time of the year and we have plenty of rats and ants as our companions. We now daily employ several men and women, the men to clear away the rubbish with which the trees are surrounded, at 2 Annas a day, and the women to remove the earth from the well we are digging, at 1½ Annas a day.

"Owing to the scarcity of means and not desiring that the Mission Board should incur any debts on our account, we are now building a smaller house, of unburnt brick with clay and a straw roof, instead of one according to the plans submitted to the Board. This building can be used as a kitchen after the other house is built. The Board will readily understand that, as a rule, kitchens here are not as well built as this one will be. But if it is to serve us as a dwelling during the hot season of the year it must necessarily be built so as to render us the necessary protection against the hot rays of the sun. If in a year from now another and more healthful house can be built this one may then serve as a dwelling for 3 to 4 families, so that the bungalow will not be any too large in the end. We regret that we were not in a po-

sition to build the larger house at once, because the one we are now building will be hot during the hot season. Two missionaries have predicted our death in case we do not build high houses. Well, the good Lord will provide!"

Brother Penner writes further, on December 1, 1901: "Enclosed find my financial account for the month of November. As long as we are engaged in building I will send in monthly financial reports so that the Board always knows how our treasury here stands and how and for what purpose the money sent us is expended.

"In my report of August 7th, I wrote that Champa village had no suitable place for a mission station, but that the village of Jagdala, in the vicinity of Champa, seemed to possess an excellent site for one. The Board will therefore be surprised to learn that we are nevertheless in Champa. After we had received the kind letter from the Chief Commissioner to the Deputy Commissioner we were pretty sure of procuring land, and I could have got the place in Jagdala if I had desired to do so. But when I found that the Zenindar would not only become exceedingly hostile toward us, but would possibly in the future cause us many difficulties, if I would take this beautiful place for our station, I concluded to make another survey of the country around Champa. The result of this was that I found an elevated place, 1½ miles from the village and the same distance from the R. R. station.

"Following the instructions of the Board we rented land in two separate villages. And it was only after Brother and Sister Kroeker had located in Janjgir and we in Champa and after we had begun digging wells, that the letter from the Board arrived, suggesting that we for the present build but one house and for a time live together. This accounts for the fact that we are now not together in the same place.

"To what I have written in my previous report of the house we are now building I will here add, that the house will have verandas on three sides. This will materially increase the cost of the building and would not have been necessary if the house were only to serve as a kitchen or as servants' quarters In this case it would have required only one small veranda or none at all. But the Board will not think hard of us if we try to thus protect us against the hot rays of India's sun. Our experience has taught us, what it is to live in a veranda room during the hot season. If we would have rented a house in Bilaspur till next October it would have cost the board 40–50 Rs. per month rent. And besides that, we are now so happy to be on our own field and to get acquainted with our people. We must keep in remembrance that in opening a new mission there are many expenses besides what the necessary buildings will cost. We have now engaged a teacher in Hindi at 20Rs. per month. Thus far we made out with an inferior one at 4Rs. a month. Since leaving Dhamtari we did not have a teacher and interpreter, and although I could get along without one, we at times greatly felt the need of one. We are therefore glad to have the above named "Pundit", who was recommended to us by Bro. Gordon, who speaks English and whom I know, he having accompanied me as interpreter on one of my journeys.

"We hope the Mission Board will succeed in procuring the necessary means for the erection of more wholesome quarters by next October. Should this house, which we are now building, however prove to be adequate for another year we will joyfully report such a fact to the Board. This seems, however, doubtful for the present, as it is altogether too small and too low."

Taught to Doubt.

A father wrote the editor of a religious paper a short time ago of a leading denominational university under the control of the most numerous Evangelical denomination of our land: "They have taught my daughter to doubt the Bible".

Glorying in Shame.

The thing for which Christ most earnestly prayed, was the unity of his Church. Four times in his parting prayer he prayed that they might "all be one;" and he desired not merely that invisible unity which exists, and always has existed among his children notwithstanding human weakness and satanic craft, but also a *visible* unity, for by it he desired that the world might know that he was sent of God.

At present the people of God, notwithstanding their invisible unity, are visibly separated. Different names, forms, ordinances, doctrines, usages, creeds, and fashions, give to the world unmistakable indications that Christendom is, to some extent, a house divided against itself; and if by the visible unity of the people of God, the world may *know* that Christ is the Messiah, then certainly by the visible divisions and separations existing among true Christians, the world may be led to question the authority of Christ as the sent of God.

These separations among Christians exist as a fact, and it is too often the case that they are regarded with great complacency. Much account is made of "denominational loyalty," of which the Scripture makes no mention, but which, until it be more accurately defined, may be understood as partaking of the character of the patriotism of that man who said: "My country, may she ever be in the right, but right or wrong, my country." In a similar spirit men vaunt themselves of their sectarianism; they glory in names unknown to the Word of God; they rejoice in being something which Paul was not, and in obeying commands which Jesus never gave. A favorite illustration represents the various sects of the present day as different regiments of the same grand army; but when a similar state of things existed in the days of Paul, he viewed it in a very different light. The sectaries of Corinth who said, "I am of Paul, and I of Apollos, and I of Cephas," might with a shadow of reason claim to be different regiments of the same grand army. Their leaders were the apostles themselves, and surely they could hardly go wrong in following such men. But Paul rebukes this denominational loyalty, and says: "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Sectarianism was in Paul's day the badge of carnality. He who said I am of Paul, or Apollos, was carnal, and but a babe in Christ. And though it was possible that the *babe* should have more affection for the nurse than for the father, yet when Christians grow in grace and put away childish things and attain to the strength and vigor of manhood, then all these carnal distinctions have an end, and they henceforth know no man after the flesh.

Offences and divisions must come, and they have come. We may not be able to avoid them, but we certainly are not called upon to glory in them; we may not be able to put them away, but it is no part of a Christian's duty to increase them and intensify them. All efforts to sunder Christ's flock and divide his saints, are in direct opposition to his prayer that they may all be one; and to those who glory in their names and sects, in their isms and schisms, we may fitly say: "Your glorying is not good," you labor to prevent that which Christ labored to establish;—your daily life hinders the answer to his dying prayer.—H. L. H. IN THE CHRISTIAN.

Correspondence.

HEREFORD CONG. BALLY, PA.—The year has opened. A little while since we stood at the threshold, now we stand within the gates. Work for the year is well under way again, in Sunday-school, Christian Endeavor and church. The superintendents of the Sunday-school have called several meetings for the discussion of and instruction in the supplementary work which was adopted for the school. The pastor has had charge of the meetings and has given some interesting lessons in Biblical history.

The Executive Committee of the C. E. Society met and appointed the committees for the coming half year, and discussed plans for making the Society more effective. The Lookout Committee had arranged a special program for Sunday evening, January 26, this being the fifteenth anniversary of the Hereford Society. The weather, however, was so disagreeable that the same program was postponed a week.

Last summer the Society pledged itself to support an Armenian orphan for a year, and it was decided to give twenty-five dollars, the necessary amount, through the National Armenian Relief Committee. The secretary of that committee, Emily C. Wheeler, informed the Society that the name of the orphan which had been assigned to it was Bedros Bedroscia.

Deaths.

STEINBACH.—On January 18th, 1902, in Milford, Bucks Co., Pa., Matilda Steinbach, aged 69 years, 15 days. Funeral services were held on the 22nd, by J. A. Beidler at the house and by A. B. Shelly in the church Interment was made at East Swamp Mennonite church.

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From C. Showalter, Donnellson Ia., $10.00; P. E. Stucky, Wayland, Ia., $10.80; S. F. Sprunger, Berne, Ind., $75.20; Woodburn congregation, Ind., $4.75; Irvin Rich, Sterling, Ohio, $2.25.

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therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. cm.
[a] Jer. 8. 23. 1 Sam. 14. 6, 9.
1 Kin. 20. 23. or, neighbouring.
[b] Ch. 5. 16. Nah. 3. 3.
[c] Zeph. 1. 12.
[d] Heb. slowness.

10 [c] Cursed *be* he that doeth the work of the LORD [d] deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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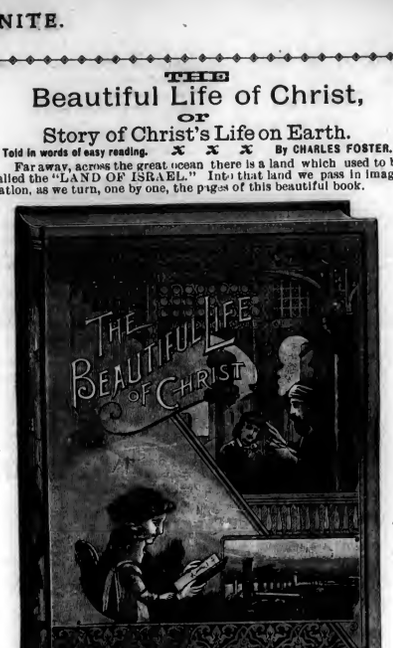

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News of the Week.

Domestic.

TAFT TELLS OF HIS WORK.

GOVERNOR OF PHILIPPINES BEFORE SENATE COMMITTEE.

WASHINGTON, January 31.—The investigation into the conditions in the Philippine archipelago apropos of the effort to secure legislation for the government of those islands was begun by the Senate committee on the Philippines to-day. W. H. Taft, the civil governor of the archipelago, was the first witness called. Senator Lodge, of the committee, explained that the committee desired not only the fullest information concerning the islands, but any advice that Governor Taft might offer concerning the questions at issue.

Governor Taft began by saying that he had gone to the Philippines in the spring of 1900 and had visited almost all the provinces during the past year. He said that in all the Filipino or Christian provinces there is a form of civil government. There are thirty-four of these provinces. These are now being brought over by the prospect of trade.

He gave in detail the proceedings of the meetings at the various places visited, saying that some seventeen capitals of the provinces were visited on the first tour. At each place the delegates of the people were met, the prescribed special act was passed and a governor appointed, who was authorized to organize municipalities. These provincial governments consist, he explained, of a governor, a secretary, a superintendent, a treasurer and a prosecuting attorney.

In all cases where the selection could be made without arousing jealousies, natives had been chosen. All these appointments are temporary, and next month their successors will be elected. When the factions were too strong, Americans were placed at the head of each provincial government. In all cases the treasurer and superintendent were Americans. The commissioners had first given their attention to the northern provinces, and in April started south on a trip of fifty-four days. They had been received most cordially everywhere. "The Filipino," he said, "will turn his family out and install you in his habitation."

Export Record for 1901.

WASHINGTON, January 31.—The export record of the calendar year 1901 is very satisfactory when its total is compared with that of 1900 or of any preceding year. While the apparent total falls about $12,000,000 below the figures of 1900, the fact that the export figures of 1901 do not contain any of the shipments from the United States to Porto Rico or Hawaii, which aggregated probably $30,000,000, shows that the grand total of shipments formerly classed as exports to foreign countries was in the year 1901 greater than in any preceding year. While there was a reduction of $100,000,000 in the value of exports of certain great articles—notably corn, copper, cotton and iron and steel—there was a sufficient increase in other articles—notably wheat, flour, provisions and cotton manufactures—practically to offset this reduction. The reduction in exports of corn was due solely to the great shortage in the corn crop, the total figures of exports for the year being but $50,361,388, against $84,284,733 in 1900, a reduction in round terms of $34,000,000.

The distribution of the total, really the largest total of shipments ever passing out of the country, shows an increase everywhere except to Europe. The exports to Europe for 1901 were about $17,000,000 less than in 1900.

Sacred Privilege Involved.

WASHINGTON, January 31.—When the House met to-day Mr. Dalzwell, of Pennsylvania, from the committee on rules, reported favorably the Tawney resolution introduced yesterday to direct the ways and means committee to investigate the question of whether the treaty-making power could negotiate reciprocity treaties, affecting the customs revenues without action by Congress, and asked for action upon it. Mr. Dalzell said that the questions involved one of the highest and most sacred privileges of the House.

Mr. Underwood (Dem.), of Alabama, also a member of the committee on rules, joined with Mr. Dalzell in urging the adoption of the resolution. The settlement of the disputed question in favor of the House, he said, was necessary if the lower House expected to preserve its constitutional prerogatives. The resolution was adopted without division.

BIDDLE BROTHERS SHOT DOWN.

FIERCE BATTLE IN COUNTRY ROAD NEAR BUTTLER, PA.

BUTLER, Pa., Feb., 1.—Edward and John Biddle, murderers condemned to death, who escaped from the Allegheny county jail Thursday, and Mrs. Peter Soffel, wife of the warden, who aided their escape and fled with them, were overtaken by pursuing officers in the wilds of Butler county late yesterday afternoon, and, after a desparate battle the two murderers and the woman were captured, after being wounded.

The fugitives, hunted and close pressed, turned at bay in the snow-covered road in the hills two miles east of Prospect, Butler county, near Mount Chestnut. Behind them were eight officers, heavily armed. The jaded horse, stolen during the wild flight through the country, could not pull the sleigh, in which the trio had tried to escape, any further.

The woman, who, it is believed, refused to desert the man for whom she had abandoned husband and children, stood up beside him in the sleigh, as the pursuers rushed toward them. She was armed with two heavy revolvers.

The officers yelled to the fugitives to surrender. Every man in the posse was armed with a gun and revolvers.

Darkness was falling, and, fearing that the murderers, or one of them might escape in the dark, there was no time wasted in beginning the battle.

The two murderers standing partly behind their sleigh, sought to sell their lives dearly. The woman scorning any attempt to shield herself, stood on the seat of the vehicle and blazed away with her two revolvers.

McClure's barn stood near the side of the road. The officers, armed with long range weapons, poured in a steady fire as they advanced. Edward Biddle, shot through the lungs, fell in the snow beside the sleigh. John Biddle, his ammunition exhausted, his face and body riddled with buckshot, turned and started toward the barn. Before he reached the fence he fell. The horse, wounded and crazed by the firing, started to run away.

Mrs. Soffel, seeing her two companions gone, turned her revolver upon herself and fired a bullet into her breast. The woman collapsed and fell from the sleigh into the snow as the horse ran.

The three prisoners were brought here and placed in jail.

Late last night Ed Biddle called for a priest and made the following statement:

"I have been accused of a great many serious crimes. I admit that I could have committed many; the opportunities for them presented themselves.

"O father, bless me and tell me that my sins are forgiven. Although I have been pictured to you as a desperate man, I still have some heart and gratitude for the woman who helped us to escape. She merely did it out of sympathy for us. I persuaded her to do it. I told her I was guiltless of the crime for which I was about to be executed, and she was impressed and yielded to my suggestion. I planned it all".

Looking up he saw several reporters, and recognized them as the men who had reported the crimes for which he was tried.

"You blackguards, you are the cause of the bitter feeling that has been engendered against us! You created the public sentiment against us. Are you sorry? You are not? You are too heartless."

At this junction the dying man became weak. Father Walsh administered the last rites of the dying and Biddle rolled over on his face and sighed.

BIDDLES ARE DEAD.

BUTLER, Pa., February 3.—Edward and John Biddle, murderers, who escaped from the Pittsburg jail after overpowering and wounding the guards, died here Saturday night of the wounds received in the battle for life Friday afternoon. Mrs. Kate Soffel, the wife of the warden, who aided in the escape and furnished the men saws and revolvers, is in a critical condition. John Biddle died at 7:35 and Edward at 11 o'clock.

The pastors of nearly all the churches in Butler took occasion yesterday to refer to the tragedy. Father Daniel S. Walsh, rector of St. Paul's Roman Catholic church, who ministered to the Biddles in their dying hours, spoke touchingly of them to the members of his parish. After the services he said:

"Besides the statements given out by the Biddle boys to the newspapers and officers of Butler county, both Ed and Jack Biddle made confessions to me. Ed's was made on Friday night; there was no one present but myself and Jack lying in the next cell. Jack did not confess until yesterday. Their confessions were full and complete in every particular, and they will never be revealed.

"While ministering to them almost every hour after they were brought to jail here, they often would talk to me of how they were wrongly accused of crimes. They denied positively that they killed grocer Kahney in Mount Washington, and Ed told me in the most emphatic terms that he did not shoot detective Patrick Fitzgerald."

MILLIONS LOST AT WATERBURY.

BUSINESS PART OF THE CITY IS IN ASHES.

WATERBURY, Conn., February 3.—For ten hours last night and this morning the flames, fanned by a high wind, held sway over the business portion of this city, causing a loss that will exceed $3,000,000. The best business portion of the city, forming a triangle bounded on the north by Exchange Place, on the west by Bank street, on the south by Grand street, and on the east by South Main street, was almost wiped out.

Rarely have firemen been obliged to contend against worse conditions than those which prevailed from first to last in this conflagration. The wind was blowing a gale and the cold was intense. It seemed at one time as though every structure in the heart of the city would be destroyed. In some instances the work of the firemen proved of no avail.

During the night the mayor was in communication with Governor McLean, and the militia was called out for duty in the fire district and the city is now practically under martial law.

The armory, the City Hall, the churches and other public places were turned into temporary shelters, hundreds being rendered homeless.

Furious Blizzard.

PHILADELPHIA, February 3.—The high wind has done considerable damage to telegraph and telephone wires in this part of the State. Reports from the coal regions state that the cold is intense, in many places the mercury having fallen thirty degrees in twelve hours.

MALONE, N. Y., February 3.—No storm in recent years in northern New York has reached such serious proportions as the one now prevailing. It began at noon Sunday and three feet of snow has fallen. Train service is greatly delayed.

WORSHIP OF CRIMINALS.

W. A. PINKERTON SAYS IT IS A CAUSE FOR SHAME.

CHICAGO, January 31.—In reference to the escape of the Biddle brothers, William A. Pinkerton said:

"I sometimes think that our American women ought to be ashamed of the increasing prevalency of their sex to indulge in hero worship over notorious criminals.

"In no other country in the world are murderers regarded with any feeling other than loathing and abhorrence.

"I believe that in time the public sentiment against sympathy for murderers, however handsome or intellectual, will be so pronounced that even the most emotional woman will not dare to display any tender feelings for the male criminals of that type.

"I have in mind one case at the present time in regard to which it has been my constant fear for months past that women's astounding follies concerning him would aid in his escape. He is six times a murderer, yet he is every day dined and wined by his jailer's wife.

"To mention any names in this case would cause bitterness. Still, we are keeping an eye on that jail. It has cost thousands of dollars to bring the rascal under the shadow of the gallows.

"His fascinations for women have not been lost sight of and he and his women friends will have to be more than usually adroit if he succeeds in making his escape."

Steel Magnate Schwab Says Old World is Fighting Yankee Peril.

PARIS, January 31.—Charles M. Schwab, president of the United States Steel Corporation, who is returning home via Paris, does not think Europe in immediate danger of being swamped by American products. He declares that he is surprised at the effect the Yankeee peril has had in waking up industry and productivity on the continent.

"Everywhere is visible," said Mr. Schwab, "a determination to fight Yankee commerce to the last gasp. Coal mines are working to the highest pressure and the steel output in certain localities has been trebled. The manufacturers of threatened lines of goods are zealously procuring the latest machinery and fresh methods. It is impossible not to give credit for this change to the fear of American competition, which is thus exercising a highly beneficial influence."

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, FEBRUARY 13, 1902. No. 10.

"He Careth."

What can it mean? Is it aught to Him
That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss, unruffled by any strife;
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be:
When the lights are down from the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness:
And my life song changes to sobbing prayers,
When my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my Spirit is bowed 'neath shame and wrong;
When I am not good, and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—Can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above!
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakens the song;
The burdens that bow me down he bears,
And loves and pardons because he cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storm beats high,
And we have safety, for He is nigh.
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord does care!

Items of News and Comment.

There are 15,222 Mennonites in Manitoba.

The tenth International Sunday-school Convention will be held next June in Denver, Colo.

By order of the U. S. Government, the Indian must now cut his hair and stop painting himself.

Of those who do not attend Sunday-school it is safe to say that not one in ten studies the Bible at all.—Our Bible Teacher.

"Some professors have so many broken promises strewn along their path that the world stumbles over them". — Herald of Truth.

Down in Phoenix, Ariz. a revival is in full tide. Merton Smith with three assistants, has been working there since November. Repentance, faith and security are faithfully preached, and the results are everywhere visible.

Ninety-two converts, nearly all young men and women, were baptized in the Berne, Ind. church last Sunday morning. May they all at the same time have been baptized by the Holy Spirit into the true church of Jesus Christ.

The Greenland Eskimos can now read the Bible in their own tongue. The work of translation was started by the first missionary to Greenland in modern times, Hans Egede in 1721, and book after book has been added since.

Dr. Henry Van Dyke, of Princeton, has agreed temporarily to accept the pastorate of the Brick Presbyterian church of New York, which was left vacant by the death of Maltbie D. Babcock, on one condition — the office must be without salary.

The following prominent men among many others believe in the Second Coming of Christ as a practical, blessed, helpful truth: A. T. Pierson, George C. Lorimer, A. C. Dixon, L. G. Broughton, Henry Varley. A well-attended Prophetic Conference was held in Boston in December.

The Methodists of New York City are active in raising their million dollars, which is to be a thank-offering of the 20th century. Lately they convened a gathering of sixty-five Sunday-schools for this purpose in Carnegie Hall. In the language of Scripture, "whereunto will this grow?"

Recently, in a church in Germany, the minister preached on the theme, "Woden and Christ", after which the Lord's Supper was distributed. A German paper, by way of comment, remarked that while rationalism at one time discussed the merits of stall-feeding on the incident of Christ's lying in the manger as text, to-day the same rationalism preaches mythology, the one being as unevangelical as the other.

An exchange reports the existence in Hungary and surrounding districts of a sect called Nazarenes, who, besides believing in baptism on confession of faith and abjuring all oaths and weapons, likewise abjure the Old Testament and all church organization, and believe that they are sinless and need no repentance. Their piety and morality seem beyond question. The description of these people reminds us of what is written of the Albigenses, a sect of South European Puritans which flourished in the Middle Ages and, like the Waldenses, endured horrible persecutions. Practically they were exterminated, though here and there some fugitives found asylum in a friendly country or unknown quarter. Besides protesting against the Catholic superstitions, they likewise rejected all or part of the Old Testament as of Satanic origin, abjured all baptism except that of the Spirit, and had their perfect or sinless members. The modern "Nazarenes" seem to be a blending, therefore, of Albigensian and Waldensian faiths. There is no knowing how far back into the past their roots extend.

A Letter from the Pacific.

On Board S. S. Rosalie, En route from Victoria B. C.
Jan. 30, 1902.

Editor "The Mennonite",

Here we are in the straits of San Juan de Fuga on our way to Seattle. To the left we see majestic Mount Baker with its blinking glaciers and everlasting snow. The day is beautiful, the sun shining bright and warm, ever changing the lights and shadows on the dark fir-clad hills of the distant shores. Hundreds of sea-gulls are flying in the wake of our small steamer, forever screaming, and fighting over the refuse thrown out from the boat.

This is a new part of the country to me and I have enjoyed my trip hugely. In a subsequent article to your paper, I shall try to give your readers my impressions and opinions in regard to Eastern Washington as a place of settlement for some of our people, but will say to-day that the Puget Sound country has certainly a very great future before it. It is the gateway to our ever-increasing trade with the Orient.

Yours sincerely,
PETER JANSEN.

The Bible Now Inspired.

The Bible not merely was inspired, but is so still. The Holy Spirit not merely inspired the men as they wrote, but He is still connected with the Scripture. It was originally Spirit-breathed, but the Spirit is still breathing on it. When the soul, thirsting after God, reads the words, "Ho, every one that thirsteth, come ye to the waters; buy wine and milk without money and without price"; when the burdened heart and oppressed conscience reads the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest", the words are breathed again by the Spirit. It seems as if the ink was not yet dry, and as if the warm breath of eternal love, from which these promises flowed, was even now quickening and consoling the troubled soul. The Spirit makes the Scriptures a living word. The Spirit breathes here as in no other book. He makes the writing spirit and life, and man lives by it, because it is word proceeding *even now* out of the mouth of God. He who has experienced this can have no doubt about the origin of Scripture; for in his measure he receives it from God Himself, as David, Isaiah, Paul, John, received it. It is to him a divine word. He knows not merely it is written, but that it is the living word and voice of the Lord. In obeying its precepts, he knows he acts in obedience to his heavenly Father; in resting on the promises and assurances which he reads in Scripture, he is convinced he is trusting in the Lord his God and Redeemer; and when, in the hour of his departure, his soul clings to the consolations of strong hope, set before us in the Word, it is the voice of the Saviour Himself who says to him, "Be of good cheer: it is I".

—ADOLPH SAPHIR.

Mohammedanism in its Relation to Christianity.

By H. S. Gottshall.

In the early part of the seventh century, while the northern and western countries of Europe were rapidly taking up Christianity, we see in Asia and Northern Africa the opposite spectacle of the rise and progress of a rival religion which at present claims more than one-tenth of the inhabitants of the globe. This new religion is Mohammedanism, from its founder, Mohammed, an uneducated, semi-barbarous, imaginative and energetic son of Nature. This religion is also called Islam, from its chief virtue, a word which means "yielding of ourselves to God".

Mohammed was born about 570 A. D., in Mecca, now the Holy City of the Mohammedans. While a young man he was doubtless deeply impressed with the degraded moral and spiritual condition of his country, whose religion seems, at that time, to have been a mixture of superstitions brought together from all quarters. In consequence of this, a large number of gods were worshipped and many temples erected to them. Tribe also warred against tribe, and family against family.

Mohammed clearly saw what lay at the root of all these miseries and dissensions. He saw that faith in a common Lord, the only true bond which can hold men together, was wanting, and that their worship dragged them down and debased them. So at the age of forty he conceived the idea of uniting the different religious systems into one single faith. He therefore began to proclaim himself a prophet of God, claiming to have had visions in which the angel Gabriel came and made revelations to him, telling him that he was the prophet of God, or as in the words of the Koran: "There is but one God and Mohammed is his prophet".

The character of Mohammed can best be studied from the Koran. He seems to have been kind and pleasant to his friends but to his enemies, cruel and revengeful. He believed in the sword as the best missionary as he says in the words of the Koran: "The sword is the key of heaven and hell, and a drop of blood shed in the cause of Allah (God), a night spent in arms, is of more avail than two months of fasting and prayer". He was also hard and unscrupulous as to his means of success. He is said to have watched in cold blood the massacre of six hundred Jews in one day and commanded the extermination of all idolators in Arabia. Again he was a slave of sensual passion. Ayesha, who knew him best in his private character and habits, used to say: "The prophet loved three things, women, perfumes and food". This is readily believed when we remember that he left fourteen widows and a number of slave concubines at his death.

To compare such a man with Christ is preposterous and even blasphemous. Christ was the sinless Saviour of sinners, Mohammed full of sin and blot as he also confessed. He claimed to be the greatest prophet of God and greater even than Christ, whom he considered only a prophet. But what a contrast even between him and the Old Testament prophets as to moral purity!

At the basis of Mohammedanism is the book of teachings which Mohammed compiled during his life, and which he said was given to him directly from God. In fact the Koran was the production of a man with a profound insight into the needs of the people of his time. It served an admirable purpose in restraining their most dangerous vices, and in providing standards of right which should lift them up to a somewhat higher plane than they had been. But like any other set of laws which cannot be changed, they gradually lost their power to carry the people higher, and hence comes the moral and intellectual degradation of all Mohammedans of the present day as compared with those people who accepted the teaching of Christ.

Of all books, the Koran is the greatest rival of the Bible. It is a mock-revelation without Christ and atonement. Whatever is true in the Koran is borrowed from the Bible; whatever is original is false. It begins and ends with Mohammed. It has no ideal of holiness after which it invites its votaries to strive. You may read the whole Koran without coming on sentences which in the least resemble these: "Create in me a clean heart, O God; and renew a right spirit within me; wash me and I shall be whiter than snow." On its religious side it fails to satisfy the natural longing for some mediator between God and man. Its morality is cold, hard, dry and lifeless. Or turn to it in its social workings, as it has proved itself during these twelve centuries through which it has been on trial. The despotisms of the East are not mere accidents, but the legitimate outgrowth of the Koran, and as long as this exists as the authoritative book, these despotisms must exist with it.

(TO BE CONTINUED.)

Extracts from Papers Read at the Late Ministers' Meeting of the Eastern District.

LOYALTY TO THE CHURCH.

A. B. SHELLY.

Of the 3000 baptized at Jerusalem on the day of Pentecost we read: "And they continued stedfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer." They held themselves together as one body and observed the ordinance of the church as instituted by Christ himself. Furthermore we read: "And all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every one had need." Here we find a loyalty to the body of believers which was productive of offerings for the want of others. Later when the number of disciples had greatly multiplied and when persecutions arose and when fidelity to Christ meant torture and death to many, there were multitudes who would rather suffer the loss of friends and earthly possessions, endure the most inhuman sufferings and the most cruel deaths than to forsake Christ and become disloyal to his teachings.

This has been the case throughout the past history of the church. There have been at all times such whose fidelity to Christ was not sufficiently strong to endure the conflict and keep them from denying Christ in the time of trial, yet there were hosts of others who would forsake everything else, friends, riches, health, life and comfort rather than to forsake Christ and become untrue to his teachings. Thousands thus sealed their loyalty to Christ and the church by their own life-blood. The world speaks of and applauds men and women for their loyalty to their country and of their bravery in offering up their lives for their countries' institutions. But the world sadly overlooks the multitudes of men and women who willingly suffered torture and death for the cause of Christ and His church, as well as the multitudes of others who joyfully forsook home and friends and the comforts of life in order to go to the uttermost parts of the earth to spread the Gospel of Christ among the nations of the globe, and thus extend His kingdom to the uttermost parts of the world. Truly, these messengers of peace who thus go forth in the service of the Lord, tell us in unmistakable terms what it means to be loyal to the cause of our Master. Noble and praiseworthy examples of loyalty were revealed during the recent persecutions in Armenia and China.

But coming nearer home we find a great deal of loyalty manifested in connection with the history of our own church. That there were hosts among our own people who were faithfully attached to the doctrines as we understand them from the word of God the past history of our church fully substantiates. Thousands have suffered martyrdom in the past for their fidelity to these teachings. Others have left all their worldly possessions and fled to distant countries in order to be unmolested in the exercise of the principles of our Mennonite faith. When history tells us of the sacrifices which the Pilgrim Fathers brought, who in 1620 left their homes in England in order to escape the persecutions they had to endure, and seek a country where they could worship God according to the dictates of their consciences, and who on a cold wintry day landed on a bleak spot in Massachusetts, and of the loyalty which *they* thus manifested for their religious convictions, *we* must not forget our "Pilgrim Fathers" who for similar reason in 1683, and in a continual stream for numbers of years afterwards, left their homes and habitations in Europe and came to this country to seek a place where they could worship and serve God according to their own convictions. It was their loyalty to the doctrines inherited from the fathers that induced them to brave hardships in a new and unsettled country far away from their friends and youthful associations. It was the same principle of loyalty to the church and its teachings that induced many Prussian and Swiss Mennonites during the latter part of the eighteenth century to leave their homes and emigrate to Russia in order to enjoy a greater amount of religious freedom, and which persuaded many of their descendants, and others from Prussia and Russia in the Seventies of the past century to come to this country when the free exercise of their religious principles was being denied them in the old country. They were loyal to their convictions, loyal to the church of their choice and loyal to Christ.

It was this loyalty to the principles of our church on the part of many of her members that sustained and preserved her under the many trials and conflicts which she had to endure. With a less amount of loyalty to her doctrines she would have long ago succumbed to the pressure which was brought to bear upon her, while with a greater amount of loyalty among the members in general she might have accomplished a vast deal more than she has done in the past. It was the want of loyalty to the teachings of our church that paved the way to many schisms and divisions in the church whereby her work has been greatly hindered and her influence has been weakened. Many of these might have been avoided had all had the proper regard and attachment for the church and her doctrines.

Whether our people in general are as loyal to-day to the church and her doctrines as the fathers were does not come under the theme of this paper to discuss. One thing, however, is evident, if loyalty to the church is to be fostered our people must not only know what the church believes and teaches and practices but they must be brought to see that the teachings and usages of the church are taken from the word of God. This being convincingly shown will be a means of making those who are loyal to Christ loyal to the church as well. Their motto will then be: "For Christ and the church".

Missionary Awakening.*

D. W. Landis.

Whenever the subject of missions or of "Missionary Awakening" is brought up, as we have it to-night, let us not think that we have done our part if we have perhaps been awakened to give of material things for missions. Missionary work in the home and in the church means more than giving. It means work, and work which we cannot do in our own strength, work for which we need preparation by prayer and fasting, as did the early Christian missionaries. We need to put away every sin at any cost, and do all we can for the love of Christ, for the progress of God's work, and for the removal of all that will hinder it. God has called each of us to some special work in His kingdom, and it is of the first importance for us to find out what that work is, and having found it, to enter upon it. The Holy Spirit will teach us what His will is if we pray and are intensely and earnestly seeking after it with a complete yielding to God and a willingness to be used according to His will. The knowledge of our work will not come to us at once, but gradually, as we prove our fitness and as we are led on in our duties day by day. Having found the work God has for us to do, we must see to it that we are prepared and qualified for it in order that we may do it well.

One characteristic of the true worker in the cause of missions it that he is deeply in earnest in the work which he is doing. One needs to be spiritual. And if you come in contact with such as are spiritually dead, or whose spiritual life is at a low ebb, whether in the home, in the church, or wherever it may be, an awakening is necessary. You will be able to minister unto them. If, however, you yourself are not spiritual, how can you give or teach unto others what you do not possess? Peter said to the lame man begging alms, "Silver and gold have none, but such as I have give I thee". What he had not he could not give. But he had the right thing—that which was of infinitely more value to the lame man, more than silver and gold. He had the presence of the Holy Spirit, power to heal in Jesus' name, the knowledge of salvation and eternal life, and the power to show the way of peace and joy and the loving kindness of the heavenly Father. Silver and gold could not have done this. They can not give peace or comfort, healing of body or soul, forgiveness, or any of the best gifts. Hence we should see to it that we, like Peter, have the right thing to give, as opportunity offers.

Another characteristic of one who is awakened to the cause of missions is a readiness to learn from and be guided by the Holy Spirit. We must be careful not to limit the ways in which the Holy Spirit speaks to us. Impressions on our feelings are not the only language of the Holy Spirit. He speaks to us through conscience, reason, providence, the Word and by a "still small voice" within our sonls.

Another characteristic is the utilizing of our talents. If we do not do this, they will perish. We may think that we have not many talents and can consequently do but little. We are to do what we can and leave the rest to God. Phillips Brooks says that the larger part of the world's work is done by persons of one or two talents. Therefore I would say, let us awake to the work of missions and be filled with the spirit of love, which worketh ill to no one, but which is the fulfilling of the law. Let us take care that our energies are well spent, and that we ourselves become qualified for the work by being spiritualized. Let us put on the Lord Jesus Christ that we may walk honestly and uprightly in the sight of all men, and thus become instruments in making salvation plain to some who now know Christ only as a mere name, or in helping to bring to some heathen nations the saving knowledge of Christ.

Quakertown, Pa.

*A paper read at a Missionary meeting held by the Y. P. S. of Christian Workers of Bethany Mennonite church, Quakertown, Pa.

The Child and the Book.

S. M. Rosenberger.

The child born into this world is destined for immortality. It is to tarry for a longer or a shorter time on the earth to fulfil a mission, and then to take up a habitation in the Father's House of Light. The Father has placed the task of preparing the little one for the fulfilment of his mission on earth, and of instructing him as to the nature of his destiny and the character of his calling, into human hands. The one who is thus called of God to take part in the leading of a child is a teacher. He or she may be parent, guardian, or one who is popularly or professionally called by the name of teacher. In the end, their duty is the same, namely, that of educating the child, which means preparing the child for living as complete a life as possible.

Of these teachers, who may and do have a large part in shaping the course which the life of "one of these little ones" shall take, those who labor in connection with the institution of the Sunday-school have a most important place. To the family more than to any other agency belongs, no doubt, the part of training in the higher life; but that, in these days, this part is largely relegated to the Sunday-school, is quite evident. The position of the Sunday-school teacher, in itself important, becomes doubly so under these circumstances. How a teacher can best discharge her high calling to the furtherance of the very highest interests of the young souls that have been entrusted to her is a study always calling for the most careful attention.

God has given but one revelation of His purposes and plans with reference to His children on earth, and that is His Word. To bring the young soul into touch with the inspired Word is the most important function of the Sunday-school teacher. It is not an easy task, the child and the Book both presenting difficulties; but the task is not so hard that a faithful servant of God, filled with enthusiasm for the work, and guided by the Holy Spirit, cannot sow good seed, and garner in golden grain for the Lord of the harvest. I desire to call attention to just a few points that have suggested themselves to me in considering this relationship between the child and the Book.

To understand better the relationship, let us look a little further at the two separately. The child is of the first importance, and we should notice that he possesses powers which develop in a natural order. This order must be regarded to a marked degree, at least, if there is to be a natural and healthy development, and if the teacher shall not lose hope and give up her work in discouragement. For instance, the child's feelings early in life are mostly egoistic; that is, they are of such a character as to lead him to seek his own interests first. He therefore often appears selfish. His will-power is yet weak, and he often acts from mere impulse; thus many of his

[Continued on 5th page.]

Our C. E. Topic.

Topic for February 16: Tempted and Tried. 1 Cor. 10: 13; Heb. 2: 17; 4: 15.

MEDITATIONS.

These three passages at bottom teach the same thing: what the Lord will do for us when we are tempted of evil. They all take for granted that we cannot by human effort resist temptation, and that divine strength alone is able to grapple with the tempter. The first passage tells us that God "will make a way of escape" from the temptation. The other passages tell us who this "way of escape" is. It is Christ. "I am the way", He once said. He is the way of salvation, the "living way" unto God, the way of escape from temptation and the way of right living and right working, an example in whose steps we are to follow. Christ is a good deal to the soul — is He not? He is so indispensable to us that Paul spoke of Him as being "all and in all". If He has done great things for us, we ought to stop talking about ourselves, our "character", etc. It is not what we are, but what Christ is to us and in us. The Samaritan woman did not tell her townspeople, "Look at me. See how much better my character is", but "Come see a MAN". Christ, not herself, filled her vision and her thoughts.

How now is Christ a way of escape? By fulfilling the second part of his priestly office in heaven, the true Holy of Holies. The Jewish priests sacrificed and prayed for their people. Christ, as our Priest, sacrificed Himself, "gave himself for us" "outside the camp", and that part of His work is finished. Since His ascension He has been praying for His people. Do His people need His prayers? Our passages teach us most emphatically that they do. We might as well believe that if it were not for our Lord's intercession there would be no hope for us as far as our deliverance and forgiveness are concerned. Jesus can pray for us with a full heart, for He "was in all points tempted like as we are yet without sin". "Made like unto his brethren", "He is able to succor them that are tempted". What then is our part? To "come boldly before the throne of grace and find grace to help in time of need" (temptation). God answers His beloved Son's prevailing prayer, and if we wait on His answer, He delivers us, often when we least expect it. Often, because we fail to wait and trust, we fall into sin. Then the very same prayers of the very same Keeper are mighty once more to obtain our forgiveness. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." What a sympathizing, loving Saviour we have thus to save us by His death and keep us by His life!

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Editorial.

"We want sober men on the Reading Railway", said Supt. W. A. Garret in a speech made at a dinner given by the Press League of Bucks and Montgomery counties, Penna., at Lansdale. So, also, does Christian society, the Christian home and the Christian church want sober men. The New Testament wants men to be "sober", which means not only not to be an irresponsible victim of strong drink, but likewise to avoid being excited by anything that is earthly. There is such a thing as spiritual sanity, the full possession and full use of one's spiritual faculties. It is known in Scripture by the term "sober-minded". Anything that robs us of that balance of these faculties which is the normal condition of the spiritual man, may be called an intoxicant. Worldly pleasure of any kind may be, and too often is, such an intoxicant. A christian man so absorbed in his business that he ceases to be instant in prayer, constant in trustfulness, truthfulness and honesty, is intoxicated. About all Christian "politicians" are intoxicated. Strong drinks at first stimulate, afterwards depress, so that many a man depressed in spirit owes it to his being intoxicated. In the same way, inordinate sorrow and undue worry in any Christian betray his intoxicated state. These things have robbed him of his serenity and complete sanity of mind, and of that lowly indepressible mind which was in Christ Jesus.

One of the Editor's close friends, with whom he spent many happy hours in bygone days in spiritual communion, unwittingly wrote an editorial for us—at least, they are good enough to compose an editorial. These are his words:

"Don't you know that a layman sometimes sees things from a different standpoint from that of the clergy? The other Sunday night I heard a preacher say that 'often a minister lives in a fool's paradise', and how true it is. How little a pastor knows his flock as they really are in their everyday practical life! The parishioner is ever on the alert to show the best side of himself to his pastor, and the pastor feels satisfied the parishioner is all right and will be one of the jewels in the crown of his reward. Whose fault is it? I think both are at fault. The pastor is steeped in his library and sermon-making, so much so that he cannot step down on a level with the business man or laborer, and therefore he does not know real man. Business disappointments, business failures, dishonest employees are matters that never entered his experience, neither are hard labor at small wages, indecent companions, rough usage, etc. The parishioner says 'here comes the preacher, behave.' So he tells the pastor how much he enjoyed his last Sunday's sermon, how everybody seemed interested, glad he came to visit, etc. And so the minister's paradise is kept up. I think pastors ought to cultivate the trick of catching their people at ungarded moments. In my estimation, it is folly for a pastor to announce in church service whose families he is going to visit the following week."

Under the Evening Lamp.

Salvation and Morality.

It is a very difficult matter to convince many good people that salvation and morality are two very different things, though closely connected. Many cannot understand at all that faith and faith alone is the condition of receiving salvation, which is a gift of God—"The gift of God is eternal life through Jesus Christ our Lord" -and that the moral state of the individual thus saved, good works in general, have nothing to do with the saving. If we want to be true to the Word of God and adhere to its consistent teaching, we will find that everywhere salvation is first and morality second, that good works are the product of salvation, not its substance or procuring cause. Nicodemus was doubtless as honest and morally blameless a man as Christ found or could have found in all Palestine; yet he was told that he needed to be born again, which is an element in God's complete work of saving men. All the righteousnesses of this reputable man were as filthy rags before an absolutely holy God, who demands perfect holiness in all or none at all —"holiness without which no man shall see the Lord". See Cornelius in Acts 10. He was a "devout" man, a praying man, an alms-giving man. Acts 10:2. Yet he was not a *saved* man until he heard the gospel preached by Peter and believed the word. Read Acts 11:14. If I had had to construct a plan for saving men, I would most likely have gone about it in a totally different way. But this is God's counsel, and, like Peter, I am ready to bow to it and say, "What am I that I can withstand God?"

From the instances cited above, we can readily see that salvation does not depend upon previous morality or character. All men are treated alike, no matter what their respective natural dispositions may be. Some may seem fo us altogether saintly men, good neighbors, charitable, helpful, upright, merciful, pious, and in every way faultless. Yet God looketh upon the heart. King Saul was the idol of the people of Israel, so desirable in every way, lionized by all who knew him. God must favor him. And yet, they did not know the inherent jealousy and conceit, the malicious and unrelenting vindictiveness of their hero until the course of events showed them up. God saw into the man's heart at the very beginning. He sees into men's hearts all the time, and his righteous sentence upon all flesh is "All have sinned"—"There is none righteous, no, not one". A good Jew may have attempted to obey the ten commandments perfectly, and many a one succeeded, no doubt, in doing this outwardly. Yet Paul, writing to just such Jews (who, like the Pharisee of the parable, boasted of their righteousness), says, emphatically, "By the deeds of the law shall no man be justified"; and as if answering the very pertinent question, "What then was the law given for if not to be perfectly obeyed", adds, "by the law is the knowledge of sin"—in other words, the law is like the lens of a microscope focussed upon something filthy, making it a thousand times more filthy-looking, disgusting and loathsome. By the law sin became "exceedingly sinful". So obedience of the law can not be a refuge. The law can never justify, but only convict and put to shame.

In the wisdow of God, therefore, there was only one way of escape from judgment. Justifying righteousness, holiness acceptable to God, not being attainable by man, had to be given him, imputed to him on the merits of His only-begotten Son, who alone of all beings that ever trod the earth was perfect, faithful and obedient unto death. The gift of righteousness was bestowed upon us, not because we had done anything to deserve it, but solely on the ground of God's immeasurable mercy and Christ's perfect work. No preparation on our part is needed to receive the gift other than a heartfelt desire for it. And it is given us to save us, since nothing else can save us, and after we have received it by simple faith, we are saved. Being saved means that we are then righteous before God, holy, pardoned, guiltless. It includes access to God, a right to heaven, a title to a heavenly inheritance, the possession of everlasting life. The thief on the cross had all these things after he appealed with a trustful heart to the Saviour, though his whole antecedent life had been a criminal one. Such a thing may be inconceivable, impossible to man, but not so to God.

Next time we will try to show just what the connection between salvation and morality is.

The Sunday School Lesson.

SUBJECT FOR FEBRUARY 16: The Second Persecution. Acts 5: 25–42.

GOLDEN TEXT: Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Matt. 5:10.

I. Satanic Opposition to the Gospel.

A study of Satan's methods of attack is invited. He has had vast power but through Christ and the church he will be overcome and cast out; therefore he is especially hostile to the Gospel by which the church is gathered out and perfected. A few of his tactics are as follows:

1. He insinuates doubt as to God's Word—4:2. E. G.—As to the certain punishment of sin, cf. Gen. 3:1–4. This accounts for much indifferent listless preaching. As to divine sonship, cf. Matt. 4:3–7. "If". Doubt and skepticism paralyze service for Christ.

2. Open opposition — persecution—hardship—reproach. 17–18. 27–28, 40–41. 2 Tim. 3:12. Rom. 8:36. Gal. 6:17.

Concerning this kind of suffering, notice:

a. It is "for His Name" v. 41. i. e.—Himself. It is different to suffer for a person than a principle, for it involved a heart devotion and is the essence of delight.

b. They rejoiced. v. 41. So may we. There is a "Blessed" here and a crown hereafter. Matt. 5: 10–12. 2 Tim. 2:12.

c. To rejoice under such circumstances was a testimony and a triumph of grace—an unanswerable witness, cf. 7:60; 8:1; 16:25-33, &c.

d. Suffering is training— what the storm is to the oak, the chisel to the marble. Though delivered from prison the lash was not spared (19, 40). Rom. 8:28.

e. Tribulation "cannot separate us from the love of God"; but the love of God will eventually separate us from all tribulation, and free from sin's presence in the light of eternity we shall understand why.

He (Satan) filled them with jealousy, v. 7—R. V. cf. 1 Sam. 18:7–8.

3. Perverting the Gospel — misinterpretation &c. Everything of value is counterfeited. Beware of imitations! See 2 Cor. 4:4; 11:14–15. Gal. 1:6–9.

4. Personal oppression and darkness. cf. Gen. 15:12. Matt. 26:37–38. Luke 22:53. Jno. 12:46. Isa. 50:10.

5. Easy, self-indulgent life. 2 Tim. 2:3–4. Titus 2:1–13. Phil. 3: 18–20. 1 Tim. 4:4–5. Let us hold fast to the golden mean between asceticism and self-indulgence.

II. Triumphs of the Gospel. vv. 14, 28, 39.

The Devil is mighty but the Lord is Almighty. The Devil may be overcome. cf. Rom. 16:20. 2 Cor. 2:11, 14. 1 Jno. 3:8.

Verse 19 suggests Rev. 20 :2. These "laid hands on the apostles" and the "angel laid hands on the devil". Heb. 1:14.

III. Their Obedience v. 29. cf. 20, 25, &c.

Obedience is a foundation principle of character and service. cf. 1 Sam. 15:22. Jno. 14:15. 1 Jno. 3:22. They had a sense of true dignity and superiority, they were delivered from all alarm, in charge of Angels, lifted from prison to temple, sure of the co-witness of the Holy Ghost (32). cf. Jno. 15:26–27. 1 Cor. 2:4.

IV. Their Message. vv. 30–32.

This is a comprehensive epitome of Christianity. "The words of this life". v. 20. Death, Resurrection, Ascension, official glory and gifts by the Holy Ghost.

V. Dispensational Thought.

The Revelation of Jesus Christ to Israel is embraced in verse 31. cf. Zech. 12:10. Luke 1:32–33.

This is typified in Joseph's revelation to his brethren and forgiveness of them (Gen. 45), and also illustrated in the conversion of Paul Acts 9: 4–6. Also 1 Cor. 15:8. 1 Tim. 1:16 (l. c.)–"pattern".

The Child and the Book.

[Continued from 3rd page.]

actions may appear to be bad, when however the child does not want to be vicious. It behooves the teacher to bear patiently with the child in his faults, and hope for better results to show later on.

But bearing most directly on the teaching question is the child's mental make-up and the order in which his intellectual faculties unfold. At first the child almost lives in his senses. He delights to exercise his senses, to hear, to see, to touch. His powers of memory begin to unfold, but will reach their highest development later, while his thought-powers are yet weak. A knowledge of these powers of the mind of the child and of the order of their development, is of inestimable value to the teacher. What the teacher wants during the teaching exercise above everything else is attention, and to get this, it will be well to study the child before her, especially striving to get a point of contact with the child-mind. Not simply a momentary attention, but an attention that continues during the whole teaching exercise, and yet does not weary, is wanted. To secure all this, a teacher needs to exercise tact, which is simply, in this case, working in accordance with the laws of the child's mind.

As for the Book, we know that it is a volume of many books, of a varied character, yet all teaching, directly or indirectly, the truth of a triune God, and His will with reference to His children. As already remarked, it is the one revelation God has given us. Many of the teachings of the Bible are obscure even to maturer minds. What then of the children?

Let me at once throw out the suggestion that we must not make the mistake of attempting too much. With the very young children, the teaching should cluster about a few central truths; as, for instance, the protecting care of God the Father, the love of God toward man, the teaching of the Golden Rule. I will venture to say, also, that it is about time that, in connection with our series of International Lessons, we should have separate primary lessons. It may be possible to extract from each lesson of the series something that may be made pretty plain to the little ones, but the objection arises, in my mind, from the fact that the child-mind can not bridge over the gaps between the lesson. There is no continuity of teaching. In the interest that may be manifested in the present lesson, all the past teachings may and will be likely to fall into oblivion, and the concepts or teachings do not become a part of the child's consciousness as they might if there would be a chance for further development in a future lesson, emphasizing the same teaching. Under present circumstances, with the use of the regular lesson for primary pupils also, this idea should be held to as far as possible. If, when we have developed a certain teaching in our teaching exercise, there is opportunity for further development in the succeeding lesson, this opportunity should be seized even though another teaching might seem to stand out more prominently in the text of the lesson. It certainly can not be necessary that the children, at this early age, should need to be familiar with a large number of the Bible teachings, but rather with the few that mostly have a bearing on their everyday life, which is yet comparatively simple.

In all teaching, care should be taken that the child-mind is not forced. Much is made of memory work again, at this time. It is a field that, without a doubt, has been much neglected during the years past, and we are rightly awakening to its importance. However, we must be careful that we at no time simply let memory work take the place of the development of Bible truths, nor must we make the mistake of forcing upon the child Bible passages which are meaningless to him. A little done well in this direction, and done naturally, a verse lodged in the child's memory so naturally and easily that the child hardly recognizes that he is doing memory work—this is what will bear the richest fruit in later life.

In secular school teaching, there may be good reasons for requiring a child to put forth efforts in order to acquire knowledge, that is, to impose tasks; but in Sunday-school teaching, we should always look for the line of least resistance, that is, our teaching should be done in such a way that the child does not get the idea that he is performing a task.

In conclusion, let me say that we should earnestly seek to create within the child a genuine regard and love for the old Word, so that he may, when he reaches a maturer age, want to "search the Scriptures daily"; that he may be led to exclaim with David, "How sweet are thy words to my mouth, yea, sweeter than honey and the honey-comb." This aim is not too high. Let us keep it in view in this high calling of ours.

Quakertown, Penna.

Mennonite Articles of Faith.

XXXII. OF DEATH.

Of the state of the soul after this life and the necessity of a godly preparation for a blissful departure.

That it is appointed unto man once to die (Heb. 9; 27; Ps. 89: 48) is, we believe, a result of the transgression of our first parents (Rom. 5: 12–14; Gen. 2: 17; 3: 19; 1 Cor. 15; 21) and is thus in reality a punishment for sin (Rom. 6: 23). But we also believe that though the obedience and death of Jesus Christ (Rom. 5: 19; Heb. 2: 14, 15; Isa. 25; 8) the sting of death has been removed (1 Cor. 15: 55–57; Hos. 13: 14) for all them that truly believe on Him (John 6: 40, 50, 51, 58); so that these need not fear death (Heb. 2: 14, 15; Isa. 25; 8), but can thank God through Jesus Christ that it is their's sometime to die. For though our body—which, be it remembered, is of the earth (Gen. 2: 7; Eccl. 12: 7), polluted through sinful lusts (Rom. 7: 5. 23, 24; 2 Cor. 7: 1), and altogether unfitted for heaven without great change (1 Cor. 15: 36, 50; Phil. 3: 21)—continues under the necessity of a return to its first element (Rom. 8: 10), and though such a thought is indeed appalling to them that live after the flesh (Rom. 8: 6, 13: Luke 12: 16–21) and are the servants of of sin (Rom. 6: 16; 2 Cor. 5: 10; Heb. 10: 31), yea, also to the godly in a certain degree after the physical nature; yet to the believer the thought of death brings true comfort (1 Thess. 4: 17, 18) amid the hardships (Jas. 5: 7, 8; 2 Cor. 4: 17, 18; 5: 1–9) and imperfections (1 Cor. 13: 8–12; 1 John 3: 2) of this earthly life, knowing that to be absent from the body and at home with the Lord, to be set free and be with Christ, is by far better (2 Cor. 5: 6–8; Phil. 1: 20–23), and finally that the putting of the body in the earth like the grain of wheat (John 12: 24) is the divinely ordained way to the reaping of better things (1 Cor. 15: 35–44).

As to the soul, the immortal nature of which has already been spoken of under article fifth, we believe that the same immediately upon its release from the body, returns to God—not to the full and final condition of glory or punishment (Matt. 25: 46; Jude 6) for this will come only after the resurrection of the body and the reunion of the soul with the same, in the day of the final judgment (Matt. 25: 34–46)—but to a lively anticipation of that state (Luke 16: 23, 24; Rev. 6: 10, 11) though in greater or less measure (Luke 12: 47, 48; 2 Peter 2: 9, 10) according to the degree of unrighteousness (Matt. 10: 15; 11: 22, 24) and estrangement from God (Matt. 25; 30; Luke 13: 24–30), or of holiness (2 Tim. 2: 20–22) and intimate union with Him (John 14: 21–23; 15: 10; 17: 23, 24: 1 Cor. 15: 58; 2 Pet. 1: 8), as it evidently follows from the justice of God (Gal. 6: 7, 8; 2 Cor. 9: 6) and the nature of the case. (With many their conscience bears witness to this even while they seek to deafen it, Rom. 1: 21–25, how much more when it awakes, Luke 16: 23; Isa. 57: 21). The ungodly and unconverted sinners pass at death to a con-

dition of imprisonment (2 Pet. 2: 4, 9, 17) of repentance that is too late, of chagrin and pain (Isa. 66: 24; Matt. 18: 34; Mark 9: 48). Those who die in the Lord (Rev. 14: 13) pass to a condition of comfort (Luke 16: 25) of peace and happiness (Luke 23: 43). In this state of being kept by the hand of Jesus Christ (Rev. 1: 18; 3: 7) they await either in fear (Matt 8: 29; Heb. 10: 27) or with desire (2 Pet. 3: 12-14) the last sentence or final judgment. For of a purging of the soul after death (as taught by the Roman church) we confess to know nothing, but rather that the judgment is connected with death (Heb. 9: 27) and that the tree will lie as it falls (Eccl. 11: 3; Luke 16: 22, 23).

It is therefore of the utmost importance that we seek to prepare for the hour of death in time (John 9: 4) while it is yet to-day (Heb. 3: 13), not only by a solemn contemplation of these things (Duet. 32: 29; Ps. 39: 4, 5; Ps. 90) but also by a true conversion (Acts 9: 19; 1 Pet. 2: 25) and a striving after faith and holiness (1 Tim. 6: 11; 2 Tim. 2: 22; Heb. 12: 14), to be found in Christ (Phil. 3: 9-14), to have always a conscience void of offence (Acts 24: 16; 1 John 3: 20, 21), to do gladly and with our might what our hands find to do (Eccl. 9: 10), and whatever then is more of like import (Phil. 4: 8) All this because (being repeatedly warned of the Lord, Mark 13: 37) we know not at what time or hour He will come (Matt. 24: 42; 25: 13; Luke 12: 35-46), that we may always be ready as those that wait for their Lord that we may not be ashamed at his coming (2 John 2: 28) but may be found of him in peace without spot and blameless (2 Pet. 3: 14).

Seeing moreover that for this most necessary and most important preparation very much is required, namely, that we look forward to death in faith as to a messenger of peace (Luke 2: 29, 30), regard the putting off of our body as a deliverance (2 Tim. 4: 6) and a redemption (Rom. 8: 23) and commit our spirit with a well-founded calmness of mind unto the hands of God as our heavenly father and of Jesus Christ as our dear Redeemer (Acts 7: 58), we need to this end nothing less than saving faith (John 3: 14, 15; 6: 40), true peace with God (Rom. 5: 1) a resignation to His will (Matt. 6: 10; 26: 39; Phil. 1: 20-23), a relinquishing of all earthly things (Phil. 3: 7-11: Heb. 11: 13), the experience of His love (Rom. 5: 5), and the comfort of the Holy Spirit (2 Cor. 5: 5; Rom. 8: 15, 16). These all being gifts of grace bestowed on us by reason of the obedience and death of our dear Savior, the Lord Jesus Christ (Rom. 5: 17; 8: 37; 2 Cor. 5: 15; 2 Tim. 2: 10) we must seek these gifts in persevering prayer, moved throughout by a lively realization of our dependence, and then receive and acknowledge them in such measure as the Lord may impart to us, in deep humility, as His undeserved mercy (Ps. 103 10-14; 32: 6, 7).

Correspondence.

BERNE, IND.—On the evening of Jan. 21, 22 and 23 we were allowed the privilege of hearing the word of God preached to us by Rev. Fred Zeller of Mt. Cory, O. His sermons were very impressive and instructive.

It is very encouraging to Christians to see as old a man as Mr. Zeller still active in Christian work and in winning souls for Christ.

We hope Bro. Zeller may be spared to his people a long time, and that he may always be as active and cheerful in his work as he has been in the past.

The 16th anniversary of the Temperance Society was celebrated on Wednesday evening, Feb. 5. and was well attended. Rev. J. W. Kliewer, from Wadsworth, Ohio delivered an excellent address.

The 15th anniversary of the Ladies' Missionary Society on Thursday evening, Feb. 6th was very entertaining and profitable. The program consisted of a variety of well rendered parts. Rev. J. W. Kliewer addressed the meeting.

Ninety-two persons were baptized at the Mennonite church Sunday forenoon, Feb. 9th. The sermon for the occasion was preached by Rev. J. W. Kliewer of Wadsworth, Ohio and the baptismal ceremonies were performed by Rev. S. F. Sprunger assisted by Rev. I. A. Sommer. Closing words were spoken by Rev. H. G. Allebach, editor of the Mennonite, in English, and Rev. I. A. Sommer in German.

WAYLAND, Ia. — Bro. W. W. Miller from Pulaski, Ia. preached three very interesting sermons to the people at Wayland Saturday evening, Feb. 8, and Sunday morning and evening, Feb. 9. His texts were as follows: Rom. 8: 14, Luke 18: 10 and John 3: 7.

In his Sunday morning's sermon he very clearly illustrated the difference between the Pharisee and the publican, who had both gone to the temple for the same purpose, yet whose prayers were ever so different.

In his evening sermon, he explained to us the most essential thing for man or woman, boy or girl to do in order to see the Kingdom of God. —"Ye must be born again". How true it is! If we are truly converted or born of the Spirit, what a wonderful change there will be in our actions and words. In fact, a man changed into an entirely new life, and he will show his faith by his works.

We are very thankful to the Brother for the good he has done us. He fed many a hungry soul and spoke many blessed words to us. May God bless the Brother wherever he is proclaiming the Word.

WADSWORTH, O.—Shortly before the new year a class was organized for the purpose of studying some religious work during the winter season. Purves' "The Apostolic Age" was selected. The class is now quite large and meets every Thursday evening to discuss the lesson. These meetings prove to be very interesting as well as instructive.

A catechetical class has just been organized by Rev. J. W. Kliewer. The class meets every two weeks on Sunday afternoon. There has been but one meeting held as yet.

Fifteen of the ladies of the Aid Society took advantage of the sleighing last Friday evening to go to the church at Sterling, where, for a week, special meetings were held assisted by the pastor of our church.

The ladies reported a very pleasant and profitable time.

STERLING, O.—You have not heard from our little church for some time, but we have had services right along. We are having meetings every two weeks. Bro. J. W. Kliewer preached for us last summer in the afternoon every second Sunday, and this winter Bro. J. E. Sprunger in the morning every second Sunday. We also had a series of meetings last week, beginning on Monday evening and continued till Friday evening. Bros. Kliewer and Sprunger were here until Wednesday evening, after which Bro. Sprunger returned to his work in Oberlin.

There is one soul who decided to choose Christ for her master. Although just one soul accepted salvation, the words which were spoken were not in vain.

We have Sunday-school every two weeks an hour before services. The number of scholars enrolled is 46 and the average attendance 26.

We also organized a Ladies' Aid Society, with 12 members and expect to meet once a month, to work for the cause of Christ.

Tempted and Tried.

Because of the carnal nature of man he is subject to many forms of temptation. The Adam nature within us still responds to the wiles of the serpent.

We cannot always escape the inclination to sin, but we can always overcome it if we will. 1 Cor. 10: 13. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. The trouble very often is that we have no desire to escape sin and temptation; it is only the unpleasant results that we wish to avoid.

One of the best ways to avoid temptation is to shun all the associations of sin. Discard all questionable pursuits and amusements, choose good associates and fill the mind with pure and noble thoughts. One of the surest ways to rid ourselves of evil thoughts and habits is to crowd them out and leave no room for them. Through the channels of our minds come many of the most seductive temptations; hence, the importance of purity of thought. As a means to this end, we should occupy ourselves in some useful employment and through the uplifting influence of a consistent Christian life, so live that it may be said of us we have walked with God.

To fight sin successfully, we must remember that our own strength will not suffice; it is through "Christ which strengtheneth us" that we are able to go forth as valiant soldiers crowned with the laurels of victory.

One of the most wonderful facts in the Bible is that Christ, though God, was subject to the same temptations that we are. Heb. 2: 18. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

ADA M. LANDIS
in Young People's Paper.

Marriages.

BAUMGARTNER — STEINER. — On Tuesday, Jan 28, 1902, at the home of the bride near Berne, Ind. by Rev. S. F. Sprunger, Noah Baumgartner and Meta Steiner, both of Berne, Ind.

STAUFFER—SOLDNER.—On Sunday, Feb. 2, at the Mennonite church at Berne by Rev. S. F. Sprunger, Christian E. Stauffer and Edna Soldner both of Berne, Ind.

Deaths.

CATHERINE BAUMGARTNER, nee Lehman, was born in Switzerland, August 14, 1814 and died at the home of Rev. Christian Sprunger north of Berne, Ind., Thursday, Feb. 6, 1902, aged 87 years, 5 months and 22 days. She was married twice, the first time to Jno. Baumgartner in 1837. To this union were born four children, three of whom have preceded her in death. The only survivor is Dr. Cleophas Baumgartner, of Elkhart. Her first husband died in 1851 and the next year she was married to Rev. Christian Baumgartner. The same year she had immigrated to America. The four children of this union all died and her second husband in 1878, since which time she lived as widow to her end. She leaves to cherish her memory one son, five grandchildren, one great-grandchild, three sisters and two brothers.

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Jo. c. 5. 22.
[b] Num. 15. 3.
[c] 1 Kin. 20. 25.
[d] Or, negligently.
[e] Ch. 25. 16.
Nah. 3. 3.
[f] Zeph. 1. 12.
[g] Heb. cloud.

10 [a]Cursed *be* he that doeth the work of the LORD [b]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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GREAT FIRE LOSS AT PATERSON, N. J.

BUSINESS PART OF THE CITY LAID WASTE.

PATERSON, N. J., February 10.—Fire which started here Saturday at midnight and burned until late yesterday afternoon laid waste twenty-six blocks of the city's best buildings. In the flame-swept territory were all the important public structures, five churches, scores of stores and office buildings and five hundred residences and apartment houses. One thousand people are homeless. The loss is estimated at $8,000,000; insurance between $4,000,000 and $5,000,000.

The fire started in the car sheds of the trolley car company in lower Broadway. Many persons suffered minor injuries from sparks and falling timbers, and one fireman was injured badly by a fall from his engine.

An aged woman who was removed in her sick bed as the fire approached died, supposedly as a result of the excitement.

Fanned by a fierce northerly gale, the flames swept across the city, cutting a mile-long swath through the business center, despite all efforts of the local fire department and companies from all nearby towns.

Martial law is in force, with State troops, police and deputy sheriffs guarding the streets. Mayor Hinchliffe and Sheriff Sturr are working in harmony for the preservation of order and joined in the proclamation of martial law. Governor Murphy is giving all aid possible. Notwithstanding the vigilance of the troops, several robberies were committed, and some disorder resulted from the sale of liquor. The mayor has ordered all the saloons closed.

Although families were driven from home, nearly all losing everything but the clothes they wore, there is little serious distress, as the residences burned were mostly homes of well-to-do people. Prompt measures for relief were taken, and many cities offered aid, but nothing has been asked from outside, the authorities being confident they can cope with the situation.

None of the most important manufacturing plants was lost in the fire, and this means that little idleness will result.

Long before daylight people from nearby towns began arriving to watch the spectacle, and during the day special trains brought in thousands more, until the crowds became unmanageable, ignoring the militia's orders and interfering with the work of the fire department.

The fire was a grand spectacle, and even last night the sky for miles was red with the glow.

The loss most generally regretted throughout the entire city is that of the Public Library. The building had been enlarged and improved recently, and it contained about 200,000 books.

The anarchists who have made this city their headquarters mourn the loss of their favorite meeting place, the office of La Questione Sociale. The home of Miss Ernestine Cravella, the young woman who attracted attention after the murder of King Humbert by her inflammatory speeches in public meeting, was also burned. The homes of many others of the Paterson anarchists were destroyed, though Bartholdis Hall, which was the boarding-house of Bresci, the assassin of King Humbert, was untouched by the fire. The houses near it in Straight and Market streets were all burned to the ground.

INSURANCE AT PATERSON.

NEW YORK, February 11.—In the offices of the sixty odd insurance companies of this city doing business in Paterson, clerks, secretaries and managers are busy comparing their maps trying to arrive at the amount of losses on account of the great fire. As the loss was distributed among sixty odd companies, local and foreign, and some forty domiciled in other American towns, no one company, it was thought, would sustain a greater loss than $100,000. From this maximum the losses of the other companies, it was said, would scale down to a minimum of about $10,000. A fire covering a wide area in the silk mill district of Paterson instead of the residential and office portion, as did yesterday's blaze, would have caused a loss of $20,000,000 or $30,000,000.

Taken separately insurance men said this fire would not mean so much, but since it follows so closely on the heels of the conflagration at Waterbury and other great fires in the West it will be keenly felt.

Not in twenty years have insurance men had a year open so disastrously. In Chicago and St. Louis there have been regular fire epidemics. Almost every day since the first of January has witnessed in these two cities fires that have cost anywhere from $100,000 to $2,000,000.

Big Fire at Springfield.

SPRINGFIELD, O., February 10.—The East-street shops, owned by United States Senator Fairbanks, caught fire this forenoon and the flames soon enveloped the entire plant. Fifteen factories, employing 3,000 people, are located in the buildings, which cover twenty-five acres. The shops cost $1,000,000, and were formerly owned by William N. Whiteley.

Inhaled The Short Hairs.

AKRON, Ind., February 6.—Andy Teeter, a well known barber of this place, is fatally sick with throat and lung disease which puzzled the attending doctors until last Sunday. On that day a brother of the sick man came from Wi-consin and brought with him a specialist from Fond-du-Lac, and the diaznosis revealed that the bronchial tubes were full of short hairs which had been inhaled and adhered to the membranes of the windpipe and lungs. These hairs had set up an irritation that superinduced consumption microbes, and the sick man is so low that there is little or no hope of recovery. The short hairs lodged in his throat are believed to have been inhaled while at his work clipping hair. Teeter is very short of stature and the right height to bring his nostrils up to a point where he readily inhaled the short flying hairs from his clippers.

SEES ANARCHY IN CHURCH.

A PRESBYTERIAN MINISTER SCORES METHODIST POLICY.

BALTIMORE, February 11.—"Anarchy is in the church, especially in the Methodist church," was the sensational declaration made by the Rev. Oliver Hemstreet, a Presbyterian minister, in an address on "Anarchy" before his brother pastors yesterday.

Another statement that aroused his hearers to indignation and brought their anger down upon him was that "President McKinley was assassinated by an anarchist, but he reaped only what he sowed."

"McKinley encouraged the thing which ultimately caused his death. During his first term he ignored conditions which it was his moral and patriotic duty as chief executive of the nation to right. He withheld his power and let the canteen send hundreds of our boys to hell.

"Dr. Carroll, of the Methodist Episcopal church, applied to President McKinley for him to exercise his authority in wiping out the canteen stain. According to authentic reports, the President replied: 'I could order the removal of the Secretary and use my authority, but I must be sure of my position. If I should order the abatement of the canteen the order would be misconstrued and my political enemies would make capital of it.'

SAYS MCKINLEY AIDED ANARCHY.

"So, you see President McKinley, in an indirect way, sanctioned one of the strongest and most terrible elements of anarchy.

"A member of the Philadelphia conference of the Methodist church, who could not believe the statement about the canteen accredited to the President, wrote to Dr. Carroll, asking if he did not consider the statement, if true, dishonorable. It is said that Dr. Carroll replied that the statement was true, and that he did not consider it dishonorable. So it seems that the President was abetted in his policy by prominent persons.

"A few years ago the Anarchists of New Jersey, wearing the McKinley button and the red badge of anarchy on their coats and supplied with beer by the Republicans, plotted the death of one of the crowned heads of Europe, and it is probable that the plot to assassinate the President was hatched at the same time, or soon afterward.

"Anarchy is abroad in our land. It sways many of our public officers; it is in the church, especially in the Methodist church, where the government is by bishops."

Dr. Hemstreet was interrupted several times, and when he had finished ucarly every other minister present jumped to his feet to reply. The Rev. Dr. De Witt Benham, president of the meeting denounced Hemstreet's sentiments.

"One would infer by the address," said he, "that the whole Government, from the President down to the police force, is anarchistic, and that we haven't any government to speak of. I don't wish to be classified with anarchists, and I don't consider the Presbyterian church a body of anarchists. We can not countenance such statements about the late President. We know by the way he died that he was a Christian."

The Rev. Dr. Frank E. Williams said he did not believe the statement about Dr. Carroll and the President in regard to the canteen question. None but a born fool would utter such remarks as those attributed to the latter.

DOWIE PAYS UP.

ELIJAH THE SECOND SETTLES SUIT OUT OF COURT.

CHICAGO, February 5.—John Alexander Dowie has made cash settlement with his brother-in-law, Samuel Stevenson, in order to avoid having Elmer Washburn, acting as receiver, take full charge of the Zion lace industries, on which hangs the future of Zion City and the Christian Catholic church.

The announcement of the agreement was made late yesterday, when the attorneys in the case appeared before Judge Tuley and asked leave to file a stipulation, which simply states that the matter has been settled out of court.

No one connected with the case is willing to say just how much it cost Dowie to save his industry, but the sum ranges between $175,000 and $185,000, the exact amount demanded two weeks ago by attorney Edwy L. Reeves, who represents Stevenson, being $178,000. That amount includes all the claims of his client, including the $50,000 which formed Mrs. Stevenson's estate.

Both parties say they are satisfied. Dowie, through his attorney, Samuel Ware Packard, stated that he regarded Judge Tuley's decision as an exoneration of fraud, and so was willing to pay Stevenson the money he acknowledges to be due him.

OUTLOOK FOR NEW CROPS.

PROSPECTS FOR WINTER WHEAT GENERALLY UNFAVORABLE EXCEPT IN NEBRASKA AND KANSAS.

WASHINGTON, D. C., Feb. 3.—The monthly report of the weather bureau showing the condition of the crops throughout the country issued to-day is as follows:

As a whole January averaged mild and was generally dry, especially during the first and second decades. Most of the precipitations occurred near the end of the month, at the close of which the principal winter wheat states has ample snow protection.

The reports respecting winter wheat are generally unfavorable, except in Kansas and Nebraska, where the outlook is encouraging, although in the first named state the crop has been too closely grazed in some sections. Alternate thawings and freezings, with little or no snow protection during the greater part of the month in the Mississippi and Ohio valleys and middle Atlantic states, proved unfavorable to winter wheat. A considerable area in Kentucky and Tennessee is in such unpromising condition that it will be plowed up and devoted to other crops. The general outlook for winter wheat on the Pacific coast is encouraging.

THE SICK BOY IS BETTER.

THE PRESIDENT'S SON IS GAINING SOME STRENGTH.

GROTON, Mass., February 11.—The condition of Theodore Roosevelt, Jr., shows some improvement to-day. Secretary Cortelyou gave out the information that the disease has passed its climax in the left lung, to the satisfaction of the physicians.

A little pleurisy has developed in one lung, but the patient's temperature and respiration have distinctly improved.

The news that came from the sick room relieved in a measure the anxiety which had grown steadily for the preceding twenty-four hours.

Following the announcement yesterday morning, that the disease had siezed upon both lungs of the patient, the news from the sick room had not been reassuring, and last night, when the President's family doctor, summoned from New York, had pronounced the case serious, and later, when the voice of the lad could be heard outside of the building in which he lay, as he raved in the delirium of the disease, the gravity of the situation increased. At 8:30 a. m., however, came the word that the crisis in the right lung—the one in which it first developed—had been satisfactorily passed, and that the patient showed improvement, and everyone about the institution, especially President Roosevelt and the boy's mother, became more cheerful and hopeful.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Bear Ye One Another's Burdens.

Is thy cruse of comfort wasting? Rise
and share it with another;
And through all the years of famine it
shall serve thee and thy brother.
Love divine will fill thy storehouse, or
thy handful still renew:
Scanty fare for one will often make a
royal feast for two.
For the heart grows rich in giving: all
its wealth is living grain;
Seeds which mildew in the garner,
scattered, fill with gold the plain.
Is thy burden hard and heavy? Do
thy steps drag wearily?
Help to bear thy brother's burden:
God will bear both it and thee
Numb and weary on the mountains,
wouldst thou sleep amidst the
snow?
Chafe that frozen form beside thee,
and together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsam,
and that balm shall heal thine
own.
Is thy heart a well left empty? None
but God its void can fill;
Nothing but a ceaseless fountain can
its ceaseless longings still.
Is the heart a living power? Self-entwined its strength sinks low:
It can only live in loving, and, by
serving, love will grow.

MRS. CHARLES.

Items of News and Comment.

"As to all opinions that do not strike at the root of Christ, we think and let think."—John Wesley.

Daniel C. Schmitt, Moundridge, Kan., is the present treasurer of the Orphans' Home at Halstead, Kan.

The Donnellson, Ia, Sunday-school raised $59.65 worth of produce the past year for missionary purposes.

A Christian is one who, having received Christ (John 1: 12), has Him in him (Col. 1: 27), and walks in Him (Col. 2: 6).—Sel.

Rev. W. S. Gottshall, of Schwenksville, Penna., is holding meetings this week in the Bethany chuch, Quakertown, Penna.

Rev. A. S. Shelly, of Bally, Penna., is at present conducting a two-weeks' series of services in the Putnam and Allen county, O. churches.

Rev. J. R. Schrag, of Menno, Wash., held several services among the brethren at Colfax, Wash., during his four-days' stay there the latter part of January.

There is a Chinese church in San Francisco of which each member gives $2.20 a year for mission work among heathens in their native land. Trenton Church Record.

Two reasons why it is probable that the Mennonites were descended from the Waldenses: 1. The Mennonites principally arose in previously Waldensian communities; 2. their doctrines were the same.

The sect called River Brethren originally split off from the Mennonites in Lancaster county, Penna., under the leadership of Jacob Engel, who came from Switzerland. They organized in the year 1776. Since this separation took place near the Susquehanna River, they were called by the name they bear.

The following statistics bearing on the religious population of the United States come to us from Catholic sources: Catholics, 10,000,000; Protestants, 22,000,000; non-Christian, 48,000,000. In other words, there are three unsaved souls in America to every two that profess a Savior. What a loud call for more home mission work!

The Fiji Islands, out in the Pacific Ocean, have been evangelized by the Methodists. A wonderful transformation of character has taken place in the natives. It is said that "tens of thousands of them have been transformed from almost devils incarnate into devout children of God". The total membership of the native churches is 35,000.

Rev. John Allebach, residing with his son, John B. Allebach, below Sellersville, Penna., died Wednesday night, the 12th inst., in his 97th year. Deceased was born in Bucks county, Penna., and always lived there. For years he was a Mennonite deacon, but later he became a minister and preached for many years at the Rockhill meetinghouse, near Telford, Penna.

He retained most of his faculties almost to the last, enjoying remarkable health throughout his long and busy life. He was probably the oldest Mennonite minister in Penna.

Mr. W. Day, lately deceased, was a London evangelist who used to resort to novel methods of bringing the gospel to men. His aim was to reach men who could not be reached by the churches because the men would not come inside of them. He would walk around in London streets with a band around his hat bearing in gold letters the words, "Prepare to meet thy God". At fairs and race-courses he had Scripture passages inscribed on banners and even on umbrellas.

One day the Lord granted him unlooked-for sussess. A gentleman, in evening dress, on the point of entering a West End music hall, started as if he had been shot as his eye caught the words upon the hat. He begged Mr. Day to enter a cab with him, and to tell him, as they drove along, how he might be saved. This touching incident reminds us of that notable interview between Philip and the eunuch on the Gaza desert.

Memorials of the Huguenots.

A new book, entitled Memorials of the Huguenots in America, has just left the Press and is offered for sale. The author of the work, Rev. A. Stapleton, is of Huguenot-Mennonite and exiled Quaker stock and deserves great honor for the careful research made and the publication of the result. This book is of special interest and value to Mennonites. The non-resistent people, Mennonites, Dunkards, &c., are given a prominent place in the work and receive very creditable mention for the adherence to the principles for which the Fathers gave their life-blood. The book comprises nearly two hundred pages and contains a large number of full page illustrations. A limited number only are printed and the edition will soon be exhausted. For particulars and price address the author, Rev. A. Stapleton, Carlisle, Pa.

Rev. Joseph Stuckey, of Danvers, Ill., who was well known in Mennonite circles throughout the country, died Tuesday night, Feb. 4. For a year previous to his death, he had been in poor health. Since 1860 he ministered to the spiritual wants of the Danvers congregation, which became the mother of various congregations now existing in its vicinity and in other portions of Illinois and even other states.

He was born in Alsace Lorraine, Germany, (then a province of France) in 1825. In 1844 he was married to Barbara Roth who died in 1881. He was married a second time to Mrs. Magdalena Habecker, his now bereaved widow.

As pastor, he was very active. He baptized 1328 persons and ordained 18 ministers. He traveled extensively, founding new churches and attending to other spiritual duties.

His funeral was held Friday, the 7th inst., in the North Danvers church. Rev. Peter Schantz, of Yuton, Ill., had main charge of the services, preaching from Bro. Stucky's favorite text, 2 Tim. 4:7-8. Rev. King preached from the same text in English. Other assisting ministers were Revs. Kohler, Strubhar, Wilson and Vercler. The remains were laid to rest in the Imhoff graveyard. He had reached the ripe age of 76 years, 6 months and 23 days.

Church Life in Trenton, O.

This is the time of the year when one can expect the appearance of new church records. "The Record of the Trenton Mennonite Church for 1901 and and Directory for 1902" is in our hands, and is replete with useful information, happy incidents and valuable suggestions. The pastor, Rev. H. J. Krehbiel, holds regular preaching services at three places, Trenton church, Collinsville, and Trenton hall. Six members were added to the Trenton church during the year, and seven joined the larger host above. The membership of the Sunday-school is 120.

In the line of giving toward missions, this church is not remiss. $19.50 was contributed the past year toward the relief of Chinese Christians. $44.82 came from the Mission society. On account of the dry weather, the mission patches yielded but little produce which brought $2.45. An excellent feature in line with raising money for missions consists of four kinds of envelopes handed out to the members, on which are the imprints, "For Mission in India", "For Mission Work among Indians", "For Foreign Mission" and "For

Home Mission". Thus opportunity to give is afforded every member.

Bro. Krehbiel is a hard-working pastor, and it must have been a well-earned rest and recreation for himself to make, in company with his family, a tour of the West and Southwest last May.

Extracts from Papers Read at the Late Ministers' Meeting of the Eastern District.

FROM "THEOLOGY: ITS PLACE IN PREACHING". —W. S. GOTTSHALL.

What place has theology in preaching? What is preaching? It is declaring the whole counsel of God. It is proclaiming the truth as it is in Christ Jesus. It is a means of persuasion through conviction by the truth. We are not called to defend the truth, but to proclaim it and be witnesses for it. The Holy Spirit will defend it..... Has apologetics a place in the sermon? Do we want to prove that there is a God? or that He has spoken? That would be as ridiculous as for the author of a geography to begin by proving that there is an earth. Infidels and atheists are not convinced of their error by argument, but by the demonstration of the Spirit. In the great International C. E. Convention held in Madison Square Garden in New York in 1892, one of the daily papers sent an infidel reporter to the convention. He protested on the ground of his infidelity, but he was not excused. When the twelve or fifteen thousand voices in that magnificent building sang "Coronation" with all their heart, and reached the climax in "Crown Him Lord of all", he sank back in his chair and cried, a penitent believer. The demonstration of the Spirit was overpowering.

Much of the present day preaching is lecturing. Instead of proclaiming the gospel message, and choosing a Bible theme, many preachers take up some popular subject in secular life or a character in literary life, and thereby starve the soul by feeding the brain and tickling the flesh. These are no sermons because they lack theology. Every sermon that is based on God's Word, and determines the truth of the same with a view to man's salvation, contains theology.

A wise preacher will never bring speculative theology into his sermon. He will not meddle with speculations in the pulpit; they are always confusing. They are of no use anyway. There is enough that our hearers will understand and that our hearers will appreciate outside of those things which we cannot fully interpret. Leave the bones alone as long as you have more meat than you can digest. What I cannot comprehend, I can believe, unless my conception of God is such that I cannot believe that infinite is infinitely more than finite. If Prof. Pearson cannot make an ax swim, that is no reason why God should not give the power to a more favored prophet than he. If he cannot multiply the five loaves of bread to feed the thousands, he certainly cannot preach on the text, "He causeth the grass to grow for the cattle, and herb for the service of man". Surely such enemies of God have their reward.

When Are We Saved?

First of all, what is the Christian's hope? I suppose a large number of my fellow believers would say: "That we may get to heaven at last; that we may find, when the book of life is opened, that our names are written there; that we may discover, before the great white throne, with wonder and rejoicing, that we are saved; that our sins have been forgiven". My brother, my sister, it would be impossible for you to find in Scripture one line, one syllable, which makes the believer's hope to be salvation. How often have I asked Christians if they are saved, and they have replied: "Well, I have a hope". It is a hope of an ultimate salvation! It is a hope that somehow everything may turn out all right at last; it is a hope that Christ may not let go, and that they may get to heaven at last. I repeat it, there is not a line of Scripture which makes salvation the believer's hope. Let me read you a passage from Titus: "For the grace of God that *bringeth* salvation *hath* appeared". Titus 2:11.

Dear friends, salvation is not away off yonder at the gates of heaven; salvation is at the cross. That grace of God that bringeth salvation hath appeared, and it brings salvation all the way down to where the sinner *is*—right there. You know our Lord's own picture of it. It is the illustration to which my mind recurs most instantly—that illustration of the good Samaritan. You know how beautifully that shadows out this blessed truth; that just as the good Samaritan went down the Jericho road and ministered to the wretch who lay there half dead, pouring oil into his wounds right there where he lay, just so the grace of God, that brings salvation, has come to the sinner in the place where he lies in his sins. No matter how great a sinner he may be, if he can be persuaded to turn the eye of faith toward the cross, there salvation comes.

"The grace of God that bringeth salvation hath appeared", says Paul, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world". A saved sinner ought to live soberly, righteously and godly because he *is* saved. Scripture does not tell an ungodly man to live godly; it would be an impossibility. Then Paul goes on to say: "Looking for that blessed hope". Ah, that is what we are after! Let us see what that "blessed hope" is. Is it salvation? Oh, no! "The grace of God that *bringeth* salvation *hath* appeared". Looking for the godly life? The grace that saves us teaches us to live godly. "Looking for that blessed hope and *the glorious appearing of the great God and our Saviour Jesus Christ*". That is the blessed hope, dear friends. Never, never does the Scripture point the believer toward heaven as the place where he is going to find out whether he is saved or not. In the 5th chapter of Romans there is a wonderful summing up of the results of grace. Let me read it: "Therefore, being justified by faith, we *have* peace with God through our Lord Jesus Christ". We are not hoping to have peace with God. If we have faith, we *are* justified and we *have* peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace wherein we stand". Grace is unmerited favor. Where does the believer stand? In the undeserved, unmerited favor of God. He does not deserve to be kept, but blessed be God, he is kept. Then where does hope come in—"and rejoice in hope of the *glory* of God"? Not the salvation of God, but the glory of God. We find in Colossians that the glory of God is brought unto us at His appearing. The glorious appearing of the Lord is pointed to as the believer's hope.

—C. I. SCOFIELD.

Mohammedanism in its Relation to Christianity.

By H. S. GOTTSHALL.

(Continued from last week)

Yet whatever one may think of Mohammedanism, it has not been without its beneficial effects. It was certainly wonderfully adapted to the race to which it came. It succeeded in welding the desert tribes into a mighty people and in inspiring the most devoted courage, sincere piety and severe morality. Viewed in its effects upon Western civilization, it aided in the development of chivalry, it influenced Christian architecture; it stimulated the study of mathematics, chemistry and medicine; and the Arabic translations and commentaries on Aristotle by the Spanish Moors, laid the philosophical foundation of scholasticism. Even the conquest of Constantinople by the Turks brought an inestimable blessing to the West by driving Greek scholars with the Greek Testament to Italy to start there the revival of letters which prepared the way for the Protestant Reformation.

If we should view Mohammedanism in its relation to the Eastern Church, we might say that it was a well-deserved, divine punishment for the unfruitful speculations, bitter contentions, empty ceremonialism and virtual idolatry which disgraced the Eastern Church after the fifth century. Bishop Trench says of this, "We can regard Mohammedanism in no other light than as a scourge of God upon a guilty church".

Mohammedanism, if viewed in relation to the heathenism from which it arose or which it converted, is a great progress, and may be called a stepping-stone to christianity, like the law of Moses which served as a schoolmaster to lead men to the Gospel. It must be admitted that Mohammedanism destroyed the power of idolatry in Arabia and parts of Asia and Africa, and raised many of the heathen from the rudest form of superstition to the worship of the one true God and to a certain degree of civilization.

But on the other hand, according to the testimony of some missionaries, Islam has so inflamed the simple minds of some of these people with the impure fire of fanaticism, that they offer much greater resistance to Christianity than do those who have never come under the Mohammedan influence.

Again, Islam opposes all political and social progress by perpetuating the three great evils of the East—polygamy, slavery and absolute despotism. Polygamy destroys the dignity of woman and therefore also the beauty and peace of home. In all Mohammedan countries woman is ignorant and degraded. She is not commanded to pray and is rarely seen in the mosque. It is an open question among the Mohammedans whether she has a soul, but she is necessary even in paradise for the gratification of man's passions. In nothing is the infinite superiority of Christianity over Islam so manifest as in the condition of woman and family life. Woman owes everything to the religion of the Gospel.

In comparing Christianity with Islam what a difference is found

in the means employed and the results obtained, Christianity made its conquests by peaceful missionaries and the power of persuasion, and carried with it the blessings of home, freedom and civilization. Islam conquered by the sword and cursed the land with polygamy, slavery, despotism and desolation. The moving power of Christianity is love to God and man; while that of Islam is fanaticism and brute force. Christianity has found a home among all nations; Islam is a religion of the tent and desert, and is confined to the savage or half civilized nations.

If we watch the power of Islam with Turkey as its stronghold, we can see it disappearing before the sun of Christianity which is rising once more over the Eastern horizon. Nearly one-third of its followers are under christian rule. The Sultan has long been a "sick man" and owes his existence to the jealousy of other nations. But the silent influence of European civilization and christian missions, are undermining its foundations, and are preparing the way for a religious, moral, and social regeneration. "God's mills grind slowly, but surely and wonderfully fine".

Schwenksville, Penna.

Parkhurst on Denominationalism.

We talk about the Wesleyans, and we call ourselves by the name of Calvin; and yet for Christians to group themselves together according to any other grounds than those laid down in Christ, and to classify themselves under any human leadership, even though it be the leadership of an apostle, is exactly what St. Paul sternly rebuked when he forbade the Christians of Corinth to be known by the name of Paul, Apollos or Peter. Such is the situation, and the best thing we can do is to face it. The fact that we are accustomed to the present condition of things, in this particular, has no bearing upon the case; the fact that it is the general usage of Christians to do precisely what apostolic word and example vetoed, and to allow churchly following to be affected by considerations that are aloof from the genius of this whole Christian matter, has no business to come into the account with us. It is not for us to ask whether undenominationalism is "feasible", whether it would be revolutionary, whether it would not issue in a general disturbance of existing relations. That is not our matter. Christ's will in the premises is transparently clear, and His will is our law. The thing He believed in, labored in behalf of, and prayed for, was not a federation of doctrinal schools, but a solid family of Christian disciples. — C. H. Parkhurst in "New York Independent".

The Spirit in Ephesians.

We are "sealed with that Holy Spirit of promise" (1:13).

He is "the earnest of our inheritance" (1:14).

Both Jew and Gentile "have access through Christ by one Spirit to the Father" (2:18).

We are "builded together for an habitation of God through the Spirit" (2:22).

The "mystery" is revealed to us by the Spirit (3:5).

We are "strengthened with might by His Spirit" (3:16).

We are to "endeavor to keep the unity of the Spirit in the bond of peace" (4:3).

We are admonished to "grieve not the Holy Spirit of God whereby we are sealed" (4:30).

"The fruit of the Spirit is in all goodness and righteousness and truth" (5:9).

We are exhorted to "be filled with the Spirit" (5:18).

For our conflict, to "take the sword of the Spirit, which is the Word of God" (6:17).

"Praying always with all prayer and supplication in the Spirit" (6:18).

What One Shut-In Accomplished.

It is seldom that we can find a more striking illustration of the cumulative power of Christian work, than in the experience of Miss Lizzie L. Johnson, of Casey, Ill., whose story is told by Mrs. W. A. Smith, in the "Central Christian Advocate". Miss Johnson has been bed-ridden for eighteen years, her trouble being spinal. She bears all her long illness with the most marked Christian spirit. With a face of wonderful brightness, complexion of almost crystalline clearness, and eyes bright and beautiful, I have seen her grow up from a little girl to young womanhood lying in the one position. There is one subject on which she loves to talk, and that is missions. She is doing a great work for missions, not only in her immediate efforts, but in the inspiration she has given to others.

Miss Johnson herself says: "Although shut off from the world, I never lost my desire to be helpful to others; so, in November, 1894, I commenced the sale of book-marks, hoping to contribute to foreign missions. In June, 1895, I sent my first payment of $50 to our missionary secretary, stating I wished it used for a native worker in India. The support of Rev. Sundar Moni, a pastor teacher, was assigned me. When I began the support of Rev. Sundar Moni, he was pastor of fifty-eight Christians, and had a number of inquirers under instruction; eleven of these inquirers he brought to Christ the first year. The work increased, and in 1897 the amount necessary to support two Ing Chung Bible women was sent to China. Mrs. Na Ching-di, and her husband together opened a day-school for women and girls. In 1899, we assumed support of one worker in Pungo, Andongo, Angola, West Africa. God honored faith and feeble efforts with increasing success, and in addition to those mentioned above, in 1901, the work sent one year's support for three more pastor-teachers and one Bible woman in India. Money to support three scholarships for three students one year in Chinzei Seminary, our boarding-school at Nagasaki, Japan. These young men are preparing for the ministry. I hope to continue indefinitely the support of all these workers, and pray for strength and opportunity to do so.

"The proceeds of my book-marks support workers in foreign fields, as follows:

	SALARY PER YEAR
1 Pastor-teacher in India 7 years	$50 00
1 Pastor-teacher in India 1 year	100 00
2 Pastor-teachers in India 1 year	60 00 each.
2 Bible women in China 5 years	20 00 each.
1 Bible woman in India 1 year	40 00
1 Native worker in Africa 3 years	50 00
Total sent to foreign field	995 00
Deaconess' Home and Orphanage	25 00
	$1,020 00
Cash on hand	$300 00
Stock value	700 00
Book account	
Interest	21 90
Donations	38 70

"Began on borrowed capital of $60."

A friend adds the following: "You are eager to know how Miss Johnson has accomplished such a work, confined in her bed. I answer, by the sale of silk book-marks, which she makes, and has printed on them some of the sacred promises, lines from favorite poets, birthday notes, etc., etc."

Our C. E. Topic.

Topic for February 23: Obedience. 1 Sam. 15: 22, 23; 1 Kings 23; 14; Rev. 22: 14.

MEDITATIONS.

God is our reconciled Father through Jesus Christ, the Firstborn, and we as blood-cleansed believers have become His adopted children. Hence there exists a relation between us and our Father, which relation finds inward expression in our love toward Him, and outward, visible expression in our heart-obedience to His holy and acceptable will. "If ye love me, keep my commandments", said Christ. Love without obedience is impossible, unthinkable, just as much as is true obedience without love.

How high God ranks obedience may be seen in our first passage above. King Saul had not obeyed the Lord, sparing the animals which the Lord had told him to destroy, and thinking, instead, to please the Lord by offering them to Him in sacrifice. But, in the first place, God would not accept anything previously consecrated to idols; and even if the beasts had not been thus consecrated, God would have been displeased with Saul on the ground of his disobedience. "Behold to obey is better than sacrifice, and to hearken than the fat of rams", is the solemn word of the Lord. What is the lesson for us? That we cannot hope to please the Lord by ignoring His plain commands, and trying, instead, to render Him some service or to make Him some promise which He has not commanded. Our first duty is to learn what is His will — not what our feelings may be. No one can really serve God well and acceptably until he has searched the Word, and knows what it demands of him. An indifferent Bible reader can never be a wise and faithful servant of God.

Obedience brings various blessings. Disobedience deprives us of many. God said to Solomon, "If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days". A ripe, honorable old age was to be Solomon's reward for obedience. Saul, by his disobedience, forfeited the blessings of continued promotion and influence. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Have we already counted the irreparable loss which would surely overwhelm us when we had contemplated to walk open-eyed out of God's ways and thus to disobey Him?

Obedience brings us more light. An honest seeker after more truth, by being faithful to the little first installment of truth he already possesses, will be able to walk step by step into a fuller acquaintance with God's will, and a closer communion with God. Because Abraham obeyed God, he was a Friend of God; and because he was a Friend of God, God said, "Shall I hide from Abram the thing which I do?" Read John 7: 17.

Obedience brings innumerable blessings, the promises of which are scattered throughout the pages of God's Word. See Luke 11: 28. Jas. 1: 25.

Luther said, "I would rather obey than work miracles". Christ said, "My meat is to do the will of him that sent me and to finish his work." May we say, "I will delight myself in thy statutes: I will not forget thy word!"

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Editorial.

In arguing a point which we wish to impress upon others, we always want to be careful not to overstate our argument. Some of our proofs prove too much. As the poet Lowell once remarked of a certain contemporary who was by nature a fighter, some of us in our zeal not only jump over the obstacle, but also into the ditch on the other side. In his philippic against swine's flesh, found in another column, Bro. Fretz makes out a clear case as long as he confines himself to the hygienic side of the question. Neither will we criticise his quotation from Leviticus as altogether inapt. But when he says, "God has never said since that it (swine's flesh) was clean", we might retort, Neither has God said since that the old law, "Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest" was repealed. Yet Pennsylvania farmers, at least, do not observe that law to-day. They are very much concerned for the "rakings". And we do not array Scripture against them. The purification of women enjoined in Leviticus 12 has not a countermanded order since at least not to our knowledge. Does this prove that it is still binding. Thus instances might be multiplied.

Otherwise, the condemnation so mercilessly meted out to our enemy, Mr. Hog, meets with our approval. He should be banished from the table into the wilderness where he belongs.

Rev. Charles A. Blanchard, President of Wheaton College, Ill., well known as a tough, persistent anti-secrecy champion, contributes an excellent article to "The Ram's Horn" of last week, under the heading, "Present Trend in Biblical Criticism".

He takes higher criticism to task on three counts: 1. It does not build on solid facts like monuments, manuscripts, etc., but simply speculates "in accordance with the notions of the critic". 2. It betrays a "denial or distrust of the supernatural" including miracles. 3. It denies inspiration. Those self-styled higher critics who do believe in miracles and inspiration are not consistent and thorough. They are in bad company, and ought to secure better quarters.

Another serious charge which Prof. Blanchard specifies against them with considerable force is that they put Jesus in a false light when they declare that the Old Testament, which Christ commended to men as the Word of God, is in great part a tissue of forgeries, uncertainties and defects.

He submitted to ten professors in leading theological seminaries, five questions. Not one of those who answered announced himself a believer in Wellhausen's theories, which is abundant cause for gratification, besides being, perhaps, a harbinger of the dawn of a better day. Six teach that the Bible *is* (not merely *contains*) the Word of God. Four teach that the Holy Spirit is the responsible Author of the Bible. Eight believe that the present non-progressive state of the churches is due to these critical discussions. But this is nothing surprising. How could it be otherwise?

Prof. Blanchard believes in the "verbal inspiration" of the Bible. According to the way this is construed and understood, it would seem to be the only position for a Christian minister and any professing Christian to take, who desires to believe in inspiration at all. Ideas and the careful, exact expression of ideas are so closely interwoven that once we take the position that the message merely was inspired, and not necessarily the words, we take our chances of being eventually landed in the enemy's territory.

But the best thing Prof. Blanchard has to say is that "those who have been doing most to destroy the faith of the people in the Bible as a divine revelation seem endeavoring to produce the impression that they do so receive it themselves". Yes, it takes a heartless man to appear before an audience of believing people, and with no stronger backing than mere conjecture, to play with their sacred faith only finally to make shipwreck of it. And it seems to indicate, too, that some of them only half believe in the tenability of their conclusions. Nothing pays in the end like downright honesty and sincerity. Stick to the old and the conservative until it is *fully demonstrated* that it is false.

Under the Evening Lamp.

Salvation unto Good Works.

Did we, in our last article, succeed in showing that salvation is wholly different from morality and independent of it? If so, let us next see how the two are connected. That they are intimately related to each other, and how they are thus related, may be set forth in several beautiful passages. Paul, writing to Titus (2:14), says, "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works". Writing to the Ephesians (2:10), he says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". Both of these passages assert that God wants His people to be holy and lead a holy life. But both also assert that God's work for the soul and in the soul must precede. It is implied in the first passage that before His people can be "zealous of good works", Christ must first "redeem them from all iniquity and purify them into a people". It is implied in the second passage that before we can "walk in good works", God must have re-created us, until we have become His own "workmanship".

There are thus two details in our Christian standing which belong to God's performance: the death of His Son, which provides for the forgiveness of our sins, and the gift of a new life, which, viewed on its practical side, is able to deliver us, by its holy power and energy, from the tyranny of our besetting sins, from falling victims to evil temptations, from bad habits and looseness of character and from all walk displeasing to God. If we are guided by its positive vital energy, our very thoughts and words will be Christ-like, and there will be no condemnation, whether on the part of conscience or of God, to them which in Christ Jesus walk not after the flesh but after the Spirit.

Still, let us not infer from this that we can be perfect this side of heaven. Failure there will be, negligence of the better nature implanted in us, a grieving and a quenching of the Spirit, temporary, and perhaps prolonged, mastery of the old nature over the new. These are all sins, and must be confessed and forgiven. But they do not affect the standing and position of the believer. Grace still saves him and keeps him, not works, not morality. And Christ and grace are still as necessary to us after fifty years of Christianity as they were "when we were yet sinners", or as they were to the dying thief. Grace saves first, last, and all the time.

Good Advice to a Young Convert.

My dear Christian friend:—
You have received Jesus as your Saviour, and in proof of this, and in gratitude to God, you have given yourself to Him. It is His desire and purpose that you should live a life of peace and joy, usefulness and victory over temptation.
Read Jno. 14:27; 15:3; Gal. 5:16.
When afraid you can't "hold out",
Read Jno. 5:24; Rom. 8:33–39; Isa. 12:2; 41:10.
If you have sinned, confess and ask for pardon.
Read 1 Jno. 2:1–2; 1:9.
Have regular times for prayer.
Study God's word daily.
Stand up for Jesus everywhere and always.
Never be ashamed of the step you have taken.
Shun the appearance of evil.
Read Jas. 4:4; 2 Cor. 6:14–18; Rom. 14:23; 1 Thes. 5:22.
Love God's people, they are now your people.
Read 1 Jno. 3:14–19; St. Matt. 25:40.
Begin at once to work for Christ.
Read Jno. 15:16; Dan. 12:3.
Consecrate yourself to God.
Read Rom. 12:1.

The Sunday School Lesson.

SUBJECT FOR FEB. 23: The Arrest of Stephen. Acts 6: 1–15.
GOLDEN TEXT: Fear not them which kill the body but are not able to kill the soul. Mat. 10: 28.

OUTLINE LESSON.

I. *The deacons appointed, vs. 1–6.*

1. The congenial soil for a root of bitterness, v. 1: cf. Heb. 12: 15.

a. Some neglect, no doubt unintentional, as the number of disciples had become very great, v. 1.

b. Some murmuring. It takes streams of grace to swamp the disposition of the flesh to murmur.

2. The seed for the root of bitterness dug up, vs. 2–6.

a. An assembly of all believers called by the apostles, v. 2.

b. The apostles set forth what is their divinely appointed work, vs. 2, 4.

Let all ministers learn these lessons. 1. They are not to serve tables; not because they feel above that humble work, but because the Lord has given them higher work.

2. That much prayer must go with ministry in the Word, v. 4. "That the highest benevolence is preaching the gospel." —J. M. Stifler.

3. Seven deacons are appointed.

Note their qualifications.

a. Of good report.

b. Full of the Spirit.

c. Full of wisdom, 1 Cor. 12: 8.

Spirit-filled preacher and Spirit-filled deacons characterized the Pentecostal Church. Note the love that shows favor to these neglected Hellenists in that the men appointed are Hellenists. So their names indicate. Thus the beginning of trouble in the Spirit-filled Church is speedily removed.

II. *The Word of God growing, v. 7.*

1. God's Word will accomplish that whereto He sent it, Isa. 55: 11; Luke 1: 37; 1 Thess. 1: 5.

2. He sent it to make disciples, Luke 24: 46, 47; Mat. 28: 19.

3. It can bring all classes into obedience, v. 7, l. c.

God did not send His Word in this dispensation to convert the world, Luke 18: 8. But to save a people for Himself, Acts 15: 14; James 1: 18. Therefore, it is not implied that His Word is a failure because we proclaim the Lord's coming before the world's conversion.

III. *The deacon arrested, vs. 8–15.*

1. While he is doing good, v. 7; John 14: 12; Acts 10: 38.

2. By members of the synagogue, v. 9; John 16: 2.

3. The Saviour's promise fulfilled, v. 10; cf. Luke 21: 12–15.

4. Slandered, v. 11; cf. Mat. 5: 11.

5. A riot stirred against him, v. 12. This is always the method of those who fight with carnal weapons. They cannot take gracefully a defeat at the hands of honest truth.

6. On trial before the council, vs. 13–15.

a. No doubt he was explaining that Mosaic types, laws, etc. were fulfilled in Christ, Heb. 9: 23; 10: 1; vs. 13, 14.

b. While his enemies slander him, misunderstand and misrepresent his words, they must bear witness to his heavenly countenance, v. 15; cf. Phil. 2: 15; Ex. 34: 29. Our countenance will commend our religion if we are filled with His Spirit.

"Let your face be like the morning,
While the days are going by."

Good Health Versus Swine Eating.

A. M. FRETZ.

Good health is a God given blessing; but good health as well as good character, good morals, good standing in society, depends very much on what we do by the help and grace of God toward it. Consequently *one* of the good elements which enter in to give good health is good, wholesome food. Man is the only flesh-eating creature that constantly seems to relish hog-meat. If repeatedly offered, a dog soon refuses it. A cat eats very sparingly of it. Why is the country doctor, in proportion to the population kept more busy than his city brother? Why does the country inhabitant succumb in greater proportion than his number warrants to such diseases as come from an abuse of the digestive system and faulty habits of diet? Why is the Southern negro today the most unhealthy member of the human race on the face of the globe? The answer we believe is found in the pig-sty. Let me quote what Dr. Kellogg says in an article in GOOD HEALTH. He says:—"Gaze over into that sty and see the contented brute quietly responding in the augmented filth of his own ordure. Scrutinize his skin. Is it smooth and healthy? Not exactly. So obscured is it by tetter and scurf and mange that you almost expect to see the rotten mass drop off, as the grunting creature rubs itself. Stir the beast and make him show his gait. See how he rolls along a mass of fat. If he were human, he would be expected to drop off any day of heart disease. And so he will, unless the butcher forestalls nature with his knife. But we have not half examined our hog yet. Make him straighten out his fore legs. Do you see the open sore a few inches above his foot on the inner side? And do you say it is a mere accidental abrasion? Find the same on the other leg; it is a natural sore. Grasp the leg high up, and press downward. Now you see a mass of corruption pour out. Now let us look at the inside of this delicious(?) beast. Just under the skin we find a mass of fat from two to six inches in thickness, covering a large portion of its body. Lard! says some one; yes, and we will add, as synonymous, disease, scrofula, torpid liver. So gross have been the habits of the animal, so great has been the foulness of its body, that its excretory organs—its liver, lungs, kidnies, skin, and intestines—have been entirely unable to carry away the impurities which it has been all its life accumulating. Consequently, this great flood of disease, which made the blood a black, turbid current, was crowded out of the veins and arteries into the tissues, and there accumulated as fat. Lard, then, obtained, is nothing more than extract of a diseased carcass.

"Observe the glands which lie about the neck. Instead of being of the ordinary size, and composed of the usual gland structure, we find them large masses of scrofulous tissue. Perhaps tuberculous degeneration has already taken place. If so, the soft, cheesy, infectious mass is ready to sow broadcast the seeds of consumption and premature death. Examine the lungs. If the hog is more than a few months old, you will probably find a portion of the lung completely consolidated. Yet all of this filthy, diseased mass is cooked as a delicious morsel, and served up to satisfy fastidious tastes. If the animal had escaped the butcher's knife a few years, he would have died of tuberculous consumption. Make a cut into his liver. In a great proportion of cases you will find it filled with abscesses." No wonder so many suffer from tuberculosis in our time. "Look again, we discover numberless little sacs, or cysts, about the size of a hemp seed. As soon as these are taken into the stomach by eating the flesh containing them, the gastric juice dissolves off the membranous sac, and liberates a minute animal, which has been encased there perhaps for months. This creature, although so small, is furnished with a head and four suckers, with the latter it attaches itself firmly to the walls of the intestines, and begins to grow. This is a tape worm. Countless numbers of these may be taken into the system, since a single tapeworm has been found to contain more than two million eggs. They have been found in all the organs of the body, even the brain and the delicate organs of vision not escaping the depredations of this destructive parasite. Look through the microscope, and you will be convinced that you have only just caught a glimpse of the enormous filthiness of the loathsome pig. Take a thin slice of lean flesh, place it upon the stage of your microscope, adjust the eyepiece and look. Displayed before your eyes are hundreds of voracious little animals, each coiled up in its little cell, waiting for an opportunity to emerge and begin its destined work of devastation. This creature, when taken into the stomach, immediately penetrates the thin muscular walls of the stomach, and gradually works its way throughout the whole muscular system. It possesses the power of propagating its species with wonderful rapidity; so that a person once infected is almost certain to die a lingering death of excruciating agony."

Of course Dr. Kellogg does not tell us what effect cooking and frying have in the destruction of the disease-breeding matter in the hog; that may be as it will, the picture is not very tasty. It is a fact, proved by statistics, that the Jew suffers much less from diseases of a scrofulous nature than his Gentile neighbor. The reason is plain: God said, "The swine....is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you." Lev. 11: 7, 8. And God has never said since that it was clean. What was improper to eat then is improper now, and what was proper then is proper now.

Mennonite Articles of Faith.

(Translated from the German
By A. S. Shelly.)

XXXIII. OF THE RESURRECTION OF THE DEAD.

That the great mystery (1 Cor. 15: 51) of the resurrection was revealed and known to the saints in the old dispensation (Dan. 12: 2), though less clearly than to us (Heb. 11: 13–16), we know from the words of Christ when he said, to the confusion of the Sadducees: "Ye do err, not knowing the Scriptures nor the power of God." "God is not the God of the dead but of the living" (Mat. 22: 29, 32; Mark 12: 24, 26, 27). The same is also evident from the many tokens and testimonies that they lived and died in this faith. This fundamental doctrine (Heb. 6: 1, 2) has however been set forth in a much clearer light through the Gospel (2 Tim. 1: 9, 10), by which we now know definitely that before the final judgment there is to be a resurrection of the dead, both of the just and the unjust (Acts 24: 15) so that all men that ever lived and died, whether buried on land or in the sea (John 5: 28, 29; 1 Cor. 15: 21, 22; Rev. 20: 12, 13) shall awake and be made manifest (John 6: 39; Ezek. 37: 12–14).

As to the possibility of such an occurrance, surpassing all human thought, our faith rests not only on the above mentioned and many other clear testimonies, but on the omnipotence (Mat. 19: 26; Luke 1: 37; Zech. 8: 6), justice, and faithfulness of him who has promised and will perform it (Heb. 10: 23; Num. 23: 19), namely God the Father (Rom. 4: 17; Deut. 32: 39) through his Son Jesus Christ (2 Cor. 4: 14; John 6: 40; Phil. 3: 21) in the all-availing power and working of the Holy Spirit (Rom. 8: 11), seeing that He to whom nothing is impossible who calls into being that which is not (Rom. 4: 17) should much less find it impossible to call them of whom the seed yet remaineth (1 Cor. 15: 35–44; John 12: 24). This faith rests further on the cases of those who in times past were raised from the dead (John 11: 23, 44), and especially on the resurrection of our

Lord himself (1 Cor. 15: 12–18), for in that he was thus declared the Son of God with power (Rom. 1: 4), having power to take his life again (John 10: 18) we can with confidence rely on his word (John 6: 54; 14: 19) knowing that he is our Redeemer (Job. 19: 25, 26) and that he as the first fruit (1 Cor. 15: 20–23; Rom. 11: 16; Acts 26: 23) and the Head of the church (Col. 1: 16) not only can but without fail will fulfil all his promises (Rev. 1: 18)

Concerning the way and manner, how all this shall take place, we see from the word of the Lord, that Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (1 Thess. 4: 16) accompanied by the angels of his power (2 Thess. 1: 7; Mat. 25: 31); that then all that are in the graves shall hear the voice of the Son of God and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment (John 5: 29); that this shall take place with the same bodies in which they have thus lived (Isa. 26: 19; Rom. 8: 11) yet so changed and made incorruptible (1 Cor. 15: 53, 54) that they can either live forever in bliss or continue in eternal woe; that these changes shall take place instantaneously as in the twinkling of an eye, and yet each in his own order (1 Cor. 15: 23), for they that have died in Christ shall rise first and they that are yet alive and remain shall be changed likewise (1 Thess. 4: 16).

Finally as regards the time of this coming of the Lord (1 Thess 3: 13; Jas. 5: 7, 8; 2 Pet. 3: 12), it shall be in the last day (John 6: 39, 44, 54) immediately before the last judgment, when the Lord shall come to hold judgment, the day and hour of which it is not for us to know (Mat. 24: 36; Mark 13: 32; Acts 1: 7). For though there are various prophecies and signs of the times given (Mat. 24: 1–38) which we are to observe with deep reverence and which seem to indicate that the time of the end is near at hand (Dan. 12: 4–9; 1 Tim. 4: 1–3; 2 Tim. 3: 1–5; 2 Pet. 3: 3–18) yet must be preceded by the transpiring of great things, — there is nevertheless nothing more certain than that the Lord will come in an hour when men will not be looking for him (Mat. 24: 44) and in a time when thoughtlessness and worldly-mindedness shall predominate in the world (Mat. 24: 37–39; Luke 18: 8; 1 Thess. 5: 2, 3; 2 Tim. 3: 1–5), wherefore the Lord Jesus so often admonishes always to watch, as has been more fully set forth in the foregoing article.

Correspondence.

DEEP RUN.—The work in the Lord's vineyard is progressing. On Sunday, Feb. 9, our old pastor J. S. Moyer, of Centre Valley, preached for us again in place of our pastor A. M. Fretz, who preached at Saucon and Allentown. As a rule our English services are better attended than our German since so many of the young people cannot read German, in consequence of which they do not, nor can appreciate German as much as English. Hence it has been found necessary to have about half in each language.

A few weeks ago a public school teachers' institute was held at Redminsterville, at which our pastor read an interesting paper on Local History - Mennonite Settlement. The paper called forth much comment and was published in the daily issue of the "Bucks County Intelligencer", of February, 8. It is good for us as Mennonites to know a little more about our ancestors—what they had to endure for their convictions—and of their settlement in this fair land of ours. A better knowledge of these things will make us better Mennonites, consequently better Christians, and more devoted and loyal to the church we love, and for which our fathers suffered much.

SOUDERTON. — Our pastor as usual issued his annual Bulletin at New-year and had it bound in the Eastern Conference Year Book. The Bulletin contains matters pertaining to the work in this pastoral charge filling eight pages. There were four preaching places,—the two congregations of Deep Run and Souderton and the two missions of Hilltown and Perkarie. From the Bulletin we learn that the pastor officiated at thirteen marriages and fourteen funerals during 1901. The eighth page of the Bulletin is devoted to a schedule for services in 1902. The Week of Prayer was observed with services every evening with good attendance. We have about three English to one German service. Lately the English Mennonite Hymnal was introduced for all our preaching services. We like the Hymnal pretty well, the only objection being that there are so many unfamiliar tunes, even for familiar hymns. We are delighted with the weekly "MENNONITE". It is to be hoped that it will steadily grow in interest, in usefulness and in the number of subscribers.

BEATRICE, Neb.—On the occasion of the funeral of Bro. J. H. Zimmermann on Thursday afternoon, the 13th inst., Bro. John A. Penner spoke a few words of consolation to the bereaved family at the house, while Elder Gerhard Penner and Elder Jacob Toews, of Newton, Kan., in the church. Interment was made in the Mennonite cemetery adjoining the church, three miles west of town.

Contributions.

For Heathen Missions during the month of January.

General Fund.—From the Newton, Kan. S. S., Christmas offering, $20.56; ditto, quarterly collection, $4.89; Gnadenberg S. S., Christmas collection, $18.55; 2 Johannesthal S. S., Christmas collection, $9.60; Hoffnungsfeld S. S., $9.50; Wadsworth, O. Missionary Society, $10.00; Summerfield, Ill. S. S., $10.45; Hoffnungsau church, Kan., $60.26; Abraham Conrad, Medford, Okla., $1.00; B. G. Doerkson, Medford, Okla., $3.00; Anna Janzen, Brainerd, Kan. $5.00; Quiring's church, Mountain Lake, Minn., $20.00; Mrs. H. Funk, Bloomington, Ill., $1.00; Mrs. Jos. Witmer, Niagara Falls, N. Y., $2.00; West Zion church, Mound Ridge, Kan., $11.00; rent of the Darlington station for 1901, $130.90; Weierhof, Bavaria, Germany, per C. Krehbiel, $24.19; Salem church, Dalton, O., $7.12; Zion church, Elbing, Kan., $30.00; Martin Fast, Klein, N. D., $13.07; Mission box of Berne, Ind. church, per S. F. Sprunger, $4.05; ditto, birthday gifts, $7.97; ditto, one sister's tenth, $28.00; anonymous, per S. F. Sprunger, $100.00; Neuhoffnungsthal church, Okla., $64.73; Alexanderwohl church, Okla., $84.50; Bethel S. S. Marion, S. D., $2.26; quarterly contribution of Springfield, Okla. S. S., $9.15; ditto, Christmas collection, $7.85; Zion church, Ia., $5.20; Bethel College church, Kan., $24.10; ditto, Sewing Society, $10.00; Deer Creek, Okla. church, $22.90; Sewing Society, Hillsboro, Kan., $10.00; Newton, Kan. church, $84. 76; Benjamin Ratzlaff, Korn, Okla., $6.00; 1 Johannesthal S. S., Kan., S. S. collection of 4th quarter, $6.13; Halstead, Kan., Sewing Society, $25.00; Sichar church, Okla., $3.00; Zion S. S. East Perry, Okla., $4.12; Joshua P. Stucky, Hoffnungsfeld, Kan., $8.00; Hereford church, Penna., $35 00; Hereford S. S. Penna., $10.00; Upper Milford church, Penna., $8.00; Herald church, Okla., $6.35; Bluffton, O., $9.81; birthday gifts of Pleasantville S. S., Aurora, Neb., $7.75; Christian church, Kan., $9.78; Alexanderwohl church, Kan., $69.06; Arlington, Kan., S. S., $5.12; David J. Driedger, Plum Coule, Man., $5.00; Hillsboro, Kan., S. S., $14.21; Mr. and Mrs. C. C. Voth, El Reno, Okla., $5.00; Wadsworth, O. church, $13.95; Garden Township S. S., Kan., $22.00; Y. P. S. Berne, Ind., $75.00; Zion S. S., Polk-Ore., $6.00; Mennonite S. S. in Beatrice, Neb., $21.08; Newton, Kan. S. S. $26.60; A. Zurfluh, Bluffton, O., $5.00.

India Missions. — Hoffnungsau church, Kan., Thanksgiving collection, $90.67; Miss Anna Janzen, Brainerd, Kan., $5.00; West Zion Sewing Society, Moundridge, Kan., $10.00; Sichar S. S. Okla., $3.80; birthday gifts of C. B. Lehman's S. S. class, Halstead, Kan., $1.21; a friend of missions, for building Bro. Kroker's house, per C. Schowalter, $30.00.

Church Building Fund.—Hoffnungsfeld-Eden S. S. $23.00; Berne, Ind. church, $3.00; Sewing Society, Summerfield, Ill., $6.80.

Mission station in Montana.—Isaac Lehman, Berne, Ind., $5.00; St. John's S. S., Pandora, O., $40.00.

For the Use of Missionary Kroeker, India.—Whitewater, Kan. S. S., $38.00: Emma and Theodore Krehbiel, Moundridge, Kan., $8.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

Marriages.

WAHLI—NEUKOMM. — On Sunday evening, Feb. 16, 1902 in the Mennonite church at Berne, Ind., by Rev. S. F. Sprunger, Abraham Wahli and Miss Lena Neukomm.

Deaths.

SHISLER. — On Jan. 22, 1902, in Plumsteadville, Pa., Rebecca Ann, relict of John Shisler, aged 80 yrs., 1 month and 28 days. Interment on the 27th at Tohickon Lutheran church. Services by Allen M. Fretz. Text: 2 Cor. 5: 1.

ZIMMERMANN.—On February 9, 1902, at Beatrice, Neb., of dropsy and heart trouble, Rev. J. Henry Zimmermann, aged 69 yrs., 1 month and 10 days. Funeral services were held on the 13th inst. by John N. Penner at the house, and by Elder Gerhard Penner and

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Judg. 5. 22. 1 Kgs. 18. 2 K.
[b] 1 Kin. 22. 42.
[c] or, rapidly.
[d] ch. 8. 16. Neh. 5. 6.
[e] Zech. 1. 12. 2 Heb. about.

10 [a]Cursed *be* he that doeth the work of the LORD [b]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Kellogg Sanatorium Burned at Battle Creek.

BATTLE CREEK, Mich., February 18. —The Kellogg, or the Seventh-Day Adventists' Sanatorium here, which was located on a hill in the highest part of the city, was destroyed at an early hour this morning by fire. The property loss is estimated at from $300,000 to $400,000. As far as can be learned there was no loss of life among the 400 people in the sanatorium, although one or two persons are said to be missing, and it is possible that their bodies may be in the ruins. However, those missing may be in one of the houses or hotels which have taken in the homeless patients.

Methodist Conference.

CINCINNATI, February 14. — The Methodist book committee to-day appointed the following commission to locate and arrange for the coming general conference:

The Rev. Henry Spellmeyer, chairman, Newark conferences; the Hon. A. T. Cass, Tilton, New Hampshire; John E. Andrus, Yonkers, N. Y.; the Rev. W. F. Whitlock, North Ohio; the Rev. J. E. Wilson, South Carolina; Robert T. Miller, Kentucky, and Oscar P. Miller, Northwest, Iowa.

The reports were adopted on the Methodist review presented by Dr. Kelley, on the New York Christian Advocate, presented by Dr. Buckley, and on the Pacific Christian Advocate, presented by Dr. A. N. Fisher, of Portland.

The next meeting of the general book committee will be in New York.

In the Clutch of a Storm.

NEW YORK, February 17.—A snowfall which began in the early hours of the morning developed into a storm, and at 8 o'clock six and one-half inches had fallen. The snow was accompanied by a strong northeast wind, but there was only a slight drop in the temperature. The thermometer at midnight stood at 30 degrees, and up to 8 o'clock it did not get below 26 degrees.

Saloon Keepers Scared.

NEW YORK, February 17.—Agitation regarding the Sunday closing of saloons, and especially of violations of the excise law by Raines law hotels, has been vigorously rencwed by the arrival in this city of thirty excise inspectors. They were sent by State Commissioner Cullinan to gather evidence against the Raines law hotels and will report to him at Albany the result of their investigation. It is said this information eventually will be given to District Attorney Jerome.

The presence of the inspectors was known throughout New York by Saturday midnight, and Raines law hotels began at once to comply with the regulations. Many of the proprietors of regular saloons became frightened and closed their places entirely.

MAN'S LIFE HIS OWN.

PHILADELPHIA JUDGE DISPOSES OF CASE OF ATTEMPTED SUICIDE.

PHILADELPHIA, February 15.—Herbert Wright, of this city, has been arraigned before Judge Arnold on the charge of taking laudanum with suicidal intent. Wright pleaded "Guilty to attempting suicide, but not with intent to kill myself." In dismissing the case Judge Arnold said he doubted if there was such an offense in this country as attempted suicide. The law emanated, he said, from courts where there were kings and emperors, who adopted the theory that it was wrong for a man to kill himself and thus reduce the number of king's subjects. The judge added that a man's life belonged to himself and his Creator, and he did not know but that the man had the right to kill himself if he so desired.

Wreck on the Mountain.

ALTOONA, Pa., February 14.—Three men killed, four probably fatally, and two seriously injured; one freight train a complete wreck, and another nearly so, are the results of an accident this morning on the Pennsylvania railroad, on the steep grade a few miles above the horseshoe curve.

The firemen of both engines were seriously injured.

Control of the second section of the eastbound freight train was lost soon after emerging from Gallitzin tunnel, and it crashed into the rear of the first section. Ten cars, the caboose and two engines were completely wrecked.

Grove, Westner and Cooney, who were killed, were in the caboose of the forward train. Their bodies were torn to pieces. Another trainman was standing on the front platform of the caboose, and the shock threw him far down over the mountainside. Engineer Fluke and his fireman, of the rear train jumped when they saw the train ahead of them. Fluke was found unconscious fifty feet away from the track. All the injured men were taken to the Altoona Hospital.

THE ESTIMATED PRODUCTION OF PETROLEUM IN THE UNITED STATES.

Official estimates of the petroleum production of the United States for the year 1901, which have just reached the board of geological survey, show an enormous gain for the last year.

The production of the crude oil for 1901, is estimated at 66,000,000 barrels or 2,772,000,000 gallons as against 2,-661, 233,568 in 1900.

While the Russian production of petroleum for the year 1900 slightly exceeded that of the United States, it is probable that the enormous total of 2,772,000,000 gallons official estimate for the year 1901, places the United States again in lead in the production of this article, these figures showing an increase of 110,000,000 gallons over the production of 1900.

As government statistics are based on the assumption that the distillation of 100 gallons of crude petroleum will yield 76 gallons of illuminating oil, 11 gallons of gasoline, benzine or naptha, 3 gallons of lubricating oil and ten gallons of resduum or loss, the total production for the year is as follows:

Illuminating oil, 2,106,720,000 gallons; gasoline, benzine and naptha, 304,920,000 gallons; lubricating oil, 83,-160,000 gallons; residuum or loss, 277, 200,000 gallons.—Ex.

Liberty's Light Goes Out.

NEW YORK, February 14.—Liberty's torch is to be put out. The lofty light in the hand of the bronze goddess, standing on Bedloe island, in upper New York bay, that has been allowed to grow steadily dimmer since Bartholdi gave the magnificent statue to the United States, is to be permanently extinguished. Sentiment, it is said, which has been the beacon burning all these years, can no longer keep it alight, and now the Government will snuff it for all time.

News of the contemplated extinguishment of the torch has been received here in the form of a notice to mariners, sent out by the lighthouse board of the Treasury Department, at Washington. It states that on or about March 1, 1902, the light will be discontinued. Installed on the island, to furnish current for the torch, there is a powerful electric plant, but it is unused. A few lamps of small power furnish barely enough illumination so that the beacon can be made out by passing mariners. Lack of a congressional appropriation is said to be the cause for discontinuing the light.

Foreign.

PRINCE HENRY HAS SAILED.

IS COMING ON THE STEAMER KRONPRINZ WILHELM.

BREMERHAVEN, February 15.—Prince Henry of Prussia sailed for New York at 3:43 p. m. The last seen of the prince from the shore here was when he stood on the bridge of the Kronprinz Wilhelm, in an admiral's uniform, and lifted his cap in response to the cheers of the assembled crowds. Commander William H. Beehler, U. S. N., the United States naval attache at Berlin, bade the prince good-by for the United States embassy. The Kronprinz Wilhelm is due to arrive at New York next Saturday.

Senator Tichirasky bade farewell to the prince for Emperor William, who also sent his brother a telegram previous to the departure of the steamer.

Before he sailed, Prince Henry, in conversation with a correspondent of the Associated Press, referred to the report that he had written a letter to Admiral Dewey apologizing for the conduct of the German squadron in Manila bay, during the war with Spain. "It is all untrue," said the prince. "I have never written to Admiral Dewey in my life."

What looked like half of Kiel's population assembled at the railroad station to bid farewell to Prince Henry at 8 o'clock this morning. On the platform of the station the prince kissed the princess, his wife, and stood uncovered at the head of the rear steps of the car, in spite of the sharp, wintry air, until the car was out of the station.

Bremerhaven, usually a dreary place, was bright with colors in the prince's honor. All the shipping in the river flew American and German flags, and the wharves were black with cheering crowds as the Kronprinz Wilhelm drew out in the stream, with her band playing "The Star-Spangled Banner."

GREAT EARTHQUAKE.

COST TWO THOUSAND LIVES.

BAKU, Transcaucasia, February 17. —Details, which are slowly arriving at Baku and Shamaka, show that 2,000 persons, mostly women and children, perished as a result of an earthquake last week, and that 4,000 houses were destroyed. Thirty-four villages of the country surrounding Shamaka also suffered.

To add to the terrors of the neighborhood a volcano near the village of Marasy, eastward of Shamaka, has broken into active eruption. A great crevasse has appeared, whence immense flames and streams of lava are being thrown. The course of the river Gonchakia has been altered in consequence of its bed being dammed with earth which had been disturbed by the earthquake.

Battalions of guards and detachments of soldiers with tents have been dispatched to Shamaka to aid in the work of rescue. The Red Cross Society is active in alleviating distress.

CANADA FACES PROBLEMS.

GOVERNOR-GENERAL FAVORS A LAW TO REPRESS ANARCHY.

OTTAWA, Ontario, February 15.—The speech from the throne at the opening of the Dominion Parliament contained statements of more than ordinary importance. Referring to the death of President McKinley, the speech said:

"The assassination of President McKinley elicited a universal feeling of sympathy and sorrow throughout the civilized world, and though Canada has happily so far been free from crimes of this character, the close proximity to the United States may make it advisable to join our efforts to the efforts of the United States and other nations and to provide by legislation for the adequate punishment of those who, either by speech or writing, incite fanatics to the perpetration of such horrible crimes."

The following significant reference is made to the recent visit of Marconi to Ottawa:

"The inventor, Mr. Marconi, having met unexpected obstacles as to the carrying out of his experiments in wireless ocean telegraphy in a sister colony, my ministers deem it expedient to invite him to continue his operations on the coast of Nova Scotia, and they availed themselves of his presence in Canada to enter into negotiations resulting in an arrangement through which, should the project prove as successful as is hoped for, the government and people of Canada will enjoy the benefits of inventions on very favorable terms, including rates for transatlantic messages very much below those now existing.,

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, FEBRUARY 27, 1902. No. 12.

He Heareth Us.

Unanswered yet! the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer,
You *shall* have your desire—sometime—somewhere.

Unanswered yet! though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was the heart to make it known;
Though years have passed since then, do not despair,
The Lord *will* answer you sometime—somewhere.

Unanswered yet! Faith *cannot* be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She *knows* Omnipotence has heard her prayer,
And cries, "It *shall* be done—sometime—somewhere."

Selected.

Items of News and Comment.

It has been suggested that the World's S. S. Convention for March, 1904, be held in Jerusalem.

Rex. A. S. Shelly yesterday addressed the students of the Central Mennonite College, Bluffton, Ohio.

Rev. S. K. Mosiman, of our Cantonment mission, is holding special meetings at Glenwood, Okla. this week.

From the "Membership Directory", sent out by the Mennonite churches of Philadelphia, we learn that the First Church has an adherance of 425 and the Second Church of 58.

Rev. Geo. C. Needham, the well-known evangelist, died on the 16th inst. at his home in Narberth, Pennyslvania. Next month he was to speak before the students of the Moody Bible Institute, Chicago.

Joseph Godshalk, of Bucks county, Pennsylvania, at one time a missionary in India, wants to come back to his old home. The climate of India does not agree with him and his family. Money is being collected to secure their return passage.

The Board of Trustees of Central Mennonite College held a meeting at the College last week. Yearly catalogues will no longer be printed, all college statistics being intended to appear hereafter in the projected monthly paper, "The College Record".

Bro. M. G. Oberholtzer, formerly of Pennsylvania, now of Waverly, Iowa, and at one time a student at the Moody Bible Institute, Chicago, writes that he is teaching singing school at two different places in Bremer county, Iowa, his classes numbering 41 at the one place and 36 at the other. He seems to enjoy his work very much, and he puts in a word for the gospel of Jesus Christ here and there as he finds opportunity.

The following is a partial list of periodicals published by our friends, the Friends: — "The American Friend," "The Friend", "Western Work", "The Soul Winner", "North Carolina Friend", "The Interchange", "Christian Workman", "The Guide", "The Messenger", "The Witness", "The British Friend", "The (London) Friend", "Waymarks", "The Friends' Examiner", "The Australian Friend", a "Norwegian Friend", the "Friends' Intelligencer".

The recent order of the U. S. Government prohibiting the Indians from wearing the hair long and painting their faces, will be a dead letter in some places. A mission worker thus expresses himself:—"Short hair and unpainted faces may be tokens of civilization to the minds of some people, but, after all, the Lord looketh upon the heart. The idea of some people about civilizing the Indian is as foolish as if a man should try to break a wild horse by cutting his tail off an inch at a time. If red women have no right to paint themselves white, neither have white women any right to paint themselves red." Which is true, especially the last sentence.

Rev. Joseph Stuckey, whose death was chronicled in our pages last week, was the oldest of a family of eight children, of whom the following survive:—John, of Fairbury, Ill.; Mrs. Katie Naffziger, of Washington, Ill.; Mrs. Elizabeth Hilde, of Flanagan, Ill.; and Rev. Peter, of Wayland, Iowa. The parents first landed in New Orleans, and settled later on in Butler county, Ohio. Rev. Stuckey left behind him two children, seventeen grand children, and twenty-one great-grandchildren. It is said he established ten or more new churches. Among the large concourse of people that attended the funeral, were friends from Pekin, Washington, Meadows, Lexington, Deer Creek, Bloomington, and other places in Illinois.

The Gospel among The Nez Perces Indians.

"We came to you with one eye partly open; we go back with both eyes closed and both arms broken." Our people sent us to obtain that Book from heaven. You took us where women dance as we do not allow our women to dance, and the Book was not there. We are now to return without it, and our people will die in darkness".

These were the parting words of the company of Nez Perces and Flathead Indians who in 1834 traveled all the way from Idaho to St. Louis, in order to find the "Book from heaven" of which they had heard through explorers. The people of St. Louis took them to the theatre and acquainted them with worldly vanities, but never satisfied their spiritual craving. In 1837, Rev. Henry Spalding and his heroic wife began missionary work among the Nez Perces, teaching the men to farm and the women to cook, sew and keep house, and best of all, revealed to them the love of God in Christ. There are about this time about 600 Nez Perces Christians.

Washington as a Home State

Editor "The Mennonite."

Knowing that the "overflow" of our people in the Middle-West is constantly seeking new homes on the cheaper lands of the Far West, I thought, impressions received during a recent trip through the State of Washington might be acceptable to your readers.

For several years past, pastors from this section of Nebraska, whom I knew, and some of whom had worked for me or rented farms of me, had moved with very little capital to Eastern Washington, and their reports had been almost universally very favorable.

I had been wanting to visit that country for some time, and soon the 24th of January, a friend of mine, P. A. Buller, of Jansen Neb., and myself started for the North West. I shall not burden your columns with a description of the trip, nor the fierce blizzard and intense cold we encountered in Montana. I desire to say however that the Burlington Road in connection with the Northern Pacific from Billings, Montana, offer the tourist or home seeker the very best facilities, running through cars from St. Louis as well as Chicago to Seattle, Tacoma and Portland. The tourist sleepers are clean and comfortable and offer the traveler substantially the same comforts as a regular Pullman at less than half cost. I understand the above named roads will, after the 1st of March, again sell regular home seekers' tickets at very much reduced rates.

Our first stopping place was North Yakima, a very busy little city lying in the valley of the Yakima; here agriculture and horticulture are carried on by means of irrigation, and we were surprised at the result obtained. We were given apples and potatoes that were simply immense.

I understand a number of Quakers (Friends) have bought land under the "Sunny Side Irrigation Canal" and will build a meeting house there. However, our people, the Mennonites, and especially those from Russia, do not like to bother with irrigation, and therefore we did not investigate these lands any further, but proceeded to Tacoma, where an office of the Northern Pacific Land Dept. is located.

From there we went by boat to Seattle and were much surprised to find it developed in a few years into a large and busy seaport. The large warehouses and wharfs were crowded with goods awaiting shipment to foreign parts, especially the Orient. We were told that the flour trade

with China and Japan is assuming enormous proportions and that many mills were kept busy grinding a special cheap grade of flour for that trade.

After a trip up the Sound to Victoria, B. C., we returned to Seattle and then went to Ritzville, Adams Co., Wash., where those people we know are located.

(Concluded next week.)

Extracts from Papers Read at the Late Ministers' Meeting of the Eastern District.

LOYALTY OF THE FUTURE TO THE CHURCH. A. M. FRETZ.

The Mennonite Church must not be ashamed of her articles of faith. That the future members of the Church may know and love them, we ought to do more in the way of teaching them. Teach them not only, however, as the faith of the denomination, but as the teachings of Christ and His apostles—as the foundation principles of the one true and only Church. This teaching of doctrine is still more important than that of history. As the history of our country is needful to make us truly loyal, the principles which called forth such a history are still sublimer, and hence more needful to promote patriotism; so the principles underlying the history of the Church are a hundredfold more needful to awaken future loyalty to her teaching. What shall we do then? Shall we say it matters not that our boys and girls, our young people who have been reared outside our church connection and have been gathered into the Kingdom by our efforts, should be taught these fundamental principles? Is it enough to say "Take the Bible and study it, and you can be good enough Christians"?

We must meet the present demands by approved present methods of church work. By approved present methods, I mean such methods and ways of doing church work as will not conflict with the simple teaching of Christ and the apostles. I would not say that we must do just as they did in the way of methods of applying God's Word, etc. But I do say, if God's blessing is to rest on our work, it must be done in harmony with His will. As in temporal matters, new ways and methods are constantly introduced, so in the work of the Kingdom, new methods are constantly made use of. Let us fall in line with all such methods that can be justified by Scripture, and reject all that will not stand that test.

The future church needs to be built up on Scriptural principles, if she is to have loyal members. The church built upon worldly and unscriptural methods will share the fate of every unscriptural thing, and members received and nourished by such methods will lack the stimuli to make them truly loyal when the work shall be tried by fire, for our love and devotion can only be shown to be true loyalty when put to the test. At present it does perhaps not cost so much to show loyalty; but as in the past it cost much, so we believe in the future a time will come when our loyalty will be more than making a mere oral profession of faith. May the apocalyptic message (Rev. 3: 7–12) be ours in verity, not only to ponder over as something of the past, but to stimulate us in faithful work for the Master.

Souderton, Penna.

FROM "THEOLOGY: ITS PLACE IN THE STUDY", BY S. M. MUSSELMAN.

What then should constitute the study and reading of a minister? He need not, and shall we not say he dare not, in this progressive age, lay aside general reading in science, philosophy and history; for all this, to the watchful minister, will be of great service in sermon-making, which is the minister's business in his study. But we say, the great work of a pastor is instruction in the truths of the Bible. This is true, and wherever else he may fail, he must at least be a master of the gospel. Ignorance in the above-mentioned topics may even be tolerated, though unfortunate; but in a man who ventures into the pulpit as a public instructor in the Bible, a want of biblical knowledge and the utterance of crude, undiscriminating statements of truth can never be excused. No mere rhetorical power or seeming earnestness can atone for the want of a thorough mastery of the themes of the pulpit. Biblical and theological investigation should, therefore, have a large place in the pastor's plan of study.

* * *

The minister can only preach with power what he has become thoroughly grounded in himself. We seek to bring men to a saving knowledge of Jesus Christ, for to know Christ is eternal life. To do this, a man must be convinced that he is a sinner and in need of a Saviour. To show this, the minister must be familiar with what the Bible teaches as to man's nature. The Bible teaches that by nature and practice, man is in an awful condition, miserable, helpless, and doomed to certain, final and everlasting overthrow. But we have here precisely the doctrines of original sin, man's inability, free will, judgment and hell, — the teaching of the Bible in systematic form. This is theology. Then we are ready to study about God the Father, His mercy, His love in Jesus Christ. But this implies a reference to the nature of God, and this is theology. We can not prepare ourselves by careful study so as to be able to present to men Jesus Christ, without studying about His Sonship, His living and dying for man, His resurrection and intercession. But this is theology. The burden of our study should be, how men may come to Jesus. But this means an understanding of the truth that Christ became incarnate to keep the law which I had broken, and that His obedience became mine by faith, and that He had died bearing the penalty due me for breaking the law, and that God would not punish me because He had punished His Son. What great truths are these! This, however, is theology.

How Shall a Christian Dress?

The following sensible words appeared in the "Christian Herald" in the form of an editorial:

The thought that there should be some separating badge, so to speak, in the dress of Christians —something distinctive, and in its way a protest against the vanities of the world and the vagaries of fashion, has often come to devout souls. It is suggested anew to our readers this week, by one of them, who asks the question pointblank of the Editor. In these days, and in modern circumstances, it is hardly possible to answer this inquiry in a concrete way. The effort to reply to it has been made for centuries, in the garb of different monastic orders; in the white cap and sweeping veil of the nun; in the robe and girdle of the monk; in the broad-brimmed hat and dove-colored gown of the Friends; in the close-fitting cap and prim neatness of the Shakers, and in the dress of Amish, Dunkards, Mennonites, and other Christian sects. There are farming districts in Pennsylvania and West Virginia, where men and women dress with exceeding simplicity, according to a rule which forbids all trimming, and even ordains hooks-and-eyes instead of buttons, as a fastening for coats and other garments.

But, while some good people may derive much strength from putting on a uniform, we do not find any warrant for their procedure in the Word of God. Our Saviour, when upon earth, was habited in the ordinary dress of a Jewish peasant. His immediate followers served Him in the costumes of their callings. What we do find in the Bible, both in the Old and the New Testament, is rather in the spirit than in the letter. Excessive devotion to dress is condemned, because it is a proof of care for the outward man that perishes, and of indifference to the needs of the soul. In themselves, broidered garments and pearls and ornaments and goodly apparel are not wrong; they are only wrong when they become an interference with spiritual growth. There is absolutely no connection whatever between saintliness and singularity.

A Christian woman should aim to be pleasing. To this end, she should be spotlessly dainty in her clothing, if she can. Exquisite neatness is a great distinction. Her dress may conform in some degree to the prevailing mode, and yet not give her very much anxious thought. It is just as easy to dress as your acquaintances do, as to take up a style so opposite theirs that it excites remark. There is no merit in a rusty gown or a shabby hat, unless you can afford no other, in which case you should be sufficiently independent to remember that your dress is nobody's business but your own. To tell the truth, people in general are much less concerned about what we wear, than we are ourselves.

The Kind of Hearers I Like.

The kind of hearer I like best is one who

1. Is rain-proof, sun-proof, food-proof and visitor-proof.
2. Comes at the beginning and stays to the end.
3. Is not apathetic, but sympathetic.
4. Prefers edification to entertainment.
5. Is rich in prayer and poor in prejudice.
6. Keeps his ears busy and his tongue idle.
7. Brings his thinking-cap to church, but leaves his night-cap at home.

A few such hearers make a poor sermon good, and a good one better, for the rest of the congregation.—E. HOBBS.

Gleanings from Last Sunday's S. S. Lesson.

Stephen was the model "full" man. He was "full of the Holy Ghost", "full of wisdom", "full of faith", "full of power". But the last three fulnesses depend on the first—the fulness of the Holy Spirit. The Spirit fills us with wisdom, faith and power.

If you would be filled with the gifts of the Spirit, you must observe three rules:—

1. Yield yourself to God. Rom. 6: 13; 12: 1.
2. Give up to be put away the things which grieve the Spirit. Eph. 4: 30–31.

3. Receive the filling by faith. John 7: 37–39.

Stephen had been speaking of Moses, and God caused His glory to shine forth from his face, as He had done with Moses.

Stephen and Philip were the Moodys of their day. "The church gave Holy Ghost deacons and got converted priests."

They did not think they had done their duty when they had attended to the church finances. Philip had a great revival in Samaria. His daughters prophesied.

Stephen means "crowned". Five crowns are held out to believers—"incorruptible" (1 Cor. 9: 25), "righteousness" (2 Tim. 4: 8), "glory" (1 Pet. 5: 4), "rejoicing" (1 Thess. 2: 19), and "life" (Rev. 2: 10; Jas. 1: 12).

For the MENNONITE.

Will Ye Also Go Away?

Jesus had been discoursing with his followers about the things pertaining to the Kingdom. A crisis had come in His life. It was time that He should reveal Himself as the Son of God and make it known that His kingdom would not be of this earth.

That He was the bread of life, and the water of life; that they might eat of his flesh and drink of his blood, they could not understand. A crisis came into the life of his followers too. "From that time many of His disciples went back, and walked with Him no more." Evidently they did not understand that this crisis should mean for them opportunity instead of defeat. Did the twelve understand this crisis? Perhaps they, too, were in the slough of despond. At least Jesus had some cause for asking them the question, "Will ye also go away?"

What awful possibilities are involved, or at least suggested by this question. But as it was in the day of Christ, so it is now. The most vital question for mankind is, now as then, "What think ye of Christ."

There are many identified with the followers of Christ who think they have given an answer to this question. They have been ardent admirers of Him for many years; they have tried to do His will; they have found joy in His service; they have found blessing in partaking of the true bread from heaven, the body of Christ in Communion. But, suddenly they are confronted with the questions of some higher critic, in whom they have the utmost confidence; or their mind is filled with doubt by some D. D. denying the Divinity of Christ; or by a Pearson, denying the truth of miracles and throwing overboard his faith in Christ as the Son of God. With the advent of each false prophet, such as Pearson, numbers having claimed to be followers of Christ, turn back, and walk no more with Him. It seems that then, too, we can hear the pathetic words of Jesus to many of his followers, "Will ye also go away?" What shall be our answer? Oh; that we might say from our heart with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." "Will ye also go away?" is a question that comes to us as well as to the twelve. We wonder if it was not the same question that inspired St. Augustine to say, "I have asked the earth, and she made answer; 'it is not I'; and all that is in the earth confessed the same. I have asked the sea and the deep, and all things that live and creep therein, and all made answer; 'we are not God; seek higher'. I have asked the waves of the wind; and the whole atmosphere with all its inhabitants made answer, saying, 'we are not God.' I have asked the heavens, the sun, moon, and the stars, and these too, replied; we are not the God whom thou seekest. And I spake to all things surrounding me, saying; if ye are not God, pray tell me of Him; and they all cried out with a loud voice, 'He hath made us.'" What more need we add in our day but that science is not our God and cannot be. Lord, to whom shall we go? thou art still the one, the only one that hath the words of eternal life.

Perhaps all literature affords no better illustration of the crisis that comes into the life of most every one and the different effects that it may have than is given in Bunyan's Pilgrim's Progress, in Pliable and Christian setting out together for the Celestial City. They had gone but a little way when they both fell into the slough of despond. Pliable cried out at once, "May I get out again with my life? You shall possess the brave country alone for me." And with that he gave a desperate struggle or two and got out of the mire on that side of the slough that was next to his own home: so he went away and Christian saw him no more.

Christian was left to struggle alone, but we are told that he struggled toward the side of the slough that was farthest away from his own home. We know that in due time "Help" came and extended his hand to Christian, and set his feet on solid ground and directed him on his way.

In the mean time Pliable had gotten to his own house, where his neighbors came to visit him; some called him a wise man for coming back, and some called him a fool for hazarding himself with Christian, while others mocked and called him a coward, and so he sat sneaking among his neighbors. But soon he got bold and they all turned their tales and derided poor Christian.

But this crisis while it was defeat for Pliable, was opportunity for Christian. Every crisis means opportunity or it means defeat. But no crisis in life is so vital as when we are asked to give a verdict concerning Christ. Shall it be defeat or does it mean victory? What shall we say to Him as he says to us "Will ye also go away?" Shall we turn back and go with those that walked with him no more, or shall we abide with Him and be led even to the Mount of Transfiguration? "It doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him; for we shall see Him as He is."

Let us not be deceived by those who turn back. Young people, especially, are apt to think that when a D. D. or a theological professor Pearson turns back to walk no more with Him, that that is, and must be, the proper thing to do. But that is nothing new. The stream began to turn back in the days of Christ, and it has increased year by year. Every decade has witnessed learned men denying the divinity of Christ, the truth of miracles, and the inspiration of the Scriptures. But you say do not these men come from the church? Have they not been deceived, and are honest enough to come out? True they have been in the bosom of the church, but did not Christ say, "Have I not chosen you twelve, and one of you is a devil?"

Christianity has triumphed over all its antagonists. What has become of the champions of infidelity? In Gibbon's hotel at Lake Leman is now a room where Bibles are sold. The printing press from which Voltaire's infidel works were issued has been used to print the Word of God. Chesterfield's parlor, once an infidel club-room, is now a vestry, where Christians meet for prayer and praise. Hume predicted the death of Christianity in twenty years, but he has gone to his grave, and the first meeting of the Bible Society in Edinburgh was held in the room where the prince of skeptics died. Paine, on landing in New York, was foolish enough to prophesy, that in five years not a Bible would be found in the United States.

In these days when many are turning back to walk with Him no more, will ye also go away to join with the above mentioned persons, or will ye abide with Christ?

ANON.

Our C. E. Topic.

Topic for March 2: THE JOY OF SERVICE. Psalm 126: 5, 6. Mat. 25: 19–23.

MEDITATIONS.

You have heard the touching story of the slave who was freed by his master, but who out of gratitude for such emancipation, bound himself over as a willing slave for the rest of his life. Before, it was a yoke and a disgrace to be a slave, since it was compulsory; afterward, it was a joy and an honor, since it was voluntary. We are all bond-slaves of Christ Jesus, who has set us free from the chains and doom of sin. We are now His own, bought with a price, slaves and yet free, and we must needs glorify Him with our bodies and spirits, which are His. But it is a joy to serve Him because He first served us, and this joy is keener because the service flows from a full, free heart, exulting in its liberty. We joyfully present our bodies a living sacrifice, holy, acceptable unto God, which is but our reasonable service.

It is a joy to serve God because of the dignity of such service. "We are workers together with God", writes Paul. If Andrew Carnegie should come to me, poor as I am, without capital and without proved ability, and should take me in as a partner in his colossal industry, I should almost lose my head over the idea of such a preferment. But God admits us into partnership with Himself. A part of His great work of grace, which is yet to reach and influence many souls, is assigned to me. If I succeed in bringing but one soul to repentance and faith in Christ, there is joy in God's heart, joy among the angels, and, certainly, joy in my own heart. There is divine fellowship of joy.

It is a joy to serve Christ because of the high honor attaching to such a service. When a general, after a battle, reports the engagement to headquarters, he is always careful to single out such, even if they are only privates, as distinguished themselves by their bravery or their tactics on the field in the hottest of the fight, and he recommends their promotion or brevetment. Many a private has been thus honored, and it remains to him a source of joy, mingled with pride, down to his dying day. But Christ says, "If any man serve me, him shall my Father honor." God recognizes the lowliest service, and honors it. A day is coming on which this honor will be publicly bestowed, and "then shall every man have praise of God." Can we gauge the joy that looks forward to such a climax?

The joy of service is great because it is deep. A mother loses many nights of sleep, denies herself many comforts and pleasures, for the sake of the helpless, perhaps sickly, child she loves. But she does not murmur at such privations, nor do they all together lessen her joy in serving her offspring. Her joy is so deep that the parching heat of trial and sacrifice cannot reach it, much less quench it. It is a spring perpetually fed by cool underground streams. So Paul could not be daunted by persecution or famine or shipwreck or nakedness or peril or sword. The love of Christ still constrained him, and this love was a measure of his joy. When the apostles were beaten by the Jerusalem officers for the dire offence of preaching Christ, they rejoiced that they were counted worthy even to suffer shame for and with their Master. Fellowship is sweet, even if it is a fellowship of suffering. May the Lord grant unto us all a genuine joy in His service, a joy which opposition and ridicule cannot quench.

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Editorial.

The following word of advice may not come amiss to any of our readers: If, in any week, you do not receive THE MENNONITE, simply write a line to that effect to the MENNONITE BOOK CONCERN, Berne, Indiana, and the missing number will be promptly mailed to you.

We want every one to read the article on feet-washing in this number, and read it thoughtfully and prayerfully. Then compare it with the article on the same subject that appeared a few weeks ago, and study both of them. Perhaps a few questions may serve to stimulate study. What did Jesus want to teach by His example, feet-washing or humility, or both? Does not the only difference between the two views, presented in the respective articles, consist in the one believing that you can fully obey Christ's command only when you make feet-washing a church ceremony, and in the other holding that you can fully obey it without making the act an ordinance? Now, which of the two views likely approaches nearest to Christ's mind and intention? Decide for yourself, and then act in accordance with such decision.

Last week's article on the delicate subject of swine-eating was, beyond a doubt, startling to some readers. The highly colored descriptions of Dr. Kellog were enough to spoil some people's appetites. We sincerely hope this realistic picture was not overdrawn. One physician who was consulted, thought it was. He said, "Nobody kills such hogs as that". Another doctor believed that pork, if sterilized by the process of cooking or frying, was not injurious to a hard-working man's health, though men of sedentary habits or occupations ought to leave it alone. The subject of swine-eating is not directly a religious or spiritual one. Its benefit or detriment to the body is a matter for the doctors to decide. They must fight it out. Of course, if pork is positively deleterious, no one ought to use it at all. He owes it to God to keep his body in as good health as he can. This duty is a spiritual one.

Under the Evening Lamp.

What is Higher Criticism?

Many Christian people everywhere who make no pretensions to Biblical scholarship, hear and read a great deal these days about something dangerous to spiritual life called "Higher Criticism". They have read in the daily papers about Prof. Pearson's recent denial of miracles, and occasionally they learn that some minister or writer here and there disbelieves such things as the literal story of Jonah, the Mosaic authorship of the first five Old Testament books, and a number of other statements of the Bible. The phrase, "higher criticism" is frequently associated with such views. Many naturally desire, therefore, to know what all is meant by and included in these words that have become so familiar.

It shall be our aim to put into the simplest language some of the elementary principles embraced by the so-called higher critics, illustrated by some of their illustrations of Biblical facts, together with a few observations on the bearing of these principles on piety, spirituality and practical Christianity. In so doing we will not touch upon the character of the men who advance and hold higher critical views, further than to remark that many of them are of outwardly irreproachable character, of earnest piety and undoubted sincerity.

The phrase, "higher criticism", is generally applied to the attempt to answer the following questions: Who wrote (for example) Genesis? For whom was Genesis written? When and where was it written? Under what circumstances was it written? For what purpose was it written?

Now it is perfectly proper to ask such questions of every book in the Bible, and to try by investigation and study to answer them. Any student in this line is not necessarily a higher critic. Christ, for example, certainly knew an answer to each of these questions, and yet He was not a higher critic!

But what distinguishes a higher critic from all others engaged in this study is the body of principles on the basis of which he makes his inquiries, and by which he proposes to test whatever he finds in the Bible. According to the principles from which you start, you will or will not become a higher critic. Of course, these principles have not the same importance with every one belonging to the school. Of the few that are universal, we note the following:

1. The Bible must be studied like any other book, and what it says must be determined genuine or a forgery, written or not written by its reputed author, credible or incredible, by the same rules with which we test similar elements in any other book.

This is not the position of the old-fashioned simple believer, who, while not shrinking from any comparison of the Bible books with other books which might be suggested, or from any other test that might be applied, nevertheless believes it to be the Word of God, and therefore, true, revealed and inspired. If its facts are capable of confirmation by the evidences of other writings or of facts in nature, like the Babylonian records (which have served to clear up many mysterious statements in the Bible), or like the traces of Noah's flood (lately discovered by Prof. Wright), the simple-minded believer must needs rejoice; but even if such confirmations are not at hand, he believes the facts are true nevertheless. This, however, is directly contrary to the higher critic's attitude. For his faith in the integrity of the Bible record, he depends upon other considerations, outside of the matter of inspiration. He entirely ignores God's direct part in it. God no more had a hand in the writing of Isaiah than He had in the productions of Plato or Buddha or Shakespeare. It is needless to add that such an attitude, leaving God out of the reckoning, is fatal to the authority and influence of the Word over the lives of men. As one writer says, "here is one of the principal causes leading to fear of the higher critics".

2. The higher critics assume that each book must be studied by itself, denying that other Biblical books, unless written by the same author or related to it by their style, can throw any light upon it. Therefore, they have found at least four different writers connected with the five books of Moses, each of which wrote independently of the others. These four authors are often found to contradict each other, and no attempt is made to reconcile them. It is assumed that because God is called Elohim in Gen. I. and Jahveh in Gen. II., therefore one man wrote the former, and another man the latter. Any suggestion that the same author might use a different name for the Deity, depending on the subject before him, upon the object with which he wrote, or upon his age or experience, is flouted by the higher critics as beneath notice. Therefore, the historical books of the Old Testament from Genesis to Chronicles have been dissected to pieces, and each fictitious author remembered with a little piece, though they continually make war upon one another, and are at variance over almost every point. It is not hard to conceive God as being entirely left out in such an internecine conflict. It is no longer God's Word, but a collection of fallible fragments pieced together. The unity of the Bible is thus destroyed.

The Sunday School Lesson.

SUBJECT FOR MARCH 2: The Stoning of Stephen. Acts 7:54–8:2.

GOLDEN TEXT: Pray for them which despitefully use you and persecute you. Matt. 5:44.

LESSON OUTLINE.

I. General Lessons.

1. Owing to his faithful ministry as a deacon, God bestowed upon Stephen extraordinary gifts (Tim. 3:13)—a pattern and encouragement to those in like position.

2. Stephen's reply is a recital of Israel's decline, summing up their history from Abraham down; the way God unfolded Himself in the law, by the prophets, in His Son; with their persistent refusal and full measure of guilt now sealed in their rejection of the Holy Ghost, who was manifested in the testimony of the apostles and embodied in the person of Stephen, whom they stoned to death. See vv. 51, 55, 59.

These seven chapters of "The Acts" cover seven years from Pentecost, and here the history of Israel breaks. Jesus is from this time on represented as "sitting at the right hand of God" (Heb. 1:3; 12:2; Rev. 3:21), but

He is here seen standing (v. 56) —that is, waiting to receive the last answer from the nation, expecting to return to the earth. Acts 3:19–21. If they had then repented, and if He had then returned, He would have had a Church as His Bride to share His throne, but it would have been a Jewish body. No Gentile was added until after Stephen's death, which gives point to Eph. 3:3–6.

II. Special Lessons for Sinners.

1. The Word is a sword which either saves or slays. v. 54. Here it slays, but in Acts 2:35 it saves.

2. Hell begins on earth. v. 54. Matt. 24:51; 25:30.

3. Stephen did not say, as did Jesus, "they know not what they do". v. 60. See Luke 23:34. They "stopped their ears" (v. 57). they willed not to hear. In the light of the gospel, revealed and shed abroad by the Holy Spirit in the world to-day, ignorance cannot be pleaded. Sinners are responsible. John 3:16–20. Rom. 1:18–20.

III. Truth for Christians.

1. The last glimpse of Stephen is like the first—"he being full of the Holy Ghost". v. 55. Acts 6:5.

2. To the Jews was given a visible manifestation of the Spirit witnessing to the glorified Christ. Acts 6:15. The glory shone upon them and added to their condemnation. The same idea is expressed by the word "changed" in 2 Cor. 3:18, by "transformed" in Rom. 12:2, and by "transfigured" in Matt. 17:2. In Greek there is the same word in all.

3. "He looked up"—v. 55. Noah's ark had but one window —it was above. Gen. 6:16. A Christian has but one outlook — above. All is confusion around and distraction within, but above it is serene and bright. Phil. 3:20. Heb. 2:9.

4. "Saw the glory of God"—v. 55. We see His grace and shall behold His glory. Psalm 84:11. John 17:24.

5. "The Son of Man"—56. This is the title given to Christ as the Executor of judgment. John 5:27. It is not strange that Stephen was oblivious to the stoning—he could wait.

6. "Lord Jesus"—v. 59. Thus the disciple is to address his Master. John 13:13; 15:20. Col. 3:24.

7. "Fell asleep"—v. 60. This is the only death-scene in the New Testament that is recorded at length, with the exception of that of Jesus Himself. Death is not a Christian term. "Sleep" is the figure used in scripture. John 8:51; 1 Cor. 15:20, 51; 1 Thess. 4:13. The body rests, the Spirit goes to be with Christ. Phil. 1:23. "Devout men" (8:2) "made lamentation". This probably means the Jews, not the Church. 1 Thess. 4:13, 14; 1 Cor. 15:57.

8. "Heaven" is a place—v. 56. John 14:2, 3. The phrase "heaven opened" is used seven times, and is always associated with the glory of Christ or of the Church.

9. As far as we know, Stephen had not known Jesus during His life on earth, but he instantly recognized Him in heaven (55 56). We will meet no stranger when we meet Jesus. 1 John 3:2.

Ohio Y. M. C. A. Convention.

EDWARD MOSIMAN.

The State convention of the Young Men's Christian Association was held at Piqua, O. Feb. 13–16. Over 350 delegates, representing the City, College and Railroad Associations of the State, were present. Its theme was "The Religious Life of Men."

The first address was delivered by Dr. W. B. Thirkield, of Cincinnati. He said the Y. M. C. A. stands for manhood in man. Manhood is not the result of heredity or environment but is an achievement. The first step in this development is finding the real self. The real man does not begin until we have discovered that we have an immortal soul. The second factor is self control. This is not suppression but expression. It is not throttling the passions but directing them. The third factor is education. This brings his powers into God's sunlight and gives the young man a chance. Man's education is not complete until he can look thro the windows of the soul. The defect of our common school education is the lack of moral training. It places a dome over the young man and makes him look thro the windows of science, history and the classics. Sweep off the dome and give him the upward look! To obtain this ideal manhood, there must be faith in God. Men who have no faith in God have no faith in themselves, and faith is the basis of self-control.

"The Religious Life of Students" was very ably presented by Dr. W. O. Thompson, president of the Ohio State University. The question of American manhood is the question of the College boys. When the boy leaves home he is gone never to return the same. The chief problem before him is that of the religious life. The religious life of the student is above the average. Entering college increases his chances many times for becoming a Christian or remaining true. An eloquent appeal was made for the prayers of Christian people in behalf of the students. He said "I am just old-fashioned enough to believe in the power of prayer." Under the guidance of such men we need not fear for the future of our colleges.

Mr. C. C. Michener, of New York, made a powerful appeal in behalf of the students of India, China and Japan. Sixteen men are absolutely needed before next January. If these are not obtained a great opportunity in the Orient will be lost. As a result a resolution was adopted that the associations of the state support a man on the foreign field. Some of the larger associations already have representatives on the foreign field.

The convention sermon was preached by Emory W. Hunt, president of Dennison University, on "Belief in God." In speaking of the so-called strong churches having beautiful buildings, eloquent preachers and large memberships, he said the reason these weak churches must resort to questionable means and solicit the help of the world to pay expenses, is a lack of belief in God. The belief in God of the man who gives $1 to the theatre and ten cents to religious work is somewhat questionable.

There was a decided spiritual tone in the entire proceedings. The chief question was how can we help men to live true and noble lives. The association looks at Christianity from a practical point of view. It does not concern itself so much about theory and creed. Its supreme purpose is to bring Jesus Christ into the lives of men. One has fittingly said "If men do not come into the meetings it is up to us. We must bring them the Gospel."

During the past year seven railroad associations, with 1809 members, provided 34,298 lodgings, 95,449 meals and 49,070 baths to railroad men. There are 41 student associations in the state. About 90 men made a public confession of faith, and in 20 city associations, 194 men became Christians.

The study of the Bible is an important feature of the association. In six of the large cities, Bible classes are held in shops during the noon hour. The Y. M. C. A. is an important factor in the future of our country and deserves our support.

A Few Thoughts on Feet Washing.

E. F. GRUBB.

For the benefit of those concerned in the subject of feet-washing, we submit a few thoughts on John 13:3–17.

After reading the verses referred to we are led to this conclusion: As Christians—as disciples —we ought or ought not to wash one another's feet.

We are sure that Christ did wash the disciples' feet.

As to Christ's commands—instructions—one of three things is true: 1. He told them to wash one another's feet, or 2. He told them not to do so, or 3. He gave no instructions at all. But the lesson proves that instruction was given. Verse 14 contains two clauses or sentences: the first says, "I have washed your feet"; the second says, "ye ought to wash one another's feet". The force or power of the second depends on the truth of the first.

In verse 15 Jesus says, "I have given you an example that ye should do as I have done to you". Jesus is our example in all things. But suppose I say "not in feet-washing". Equally well may some one say the same of baptism and reject that and so with the cup of communion and so until all his examples are rejected.

Who is our example? Christ. Our example washed feet. Verse 16 says that the servant is not greater than his lord. Is less required of me than of Jesus? I do not believe we can dictate terms —say what we will do and what we will not do—to Christ and be saved.

Some one says that we find nothing of it in the apostolic writings of the New Testament. Does it render of no effect any part of God's word because a thing is written but once? No. Suppose we apply that same test to each book, approving only what is in another or all the others—we see that it would be absurd.

The historical references in the Bible concerning feet-washing are that it was a service—a common practice—; but this time it could not have meant that because Jesus himself tells Peter that he does not understand *now*. Verse 7. Hence it is evident that a new meaning is given to an old form or type.

In the MENNONITE of Jan. 30, page 5, it is said to be a symbol or sign. How can it be a sign if never seen?

But some one will say, "It was used by Christ and once for all". Why does not his baptism do for us all? The water in the washing of feet does not cleanse our ways from sin any more than the water of baptism purifies our soul. But if we do what Christ says and use the sign—symbol—in one instance, why not in the other?

No one says it is wrong to observe feet-washing as an ordinance. But many are led to say that if others can get to heaven without doing this, then I can too. But what others do is no excuse for me. No one died for me but Jesus Christ. My life will be a success in as far as it is in imitation of his.

Some say there is a question as to whether we ought to wash feet or not. But if there is we ought to give the Lord the benefit of the doubt. There is nothing to lose; there is happiness to gain. Verse 17. Not only in this but in all he showed us to do.

All agree in this: that it is a lesson in humility—for his disciples and are we his disciples? Does he not say we ought to do as he had done? And do we not need to be humble? If there is so much pride in my heart that I do not want to wash my brother's feet, there is too much for the Holy Spirit to dwell there in His fullness. So, if it teaches humility, it ought to be done.

There are other things that this may teach but we lose the teaching when we neglect the lesson.

Stevensville, Ontario.

Where Do You Belong?

We learn from an exchange that Dr. J. M. Buckley, editor of the "New York Christian Advocate", got possession of a census of the different denominations to be found in the city of Los Angeles, Cal. and their adherents. How many sects do you think are to be found in that Pacific city? Just FIFTY-SEVEN. Here they are: Methodist Episcopal, Methodist Episcopal South, Free Methodist, Roman Catholics, regular Presbyterians, United Presbyterians, Protestant Episcopal, Cumberland Presbyterians, Baptists, Congregationalists, Christians, German Lutherans, Swedish Lutherans, Church of the Nazarene, Unitarians, Independent Church of Christ, Christian Scientists, Adventists, Universalists, Christian Alliance, Brethren in the Lord, Christadelphians, Christian Israelites, Moravians, Buddhists, Christian Catholics, Church of the New Era, Divine Plan of the Ages, Family of God, Gathered in His Name, Greek Orthodox, Hicksite Friends, Present Truth, Society of Forward Movement, True Life, River Brethren, Brethren, Japanese Mission, Reformed Holland, Christian Socialists, Church of God, Dunkards, Evangelical Association, Orthodox Friends, Home of Truth, Holiness Association, Mormons, Reorganized Mormons, Peniel Mission, Plymouth Brethren, Salvation Army, Volunteers, United Brethren, Spiritualists, Theosophists, Mental Science and Swedenborgians. Now stop for breath. Supposing some evangelist were to come to Los Angeles and were to gain a number of converts, and like Moody, were to tell them then to "join the church of their choice", would it not take months of tedious wading through several scores and more of "Confessions" and "Creeds" and "Articles of Faith" and "Disciplines", etc. in order to arrive at an intelligent decision? As one commentator says, "The confusion at the Tower of Babel could not have been greater than this confusion". Why not rather say, "Go, join the body the Word of God wants you to join"? The Word would straightway tell any one, "The Lord added to the CHURCH such as were saved". That is all. There is only one Church, and while it has been and still is invisible, we believe the true believers are gradually coming closer together, gathered out of all the above (and many other) denominations. For all we know, this visible unity may not be perfect till the Lord's coming, but we are nevertheless moving in that direction. Let us be identified with the movement, even though we may not live to see the grand consummation.

Oklahoma Mission Notes.

SMALL-POX AMONG THE INDIANS.

From the quarterly reports of Missionaries Kliewer of Hammon, and Horsch of Darlington, we make the following abstracts:

Bro. Kliewer, under date of Jan. 3, reports that about one-third of the Indians in his camp had been having small-pox. At first they were put in quarantine, but later released from it, and in consequence, the contagion spread. Little work could be done under these conditions. Sometimes, new cases in camps which he entered in order to conduct services, compelled him to postpone them. On this account, only four meetings were held during the quarter with the older Indians. In no case was the epidemic fatal. Fourteen school children were affected and removed into tents. Still, the work among them continued unhindered, consisting of Sunday-school every Sunday morning, devotions every Sunday evening, and Bible study every Thursday evening.

A number of Indians have built themselves square board tepees, and furnished them with stoves and bedsteads, sometimes with tables and chairs. But there is still room for a great deal of improvement. They need to be cleaner, more industrious and more grateful.

It is difficult to make much headway among the older Indians on account of the lack of mastery over the language and their irregular attendance upon services. As soon as the chapel is finished greater regularity is expected.

The Christmas festival with the Indian children was celebrated out of doors for lack of room indoors, but the stormy weather compelled the program to be short. Missionary Linscheid from Arapahoe assisted.

The lumber and stone necessary to the chapel were at hand at the time of writing, and the work of building was ready to begin within a week thereafter.

WORK ABANDONED AT DARLINGTON.

Bro. Horsch, after reviewing his spiritual work among the Indian children in the schools and the older Indians in the camps, recommends that the boys and girls in the schools be put in care of the Congregational missionary, Rev. Harper, whom he represents as an able and earnest worker. The main ground for the proposition is that we have no congregation around Darlington. After all, the children will, after leaving school, join the church that labors in their homes. The three old converted Indians, grandfather (who is blind), grandmother and granddaughter (who is a cripple), will be urged to go to the Cantonment Mission Home.

Correspondence.

WADSWORTH, O.—The special meetings, which began on the sixteenth of this month, were closed Friday evening, the 21st. inst.

Rev. Sprunger, of Oberlin, was with us on Sunday and preached for us in the morning and also in the evening. His sermon in the morning was addressed to those who had already professed faith in Jesus Christ. In the evening he made a very earnest appeal to those still unconverted to decide for Christ. The remainder of the meetings were conducted by Rev. Kliewer. He had a topic arranged for each evening. Monday he spoke on, "Sin Leaves its Mark"; Tues., on "Can we be without Sin"; Wed., on "The New Birth"; Thurs., on "If I would be a Christian must I unite with the Church?; and Friday, on "The Sin and Danger of Delay".

Any one who attended any of these meetings could hardly have failed to derive some benefit from them. They were all good.

The weather, with the exception of Tuesday night, was quite favorable, and the meetings were all well attended. We cannot, like the brethren in Berne, rejoice over many saved, but thank God there were two.

Wednesday evening, a party from the Sterling church came to attend the meeting. We were glad to see them and hope it will not be their last visit to us. An interchange of visits will, no doubt, prove beneficial to both churches.

PHILADELPHIA, Penna. — The pulpit of the First Church was occupied in the absence of the pastor, by Wm. H. Grubb in the morning and in the evening by Joseph Schantz, a grandson of the late Rev. Joseph Schantz, for many years prior to his death the beloved pastor of the Upper Milford church, Penna.

N. B. Grubb, of the First Church, preached last Sunday in the Boyertown, Bally and Bechtelsville churches.

S. M. Musselman, pastor of the Germantown church, supplied the churches in the charge of A. B. Shelly on Sunday.

A sacred cantata, entitled, "The Torn Bible" was ably rendered in the Second Church on the 11th inst. by the choir, assisted by 40 voices. The church was crowded to its utmost capacity. The service was so impressive that many in the audience were moved to tears.

Last Sunday evening Rev. J. D. van de Venter gave a chalk talk in the Second Church. There are few men capable of making chalk tell the story of Jesus and his love as it is made to do in the hands of this simple servant of God.

Marriages.

CHRISTNER-HAUENSTINE.—On February 12, at the home of the bride's parents, near Olds. Ia., by Rev. P. E. Stuckey, Menno Christner and Eva Hauenstine.

Deaths.

SCHWEINHART.—On February 10, 1902, at Spinnerstown, Pa., Melville, son of Aaron and Lizzie Schweinhart, aged 4 years, 10 months. 15 days. Funeral services held and interment made at the West Swamp Mennonite church on February 14th. Funeral services by A. B. Shelly and William Fox.

MOSER.—At Hayesville, Ashland Co., O., Feb. 20, 1902, of old age and a paralytic stroke, John Moser, aged 90 yrs. 5 mos. and 4 days. Funeral on the 22nd inst., Rev. Case, of the Presbyterian church of Hayesville, spoke in English at the house, and J. W. Kliewer in German. Rev. Case also officiated at the grave.

Deceased was born in Rheinpfalz, Germany, the 16th of September, 1811. In 1839 he joined in holy matrimony with Christine Kraemer, both having been members of the Mennonite church at Monsheim, Rheinpfalz, Rev. Mollnar being at that time pastor of the charge. In 1848, the deceased, with his wife and two children, came to this country. Five more children were born to them here. Six children preceded the deceased in death. A bereaved widow, a daughter, 10 grandchildren and 6 great-grandchildren are left to mourn the loss of their beloved husband and father.

Although this separation is hard, we praise the Lord for His kindness, for we know that our father only left this place of preparation for a place with his heavenly Father, where there will be no more tears and sorrows. His daily ambition was to serve his Saviour and to do his will to the best of his knowledge. He enjoyed special good health until four years ago, when he suffered a stroke of paralysis, since which time he had been more or less of a sufferer. One year ago, he fell and hurt his hip, and since then could only with great difficulty move around. He died at the home of his daughter, Barbara Craig.

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600. [a] Judg. 5. 22. 1 Sam. 14. 15. [b] 1 Kin. 20. 40. [c] or, negligently. [d] ch. 6. 26. Neh. 5. 5. [e] Zeph. 1. 12. [f] Heb. stood.

10 [a] Cursed *be* he that doeth the work of the LORD [b] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [c] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

PRINCE HENRY OUR GUEST.

ROYAL ADMIRAL ARRIVED AT NEW YORK SUNDAY.

NEW YORK, February 24.—Prince Henry of Prussia, brother of the German Emperor, accompanied by his brilliant staff, arrived on the steamer Kronprinz Wilhelm, at the Thirty-fourth-street pier, North river, at five minutes before noon yesterday.

His official welcome, which began with the firing of salute by Ft. Wadsworth and Ft. Hamilton, the boarding of the Kronprinz off Ft. Wadsworth Rear-Admiral Robley D. Evans and his staff, and salutes of twenty-one guns each from the battleship Illinois and the cruisers Olympia, Cincinnati and San Francisco, was continued after the prince boarded the royal yacht Hohenzollern by a series of official calls from Mayor Low, Admiral Barker and his staff, General Brooke and staff and the German ambassador and staff.

The unofficial welcome, although unaccompanied by gold lace and the roar of cannon, was none the less sincere and apparently was quite as much appreciated by the distinguished visitor as were the more perfunctory ceremonies.

The popular welcome began with the tooting of tug and steamboat whistles far down the lower bay when the huge Kronprinz first loomed in shadowy outline out of the mist that hung over the water. The liner had arrived at the bar at 8:30 a. m.

The whistle blowing continued in increasing volume all the way up the bay, and the North river, and on the final home stretch from the Battery to the pier was accompanied by the shouts and cheers of thousands upon thousands of people, who swarmed along the sea walls and on every pier lead on both sides of the river.

Standing alone, in his uniform of an admiral, on the extreme end of the ship's bridge, the prince returned these greetings by repeatedly touching his hat.

The thread of events as planned was taken up last night by the prince's departure at midnight for Washington, and with no ill luck to prevent will be carried out to the letter until his departure for Germany on March 11.

PRINCE HENRY AT THE CAPITAL.

WASHINGTON, February 24.—Prince Henry of Prussia and suite, accompanied by the welcoming delegates from both the President and the German embassy, arrived here at 10:20 o'clock this morning, promptly on schedule time.

The prince occupied the time during the run from Baltimore to Washington in democratic fashion, talking freely with those about him as they discussed the country and the details of his visit. He told the President's delegates that he wished to see as clearly as possible the places through which he was to travel, and that as there would be some interest on the part of the public in seeing him as well, he thought it would be best to use open carriages in the driving portion of the itinerary everywhere. The delegates told him they would arrange the matter.

Secretary of State Hay, Secretary of Navy Long, Assistant Secretary of State Pearce, who had immediate charge of the arrangements at the station, and Count Quadt and two other attaches from the German embassy, awaited the arrival of the train at the depot. On its arrival the welcoming party passed quickly into the prince's car and informally extended to him the welcome to the city.

A few moments later the party emerged and passed to the reception room. Walking rapidly, and with the erect bearing of a trained naval officer, smiling to the group of officials, detectives and newspaper men, saluting with a touch of his hand to the glittering chapeau he wore, Prince Henry crossed the carpeted station aisle and entered the reception room. There he remained ten minutes. Finally Prince Henry, accompanied by Secretary Hay and Rear-Admiral Evans, entered the last of the open carriages and the party started up Pennsylvania avenue for the White House. Thousands upon thousands of people lined the route towards the White House to watch the prince and the high officials in procession, and ample police and military guards were stationed everywhere along the route.

Rarely in its history has the White House been the scene of a more brilliant spectacle than to-day, when President Roosevelt welcomed to the United States Prince Henry. Ever since the announcement was made that the prince would visit this country as the personal representative of his brother, the German Emperor, the president and the members of the administration have taken a lively personal interest in the arrangements for his reception. The matter has been the subject of frequent discussion at the meetings of the Cabinet and the details of the plans for the entertainment and comfort of the royal visitor have constantly been referred to the President for suggestion or approval.

It has been the President's wish that, avoiding all ostentation, a cordial welcome should be extended the prince.

As far as Federal authority controled in the matter that plan has been carried out. The prince has met the President and the welcome he received was genuinely hearty and open-handed, and he, in turn, showed unmistakable evidence of the pleasure it gave him to meet the President of the American people. Nothing could have been more cordialy and ingenius than the President's greeting to the German prince, and it was returned in kind, and in full measure.

WASHINGTON, February 25.—A remarkable demonstration marked the visit of Prince Henry of Prussia to each of the branches of the United States Congress yesterday. The prince was escorted through the rotunda of the capitol, there he was shown the historic paintings and statuary relating to the American history. As he entered the hall of the House of Representatives, Speaker Henderson greeted him in the name of the House. Next he was escorted to the speaker's gallery, whereupon the entire house and the galleries rose and burst out into a prolonged applause and waving of handkerchiefs. The Prince warmly acknowledged this cordial welcome. In the Senate the same scene was reenacted. The party then visited the magnificent Congressional Library, and from there repaired to the White House where the prince dined with the president and a host of distinguished guests. Several toasts were exchanged upon the emperor, Germany, the prince, the president, and the United States. Later in the night the prince and his party left for New York to attend the launching of the emperor's new yacht.

THE METEOR LAUNCHED.

NEW YORK, February 25.—In a drizzling rain and in the presence of a brilliant assemblage, amidst cheering and the roar of cannon, the German Emperor's new schooner yacht, Meteor, was launched from Shooters island to-day. Unlike the weather, the arrangements were perfect and no untoward incident marred the occasion. The President, Mrs. and Miss Roosevelt, Prince Henry and the distinguished party accompanying them were enthusiastically cheered on arriving at the platform built just back of the bow of the Meteor. After greetings had been exchanged, Miss Roosevelt stepped forward, and taking hold of a silver covered bottle containing German champagne, broke it on the side of the vessel. Immediately she seized a silver ax and severed the rope which released the weights holding the Meteor. The vessel went gracefully into the water with the American flag breaking out at the aft rail. American and German national airs were played and from the scores of craft containing excursionists came enthusiastic cheering. Miss Roosevelt wore a dress of sapphire blue velvet, a large black hat trimmed with ostrich feathers, and fur muff and boa.

Pugilism in the Senate.

WASHINGTON, February 24.—Senator Benjamin R. Tillman, of South Carolina, with his fists assaulted his colleague, Senator John L. McLaurin, on the floor of the Senate Saturday afternoon.

The two Senators engaged in a fist fight until separated by the officers and members of the Senate. Immediately thereafter they were adjudged in contempt of the Senate and were formally suspended.

The Senate has the right to expel such offenders.

Mr. Tillman's provocation was the public denunciation of one of his statements as "a wilful, malicious and deliberate lie" by the junior Senator from South Carolina. Mr. McLaurin, during his absence from the chamber, had been accused by his colleague of securing the patronage of his State in payment for his vote in favor of the Spanish treaty.

TILLMAN'S PLATE TURNED.

WASHINGTON, February 24.—The President has withdrawn his invitation extended to Senator Tillman, of South Carolina, to attend the dinner to be given to-night in honor of Prince Henry of Prussia at the White House. It is stated that this action on the part of the President was made necessary from the fact that owing to occurrences on the floor of the Senate last Saturday the Senator from South Carolina was declared in contempt of the Senate. Senator Martin, of Virginia, a member of the committee on naval affairs, has accepted an invitation in Mr. Tillman's place. The invitation was extended originally to Mr. Tillman owing to the fact that he is the ranking minority member of the naval affairs committee.

Fifteen Perish in a Hotel Fire.

NEW YORK, February 22.—Fire early this morning in the Park-avenue Hotel, and the Seventy-first Regiment armory, this city, resulted in the loss of fifteen lives and the destruction of property valued at $750,000. Flames were first discovered in the armory, and forty-five minutes later it was found that the hotel was on fire. The Park-avenue Hotel is situated in Park avenue, and extends from Thirty-second to Thirty-third street. The armory building stood at Thirty-fourth and Park avenue.

Miss Stone is Now Free.

CONSTANTINOPLE, February 24.—Miss Ellen M. Stone, the American missionary, who, with Mme. Tsilka, was captured by brigands in the district of Salonica on September 3 last, and who had been released some time since upon the payment of a heavy ransom, arrived at Strumitza, in Macedonia, at 3 o'clock yesterday morning. Mme. Tsilka and her baby, who were also released at the same time, are well.

Miss Stone's arrival was unexpected, as the authorities had no inkling that the brigands would escort her to the vicinity of Strumitza.

The first news of Miss Stone's release was contained in a telegram received by Mr. Dickinson, the American consul-general at Constantinople, from the American vice-consul at Salonica. The telegram gives no details of the release.

Tolstoy Sinking.

ST. PETERSBURG, February 22.—The latest news received from Yalta, Crimea, is to the effect that Count Tolstoi is at the point of death.

BERLIN, February 22.—Advices received here from St. Petersburg attribute the excitement among the students partially to a false report, which was spread February 20, of Count Tolstoy's death. It was asserted that the authorities had repressed the news because the holy synod was undecided whether to proceed with the annual excommunication of the author. Several hundred students attempted to invade the cathedral here in order to have mass celebrated for the repose of Count Tolstoy's soul, shouting:

"Long live the immortal Tolstoy's, Russia's geatest man!" "Down with the dogs!" The police charged and dispersed the demonstrators.

The universities of Kieff and Kharkoff are closed. At the latter place the police came into collision with the students and workmen.

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The Mennonite.

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Vol. XVII. BERNE, INDIANA, MARBH 6, 1902. No. 13.

To Keep a True Lent?

BY ROBERT HERRICK.

Is this a fast—to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour—
Or ragged to go—
Or show
A downcast look, and sour?

No! 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent:
To starve thy sin,
Not bin;
And that's to keep thy Lent.

Items of News and Comment.

Four Arapahoe Indians were baptized at Arapahoe, Okla., during the last quarter of 1901.

Men grumble because God puts thorns on roses. Would it not be better to thank God that He put roses on thorns?—SEL.

Seven Mennonite families are now settled near Arlington, Kansas. Eight souls were baptized there, February 23, by Rev. J. J. Flickinger.

Revs. Joseph Rupp, of Kansas, and Andreas Gehrig, from Allen county, Indiana, preached very impressive sermons on Monday evening, March 3, in the Berne, Ind., church.

Mr. Moody once told some boys that he believed he had said "Lord, help me" a million times in his life. It may be called a model prayer, short, direct, earnest, sincere, believing and prevailing.

The full account of the Assyrian version of the flood and of Noah's ark has just been deciphered in the clay tablets stored in the British Museum, and the whole is a striking confirmation of the Biblical account.

At the American Mennonite Mission, Dhamtari, India, forty-two persons were baptized on the Sunday before New-year. A number more are under instruction and will be baptized later.—Weekly Bulletin.

Helen Keller, the blind-deaf mute is studying the Bible this year at college. She says, "I am studying the Bible in college this year and reading it with a delight that increases from day to day. Life grows richer and heaven nearer as God's great truths unfold themselves to me."

Here are some new and sensible ideas along the line of Sunday-school work suggested by a teacher in the New York "Observer": Divide the school into four divisions, each placed under one of the best teachers. Insist on the repetition of more scripture verses and Psalms, and on the singing of more sacred hymns.

Miss Hillegonda v. d. Smissen, of Summerfield, Ill., who is traveling in Europe writes an interesting letter from Nassau in the province of Hesse. She attended prayer-meetings at Wiesbaden during the week of prayer; also a large Sunday-school composed of children's classes. In a school for blind children, she saw the sightless grown inmates make brushes, door-mats, baskets, etc., and the smaller children instructed in reading and geography.

Rev. C. E. Hurlburt, whom many of our Pennsylvania readers remember with special delight, is a missionary in Uganda, Africa, having reached it the 11th day of December last. His station is Kargundo. He describes the winter as cool and delightful. The missionaries there go around preaching in the native villages. Others, including the women missionaries, are taking care of the native children. It costs about $25.00 a year to feed and clothe them properly. Rev. Hurlburt is director of the Africa Inland Mission.

According to a writer in "The Faithful Witness", the phenomenon of Spiritualism is by no means modern. The New Testament tells us of many spiritistic mediums; for example, the young man who dwelt in the tombs and who was indwelt by a host of spirits called "Legion." The damsel at Philippi, "possessed of a spirit of divination" is another. The Old Testament refers to such when it commands "witches" to be killed. The ancient black art of necromancy or "the art of revealing future events by means of pretended communication with the dead," falls in the same list.

An error that might prove perplexing appeared in last week's "Mennonite" on the first page in the letter of Peter Jansen describing the state of Washington. The word "pastors" appears at the top of the fourth column, instead of "parties", and the reading is "pastors from this section of Nebraska," whereas it should be "parties from this section etc." Bro. Jansen makes the humorous comment that he "never had any pastors working for him except possibly in a spiritual way." More than likely his good pastor has found the flock under his charge inclined to support him and save him the necessity of doing manual labor for any of them.

The "Mennonite Endeavorer", published as a monthly for about five years by Rev. N. B. Grubb, of Philadelphia, has been succeeded by a neat little leaflet called the "Weekly Bulletin of the First Mennonite Church", which is distributed Sunday mornings and is admirably adapted to keeping the church posted as to its various activities.

We clip from it an extract from a letter written to Bro. Grubb by Missionary Penner of India:

Early on Christmas morning we assembled the servants and their children in front of the door of our bungalow, and when all were present I opened the door. You ought to have seen the p'easant faces of these people when they saw the entire table covered with small knick-knacks. To see the joy was our greatest present. Other presents, however, for Sahib and Munsahib were not wanting. The cook brought the four of us each a wreath of flowers and a cake for Mrs. Kroeker, and my wife made a rice meal. The water carrier presented about one quart of milk. The praiseworthy part of this present was that the milk was pure. One of the workmen on our building presented me with a neatly made money chest and my little wife with two large trays of fruit, viz.: raisins, dates, apricots, bananas and the vegetable colarabi. Later in the day five beautiful bouquets adorned our table. Altogether it was a pleasant day and will remain long in our memory.

C. M. College Notes.

Saturday the anniversary of George Washington's birthday was observed as a holiday at the college.

Miss Emma Leatherman has been sick the past few days, consequently she could not attend classes.

Misses Leatherman and Zepp were among the guests at a reception given by Dr. and Mrs. Steiner, Friday evening. A very pleasant time was enjoyed by all present.

The open literary last Friday evening was well attended. We had a most appreciative audience; there was no unavoidable disturbance whatever. We were well pleased with the audience and we will be glad to welcome our friends again.

Mr. C. D. Amstutz is the donor of a very fine addition to our library. The gift consists of twenty-six volumes. — Bluffton Leader.

Washington as a Home State.

(Continued from last week)

West of the Cascade mountains there was still much snow on the ground and the weather was quite cold; these facts prevented our driving into the country much, but we went out far enough to see some very fine farms, in fact we were very much surprised to find elegant farm houses and barns, which would do credit to even an Indiana or Ohio homestead.

We met a great many of our former countrymen in Ritzville, and almost without a single exception, they were well contented and pleased with their new homes.

They have raised as high as 53 bushels of wheat per acre from summer fallowed land, but I am led to believe that 20 to 25 bushels would be about the average for a period of years. The price was 54c per bushel, but it was as low as 20c one year for a short

time. Potatoes and all kinds of vegetables grow in great profusion, also fruits of all kind.

Asking for the "drawbacks" which any country has, we were told that the dust during the summer months is one of the greatest, and in some places wells are hard to dig, although the water is invariably good.

Some of our Russian friends had sold as much as 25,000 bushels of wheat last season.

They praised the climate very much, especially the lack of the great extremes from which we are so often suffering in the Middle West.

Ritzville is a thriving county seat of about 2000 inhabitants with good schools and many churches.

Land prices near the larger towns are advancing very rapidly, being from $10 to $25 per acre, but a little distance from the railroad good land can still be bought at from $2.50 to $10.00.

We were hospitably entertained by Henry Bier, a former Jansen boy, and now manager and part owner of the Ritzville Hardware Co., and by one old friend Julius Siemens, who is well known to many of our people. Friend Siemens has finally settled for good in Washington, and is doing a large real-estate business and is ready and willing to help locate new-comers.

On account of the bad roads, we were unable to visit the "Schraag church" a Mennonite settlement some distance from Ritzville.

It is claimed by the people of Ritzville that theirs is the greatest primary wheat shipping point in the world, having shipped out from there last season two million bushels.

As said before, I believe that the proximity of tide water insures for that country a great future, and the building of the Panama canal which now seems to be a certainty, will help very much to enhance the value of farm-products and farm-lands.

While I myself hardly expect to move out there, I hope to make another trip in the spring or early summer with the view of investing in some of the cheap land. Yours truly,

PETER JANSEN.

Jansen, Nebraska.

Extracts from Papers Read at the Late Ministers' Meeting of the Eastern District.

FROM "CONSCIENCE IN CIVIC LIFE" BY REV. J. S. MOYER.

Conscience does not give a knowledge of what is right and wrong, but always approves our right and condemns our wrong actions, according to the true knowledge we have of right and wrong. Whatever we may do that we believe to be right, though it be wrong, conscience will not condemn it, so long as we are not convinced of its wrongness. But if we do anything that is right believing it, however, to be wrong, conscience will condemn it till we are convinced that it is right. Whatever we do against our belief and knowledge will be reproved by it. Conscience always approves of what we know and believe to be right, and warns us of wrong and sin, and reproves us after wrong is done —therefore it always stands for right and against wrong. If we always hearken to its voice, we will not go far astray, especially we who are brought up in the true light of God's word; and even those that have not God's word have some conception of what is right and wrong, and, accordingly, conscience approves and reproves their actions. This aids them to lead an honest life.

I believe if it would not be for the voice and reproach of our conscience, we would never come to true repentance of our sins. It is the means by which the Spirit of God reproves our sins and makes them exceedingly sinful in the light of the law. Many have been brought to confession of their sins by the pangs of conscience, which no other power could accomplish. The remorse is not always great or small, according to the greatness or smallness of sin (if we can speak in that manner of sin) but according to the sensitiveness of conscience. I read of a man who was a juror, to whom a bribe was offered, and he refused it though he accepted a cigar. Small as the gift was, he figured it out that it was a bribe, and conscience preyed upon him so heavily that he shot himself.

Waiting for Jesus.

BY ELWOOD S. SHELLY.

When our Lord and Saviour repeats the "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not" (St. Luke 12:40), he admonishes his disciples to be ready for his coming. This, of course, applies to his disciples to-day as well as it applied to the disciples of old. These words are understood in many different ways. There are some people who think that in order to be ready for Christ's second coming or for the time when he will take us away from this world, we must constantly sit and pray, and in that way wait for His coming, else we will be lost. The trouble is that so many people do not have a clear comprehension of the Word of God. If we would remember that at another place we are again told that "In the sweat of thy brow thou shalt eat thy bread" we would certainly not think that we were to sit and do nothing and in that way be waiting for the coming of the Son of Man. We are also told that we are to "pray without ceasing", and yet it does not mean that we are not to work and to neglect all our secular duties of life and be continually engaged in prayer.

Neither do I wish to be understood by any one that a person can by any means neglect prayer and communion with our Father in Heaven and simply go on in his daily work day after day and then say that he is prepared to meet the coming of Christ. In this present twentieth-century age, when the tempter is so actively engaged in trying in every possible manner, to draw every follower of Jesus Christ away from Him, it behooves us as Christians to be on the alert and to rely on God for succor and help. There is not a Christian in this world that can afford to live a single day without having his regular periods in which he communes with God. No one is too busy to set aside all secular work during a certain period of the day to devote to prayer with God. Every Christian family should have a family altar in which every member of the family will take part. Every Christian should lay aside all secular work during a certain period of the day and enter into his closet all by himself with God, admitting no one into the room but God, thinking of nothing pertaining to this life; and there spend a pleasant time in communion with our dear Father in Heaven, there asking him to forgive us our many mistakes which we daily make, to shield, guard and protect us from the snares of the evil one, and, above all, to fill us with His good and Holy Spirit which alone will enable us to fight life's battles successfully. A good time of the day to devote to God in supplication and prayer is in the morning before we start out with our secular duties. Another appropriate time is before retiring in the evening. Prayer should be first in the morning and last in the evening by every Christian.

Yet I do not wish to say that we cannot pray or commune with God without laying aside our work. Though we may be hard at work, yet our thoughts and mind can be actively engaged in communion with God.

Just when we need God's help is the time to ask him for it, whether we are on our bed of sickness or whether we are out in the field or busy at work in the factory. God is an ever-hearing Father and is ready to answer our prayers at all times. If we feel that God is most wonderfully blessing us or perhaps protecting us from danger while engaged in the duties of our daily life, right then and there, wherever it may be, is the time to turn our thoughts to God and make known unto Him the thanks which we feel we owe Him. Though this is all essential, and is something that the true Christian, who is truly waiting for the coming of Christ, will do, yet it is only a part of it, and if not accompanied by something else, he will find himself entirely unprepared if the Son of Man should appear. The children of Israel, the Pharisees, the Sadducees and scribes etc., all prayed and professed to be true followers of God; but it was all under false pretensions, and they were no better than infidels. Practising our Christianity in our daily duties of life is after all the most essential. There are many people, so-called professing Christians, who occupy respectable and much more responsible positions in the church whose hearts and minds are busily occupied with their business or pleasure which they transacted or expect to transact or indulge in and this while the minister is preaching his sermon. Such people are respected by the world and are thought to be good Christians, and they themselves are often-times deceiving themselves by thinking they are good Christians and are ready for the coming of the Son of Man. Others again think all that is necessary for them to be good Christians is to attend church on Sunday and be enrolled as church members; and from Monday morning until Saturday evening they are engaged in cheating and swearing and lying and indulging in all the sinful lusts and pleasures of this world. Others think all that is necessary to be a Christian is to live a moral life. They do not swear nor cheat nor lie nor indulge in any gross or popular sin, yet they are no Christians; but they think that, by not doing anything bad, they are doing something good. Christ said "Ye cannot serve two masters", "He who is not for me is against me" and He has also said "He who will confess me before men, him will I also confess before my Father which is in heaven". Dear Christian brother and sister in Christ, let me impress upon your hearts that no one is truly waiting or is truly ready for the coming of Jesus Christ save he who is living a Christian life in all things. We must be willing to bear the cross with Jesus who, has died that we might live, yea that we might have life and that we might have it more abundantly.

(Continued next week.)

A Paid Ministry.

Nearly a year ago, the "Mennonitische Rundschau" published an article by H. Shellenberg entitled, "Streiflichter zur Frage ueber die Gruendung eines mennonitischen Predigerseminars in Ruszland." The writer of the above mentioned article stated that, for some time the Brethren in Russia had been discussing the needs and the advisability of establishing a theological seminary in Russia. He points out the advantages of such a school very briefly. The main trend of the article, however, goes to show that there are some grave hindrances in the way of establishing such a school. He fears that, with an educated ministry, the pastoral relation of the ministry to the congregation will be modified, if not destroyed. He points out the danger that educated ministers may drift into being mere hirelings, and that young men will crowd into the ministry, not besause they are divinely called, but for the sake of the salary offered. He thinks too, that the oft-quoted scripturral injunction, "Freely ye have received, freely give," will be in danger of suffering violence. That such dangers threaten, he tries to prove by drawing analogies from the Catholic and the State Church in the Old World.

Later this same article appeared in the pages of the "School and College Journal," followed in a subsequent number by an article from the Editor, on the same subject. The Editor of the "Journal", points out that the Church in America is not confronted with the same problem as the Church in Russia. He also plainly and clearly points out that it is not in contradiction to the Scriptures for a Church to support its minister financially, but on the other hand, that it is a principle stamped with Divine approval by Christ's own words.

He further takes the ground that, while it may be very praisworthy and Christlike on the part of young men to spend time and money in preparing themselves for the ministry, and then serve a congregation free of charge, yet the Christianity of a congregation that would demand such, is of doubtful quality.

We heartily agree with the sentiments expressed by the Editor of the "School and College Journal," and wish to add a word in opposition to the prejudice against an educated ministry and theological schools.

The sum and substance of all the objections against an educated ministry can be classified under two heads: First, that it is against Mennonite principles to degrade the ministry to a mercenary position, for an educated ministry means a paid ministry; secondly, there are dangers from higher criticism, so called, or if that term is not used, the German proverb is substituted—"Je gelehrter, je verkehrter."

"It is done for the money," is the great "slogan" of the host of Apollyon. This is one of the devil's most effective clubs in keeping men out of the Kingdom. The city missionary, the missionary on the frontier, and he that bears the gospel to the heathen, meets this form of assailment again and again. True, the church may be partly to blame for this state of affairs, but Christians should be very careful against taking up the weapon of the enemy. "It is done for the money" is the shibboleth of Satan.

Do young men offer themselves as candidates for the ministry out of mercenary motives? Nothing is farther from the truth and more absurd than the unqualified statement that this is so. Most seminaries will not admit a man as a student unless he has had a college education or its equivalent. This means that a young man spends three years at the academy, four years at college, and three years at the seminary—ten years of the best part of his life—and that he expend from two to five thousand dollars in money, according as his home surroundings have been, to prepare himself for a calling that will, at the best, pay him a salary of from one-third to one-half, that he could legitimately expect to receive from the same investment in time and money in any other profession. The salary paid to the vast majority of ministers can not be tempting to a man of even mediocre ability, yet some of the brightest men are found in the theological ranks.

The writer has known young men, and counts them among his personal friends, who have worked their way through college, by mending shoes, doing janitor service, selling papers, clerking in stores, waiting on tables, doing their own cooking for years, and often living on less than a dollar per week, all that they might preach the gospel and incidentally earn the remarkable salary of $200.00 per year, as one of them in western Kansas is doing, and another who writes that he is often forced to live on 25 cents a day. Can they be accused of mercenary motives? Hardly. Some of these very men earned salaries more than double the amount of their present earnings, before they went to college. It is true, that one occasionally meets men that united with a certain church because they expected to receive a better salary. Three such have come to our personal notice, but, on the other hand, we can count up more than a hundred that presented themselves as candidates for the ministry because they were under the positive conviction that they were divinely called, and they were true to their calling.

If it is true that young men offer themselves as candidates for the ministry out of mercenary motives, then it must also be true that the denomination which has the best paid ministry will have an overcrowded ministry, and more candidates than they know what to do with. Are such the facts? The Presbyterians and Episcopalians have the highest salaried ministers. Yet neither is overstocked with ministerial candidates. In a recent number of the "Herald and Presbyter", attention was called to the fact that the number of students for the ministry has been on the decrease, and a pathetic appeal was made to young men to consider this calling, and ask themselves if the Lord has not called more to this work than offer themselves.

(Concluded next week.)

Practicing Prayer.

Quite possibly the reason that some professed Christians make bungling work in public prayer is because they do not make a practice of praying in secret, nor much anywhere. The West Texas Baptist, published at Abilene, recently contained the following suggestive anecdote: "While Judge Connor was holding court in Abilene, he went one night to hear a white man preach to the colored people. During the prayer service, before the sermon, the Judge was called on to lead in prayer. He got down and did the best he could. The next man to lead in prayer was an illiterate colored brother, but the Judge felt that the negro beat him all to pieces. The next day, that same negro went into the court house, where the Judge was presiding. During a lull in the business the Judge called the negro to him, and the following conversation took place:

Judge Connor:—'Are you not the colored brother who led in prayer last night after I did?'

The colored brother: 'Yes, Jedge, I's de one.'

Judge Connor: 'Well, I want you to explain a certain thing to me. How is it that I have tried to improve my mind all I could and have met with reasonable success in the law, and ought therefore to know pretty well how to express myself, and yet you, a poor illiterate negro, could beat me praying, like you did last night?'

The colored brother: 'Well, Jedge, I don't know, 'ceptin' it is dat I practices hit de most.'

The Judge said that he accepted the explanation, and the negro 'had beat him again.'"

The negro's reason for praying apparently better than that Judge did has considerable force in it, and yet it is hardly safe to take it as an index of the best kind of praying, for true prayer is more a matter of heart, faith and love than are fluency and form of speech. It is true, however; that the most of Christians pray far too little.

C. H. WETHERBE.

Our C. E. Topic.

Topic for March 9: THE SECRET OF ENDURANCE. Heb. 11: 24–27; Exod. 33: 9–23.

MEDITATIONS.

Dr. J. Wilbur Chapman is known the world over as a gifted evangelist and a profound discerner of the inner meaning of the Word of God. In the March number of "The American Messenger", he treats this topic with his customary grace and felicity. Everything he touches turns to gold. He says:

The Secret of Endurance.

In the hour of weakness, when you know not which way to turn, is *To wait in God* — Psalm 37: 34–40.

To wait in God is—

To be still, that he may speak to you.

To be willing, that he may lead you.

To be obedient that he may command you.

In the hour of temptation, when every way of escape is cut off, and no human arm can help you, is *To look to Jesus* — Heb. 12: 1–7.

To look to him is—

To have no confidence in self-help or strength.

To be blind to every human agency, however strong.

To be indifferent to all allurements of the world.

To rely absolutely upon him, who waits to help you.

In the day of service, when, humanly speaking, you could not go on, is *To claim by faith his strength* (Col. 1: 9–17), and then keep claiming this spiritual infilling.

One of the great guns in use by our Government, as soon as it is fired, is thrown automatically back, to be recharged. As it comes back, it fills a certain reservoir with air, and as soon as the reloading is finished, being released, it is, by the force of the imprisoned air in this reservoir thrown back into position again for firing; so that it is always being fired or else being recharged. This is the picture for the Christian. He must be always giving out, of sympathy and strength, and he must be always taking in by faith. This is the secret of endurance in service.

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Editorial.

Those parents in Frederick, Md., who refused to permit their seventeen-year-old daughter to be conducted into ice-cold water to the waist and then baptized by dipping, were not lacking in sanctified sagacity. The humane re igion of Jesus Christ does not demand health to be laid upon the altar as a tribute to church forms and ceremonies. "The Sabbath was made for man and not man for the Sabbath" can be applied to all sorts of ordinances.

In full accord with the noble spirit of open-hearted hospitality, with which our people are now welcoming the scion of royal German blood now on this side of the water, are these kind words by one of our contributors: "Germany has sent to the United States a magnificent body of citizens. We have occasion to love and honor Germany for much that she has taught us, and for many sons that she has generously given us. We accept the good will of the Emperor, whom we recognize as possessed of more sturdy ability and generous purpose than any other ruler that sits on a throne. He is the worthy son of his German father and his English mother; and so is Prince Henry. * * * We are friends to all the world, may we ever be friends with Germany!"

It takes a good deal of opposition to down a man who is in dead earnest. The man that will say "Woe be unto me if I preach not the gospel" must be silenced by an earthquake. Danger only adds oil to the flame and makes it flash higher. About a month ago, a "preaching policeman" died in a Philadelphia hospital. By a most pathetic irony of fate, a malignant growth, similar to a cancer, had fastened upon his tongue and finally compelled it to be amputated. But the brave old policeman-preacher spent the last few hours before the operation in talking into a phonograph; and after he was able to be about again, he traveled with his phonograph, preaching as before, until the return of the growth forced him to give up his work. Such a man, tongueless though not speechless, puts to shame many a one who, though not tongueless, is speechless.

Under the Evening Lamp.

The Higher Critic's Gibraltar.

There is one dark rock against which the craft of many of the higher critics go to pieces, and that rock is rationalism. The supernatural is denied, miracles are denied or explained away, men of God no longer speak the oracles of God, as they are moved by the Holy Ghost, but they simply voice the prejudices of their individual natures and of the age in which they live. As a rule, they are slower, however, to question the integrity of the New Testament miracles than of the Old. They can not so soon get rid of Christ's power and personality, and the overwhelming mass of evidences in support of the Gospel record is too formidable for successful opposition. So they pounce upon poor Jonah and want to take away from the prophet Elijah the morsels which the ravens were kind enough to bring him. Everything in the Old Testament that smacks of the miraculous is allegorized, i. e. the account is accepted simply as a figure of speech, expressing something still more fundamental. Thus, the miracle of the fish in Jonah is explained by the rationalists as a dream, or as a sign of some ship which picked Jonah up, and after three days set him upon dry land.

But there are critics who deny the superiority of Christ's knowledge. They will even say that Jesus was ignorant of the facts as to the authorship of the books of the Old Testament. It is not hard to foretell where such an assumption would land us. If Christ was really ignorant of these things, what reason have I to think that He could see into the heart and read it? I am therefore at liberty to reject that testimony to His omniscience recorded in Luke 7, where He is represented as reading Simon, the Pharisee's thoughts. If Christ can be conceived to have erred in any respect, what is there left for me but shifting sand upon which to build my house of faith?

Others, again, suppose that He knew the facts, but accommodated His language to His Jewish audience, and to their faith, such as it was. But, as a writer well observes, "the difficulty of this theory is that it does not recognize the frankness of speech which characterized the utterances of our Lord."

But where the rationalistic assumption of many critics plays perhaps most havoc with the Bible record is in its criticism of the religious truths in the Bible. Many say that the Bible contains errors even in its religious and moral utterances, and that reason must be employed to distinguish the true and false. Now then, what eminent service has the light of reason rendered? An examination and comparison of the critical conclusions of the foremost of their respective schools reveals the fact that "the variations of opinion among the critics themselves are so great as to suggest the propriety of being in no haste to give up the traditional view of the date and authorship of the books of the Bible." In this way extreme higher criticism overreaches itself. Unwittingly, these extremists show us what a dim, flickering rush-light reason is by the side of the all-penetrating searchlight of the Spirit's utterances.

The following clever illustration of the common historical method in use among higher critics will serve to show how little dependence is to be placed upon such a method: On Thomas Jefferson's monument stands the following inscription: "Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom and Father of the University of Virginia." Not a word about his having been President of the United States! What an omission! Suppose this monument, one or two thousand years hence, should be dug up among the ruins of America and transported to Germany, what a sensation it will make! Will they not straightway revise American history, and affirm that the author of the Declaration of Independence and President Jefferson were two different persons, as established by monumental testimony? On the strength of just such plausible yet inadequate testimonies, higher critics often rely for their most far-reaching inferences.

The Secret of Winning Men.

God could not have used Philip in the city of Samaria if there had not been a putting down of self that made him ready at a moment's notice to be off to the desert.

I watched an old man trout fishing the other day pulling them out one after another, briskly. "You manage it cleverly, old friend", I said. "I have passed a good many below who don't seem to be doing anything."

The old man lifted himself up and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying it if you don't mind them. The first is, keep yourself out of sight; and the second is, keep yourself further out of sight; and the third is, keep yourself further out of sight still. Then you'll do it." "Good for catching men, too", I thought, as I went on my way.—Sel.

The Sunday School Lesson.

SUBJECT FOR MARCH 9: The Disciples Scattered. Acts 8: 1–17.

GOLDEN TEXT: Therefore they that were scattered abroad went everywhere preaching the word. Acts 8: 4.

LESSON OUTLINE.

I. The Persecution vs. 1–3.

Satan becomes more active when disciples bestir themselves. Persecution's fires kindle as soon as the Spirit's fire begins to burn.

It was the opposition of the devil that scattered the desiples and spread the Gospel.

The devil is not omniscient, else he would never have started this persecution which brought so much glory to Christ. Isa. 46: 10: Acts 15: 18.

True missionaries are not only called and empowered but also thrust forth by God, (13: 2, 9, 4).

II. The Place v. 5.

"And in Samaria", (1: 8). "The Samaritan bridged the gulf between the Jew and Gentile", Jno. 4: 4.

III. The Preacher v. 5.

Philip having been faithful as a deacon is chosen and sent of God as an evangelist to the Samaritans, cf. 6: 5; 1 Tim. 3: 13; cf. 21: 8–9. God had need of lay-evangelists. Every child of God is to be a witness. Mark 16: 15. See Matt. 10: 7. "As ye go, preach", 2 Tim. 4: 2; Mark 5: 19.

Don't confuse him with the apostle, cf. Jno. 1: 44; 14: 8.

IV. The Preaching vs. 4, 5, 12, 25.

From these verses we see that he preached "the Word"—"the Christ"—"things concerning the kingdom" — "the Word of the Lord"—"the Gospel".

This and this alone is God's appointed instrument for His workmen and weapon for His warriors, 2 Tim. 2: 15; 3: 16, 17; Eph. 6: 17; Heb. 4: 12; Jno. 17: 14; Col. 1: 25 (margin).

All else is as "chaff" and rubbish in comparison! Jer. 23: 28, 29; 15: 16; Ps. 119: 72, 103; Ps. 19: 10. It has neither substitute nor supplement.

V. The Proper Effect.

1. Faith, which "cometh by hearing and hearing by the Word of God." (Rom. 10: 17). They "gave heed" — "hearing" and "received the Word of God" (6: 14). They turned from the "power of Satan" (Simon) to the "power of God" (Philip). (9–12).

2. Obedience (12) "were baptized"—confession of faith.

3. Joy (8). There was joy in heaven too! Luke 15: 7, 10, 24. This is more than happiness, Jno. 15: 11. It is supremely and sublimely independent of environment.

4. "The gift of the Holy Ghost", (15–17). cf. 2: 38; 10: 44–48; Rom. 8: 9, 14, 15; 1 Cor. 6: 19, 20.

VI. The Presuming Simon.

"The devil is the ape of God" — he is always producing false imitations. He counterfeits the work of God, cf. Ex. 7: 11; 2 Tim. 3: 8; Matt. 13: 25, 38, 39. The "tares" cannot be discovered until the fruit appears.

The same language is used of Simon as of the true converts, (12, 13). Wherein did they differ?

Simon was moved by seeing the miracles (13, 18).

They were moulded by hearing the Word (6, 12, 14).

Their hearts were changed—his was not (21, 23).

His belief was a mere intellectual assent. Theirs was a heart-trust. A man may have the former and be baptized and yet "perish", but he who trusts in Christ will never perish, (20) Jno. 5: 24; 10: 27, 28.

There is a difference between fear of judgment and sorrow for sin, (24), 2 Cor. 7: 9, 10.

How many like Simon, are trying to buy or merit spiritual life, blessing and power! And, alas, even among Christians, blind legality and presumption are seen.

The "Good Man" Argument Proves Too Much.

THE WORD OF GOD OUR GUIDE.

"Know, O King, that we will not." "We ought to obey God."

It is impossible to prove an institution good because good men are in it. The argument proves too much. As a matter of fact, many who were eminent for piety, patriotism, and good moral discrimination were nevertheless connected with institutions and practices that are now acknowledged to be most notoriously wicked. The "good man" argument would prove that lotteries are right and beneficial though they are now universally condemned and forbidden by general law, yet George Washington favored lotteries and they were established in some cases in order to raise funds for carrying on colleges and helping poor students into the ministry. There are churches in New England today that were built from the proceeds of lotteries prayerfully inaugurated by the church.

The Good Man argument would prove slavery and slave trading right for the great and good John Newton, evangelist and author, under whose ministry Scott, the great Bible Commentator, was converted, was a slave trader and a Christian at the same time. George Washington was a slave holder and an habitual wine drinker, and our Christian fathers of seventy years ago were all users of and often dealers in intoxicating drinks. Roman Catholicism would be proven right by the Good Man argument, for where can we find lovelier characters than those of Father Faber and Archbishop Fenelon?

Abraham and David were men of eminent piety and had excellent minds, but they practiced polygamy and held slaves, neither of which can be defended in the light of Christian civilization. Now it would not do to declare that the above named were not men of God; and it would be still more absurd to defend their conduct as in harmony with the gospel of Christ.

The conclusion of the whole matter is not "good men" for our standard, not even our fathers or brothers, but God's revelation! "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9.

Some think that their conscience is the standard, but conscience is a thing of education, it is like a clock that has to be regulated, and God's word is the only standard that can test our consciences and show whether they are up to the standard or not. "There is a way that seems right to a man, but the end thereof are the ways of death." Conscience may tell us that a thing is right and we may be all wrong. The compass is safe to steer by so long as the needle points the way it ought to point, but it may be drawn away from the pole and become untrustworthy. Every day in crossing the Atlantic Ocean calculations have to be made to correct the variations of the compass, not every kind of calculation will do but only one kind, and there is only one thing, the Book of Books that can determine the variations of conscience and whether we are steering safely to the heavenly port.

When your conscience would justify you in getting even with one who has wronged you, take a fresh look at the Bible injunction, Avenge not yourselves, beloved, but give place unto wrath: for it is written vengeance belongeth unto Me, I will recompense saith the Lord. Rom. 12:19. When your conscience is governed by what good men do, and it declares there is no harm in joining the secret lodge, take another look at God's word and hear Jesus say, "In secret have I said nothing." "If any will come after me * * * let him follow me." And again hear God's word speaking to you and saying, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? Wherefor come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6:14–17, 18.

When your financial interests are threatened, if you declare for separation from lodges, listen to your Lord calling you to forsake all and follow Him; that whosoever forsakes lands or houses for his sake shall have a hundredfold and life eternal. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26.—Christian Cynosure.

Homeopathic Homilies.

N. S. GOTTSHALL.

The enemy's blows hurt, but a brother's blows are killing.

A religion that is not fed, aired, and exercised will surely decay.

Nobody has ever prayed as much as God was willing to hear.

What a wonderful salvation! it is free and yet requires all we have.

O, how many people there are in this world that have never made a mistake!

A man's value can not be determined by results, but by efforts.

Step by step, moment by moment, that is the way to get strong and keep right.

Leaning on the everlasting arms is good for the weary but not for the lazy.

Fear and shame, over against love and peace, distinguish a servant from a son.

The great consolation for the Christian under trials is, that he invariably finds God in them.

The man that never did any harm is no less a sinner, than the viper who never bit any one, is poisonous

If you put only a penny on the collection-plate, you should not criticise the sermon; you can't expect much for a penny.

Humble people confess it when they did wrong; proud people try to hide or justify their mistakes.

The reason some people never go upward is because they never look up. A man always follows his eyes.

No man is greater than what he is before God. What a change that makes in some people's estimate of themselves and of others!

Progress is not always a sign of life, for the current sometimes carries dead fish. Life and power are demonstrated by swimming against the current.

The ladder may be a good one, but what if it is too short? Your religion may be good as much as there is of it, but what if it does not reach Heaven?

There is no case on record where a person has been treated fairly by the arch-enemy; every one has been deceived, and yet people still go on believing him.

Once I was lost in a great city, I thought I knew the way, and it seemed right. Many a young person gets lost when he goes to the cities, and to him the way seems right. I enquired after the right way and found it, but they?—Prov. 16, 25.

If the sun would cease to shine for five minutes, the world would notice it more than when it shines bright all day long. When a Christian goes wrong one little bit, people notice it more than when he shines bright all his life time.

Evangelical Non-Resistance.

Daniel Kauffman, in an article in the "Herald of Truth" of March 1, lays down six good rules which a non-resistant Christian will do well to observe, if he wishes to maintain peace and good will among his fellowmen, and keep himself filled with the peace of God. These are the rules:

1. Christians should never bear carnal weapons for offensive or defensive warfare.

2. They should avoid law-suits.

3. Their patriotism should not be bounded by geographical lines.

4. They should refrain from partisan politics.

5. They should not use the ballot-box in voting for men and measures of coercion.

6. They should avoid contention.

We subjoin his discussion of rule No. 5, recommending it to the earnest, prayerful consideration of every reader. It certainly contains food for thought.

"It should be understood that the church and the government labor along two different lines. The government seeks to compel the reformation of offenders by force. The church works along the

line of God's plan of reforming men by giving them "a new heart and a right spirit". In laboring for the upbuilding of man, we should be careful to labor within our sphere.

Never attempt to compel reform through the instrumentality of the ballot-box, unless you believe that it is the right thing to follow up the decrees of the ballot by compelling submission at the point of the sword. The sword and the ballot are two inseparable companions, for what good would it do to pass a law without power to enforce it? and how can you enforce law without an implied threat to use carnal weapons in case the law is violated? and what good does this implied threat do unless force is used when necessary to compel obedience?

The fact is, when Christians resort to the ballot-box to banish iniquity, they use a weapon which God did not intend for them. Better by pure example, by fearlesss testimony, by pleading, by intelligent teaching, by prayer, do what you can to get people to look on the right side of questions, and then look to God with the confiding trust that He will make His word good by blessing your efforts."

Higher Critics Outwitted.

That the word of an investigator of the text of the Bible should be assumed as final, upon his own announcement of his conclusions, as against the faith in which the Scriptures have been handed down to us, requires of him some token of authority and an anointed evidence which has not yet appeared. Accordingly the following extracts quoted in the "Literary Digest" are still in point:

"At the Baptist Congress in Detroit (1894), Howard Osgood —the greatest Hebrew scholar in America—in the presence of men who were well informed on the subject and who were quite favorable to the alleged 'results of the higher criticism', stated what those results are, as told by their advocates. He asked to be corrected, if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results', and when all present had assented to the correctness of the presentation, Howard Osgood startled them by saying that all his quotations were from Thomas Morgan, a Deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century."

"Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of 'higher critics', requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents; these men are sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion. And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!"

Mission Clippings.

THE ARAPAHOE STATION.

Missionary G. A. Linscheid, of Haoenaom, Okla., in his report for the last quarter of the year 1901, writes that, with the exception of a few months last summer, he has held regular services among the Indians. Coffee and crackers were distributed after every service, which device secured a good attendance. Regular Sunday collections were introduced, the total sum collected this last quarter amounting to over $10. Medical and spiritual work was also done in the camps.

Only a few were affected with small-pox, owing to the prompt quarantining of the camps where it first broke out.

Four Indian members were added to the congregation during the quarter — one of them being an old Indian named Madwolf.

PROGRESS IN ARIZONA.

Missionary J. B. Epp, now in charge of the Moqui Mission, at Oraibi, Ariz., writes that since the beginning of November, he has held regular meetings in the new chapel. Generally, from 70 to 100 persons were in attendance. The side-room in the chapel will eventually be used as a sick-room. The neat white walls and ceiling, and the comparatively large windows of the chapel will leave a more wholesome impression on the Indian mind than the filthy streets and the dark kiewas with the demoralizing pictures on the walls.

Bro. Epp is making satisfactory progress in the Hopi language.

Correspondence.

BLUFFTON, O.— One of the social events of importance concerning members of the Mennonite church in this vicinity was that of the marriage of E. N. Steiner, son of Mr. and Mrs. Job Steiner, and Mary Bixler, daughter of Mrs. Mary Bixler. The wedding took place Feb. 6, 1902, Rev. J. B. Baer being the officiating clergyman.

There have been two deaths in the home of Adam Diller this year. The first was the death of Mrs. Barbara Schumacher, Saturday, Jan. 25. Mrs. Schumacher had reached the age of 81 years, 10 months and 8 days. Funeral services were held Jan. 28.

February 4, Miss Helen Diller, daughter of Mr. and Mrs. Adam Diller, died at her parental home. Funeral services were held Feb. 6.

Mrs. Amos Welty died Feb. 15, aged 42 years, 1 month and 15 days. Funeral services were held at St. John's church Monday afternoon, Feb. 17. Mrs. Welty leaves a husband and eleven children, the youngest child only a few days old.

Sunday, February 16, services were held at the St. John's church. There were no services in town, giving all an opportunity to attend the services at St. John's church. Rev. A. S. Shelly delivered a very able sermon in the German language. Services have been conducted on weekdays since the 16th. Most of the services were held at the St. John's and Ebenezer churches. Wednesday, February 19, services were held in town in the evening. There are services in town this evening, Feb. 26.

Rev. Shelly has been doing very good service for the church at these various meetings. Thursday afternoon, February 27, Rev. Shelly addressed the students in the college chapel of the C. M. C.

DONNELLSON, IOWA. — I have no important news or changes to report from our congregation. The weather and roads have been favorable and the regular attendance at church and Sunday-school has been better than usual during the winter. No visiting preachers have called here lately. With the exception of one dear old sister, who has been a sufferer with rheumatism and dropsy for a long time, the health of the community is good.

Ed. A. Bentzinger, one of our young members, who is studying for the ministry at the Mt. Pleasant University, was highly honored by being chosen as a delegate to represent the school at the International Missionary Conference now being held at Toronto, Canada, the object in view being to create and spread the spirit of mission work. May God bless the good work!

CENTRAL MENNONITE COLLEGE, BLUFFTON, OHIO.—School is still progressing and the quiet attitude of the students tells us that they are hard at work.

The mid-term examinations were held the second week of February.

A few of the students have been sick with la grippe, but most of them have recovered.

Rev. Hartman, from Nappanee, Indiana, was in our midst on the 14th of February and conducted the chapel exercises for us. His firm and sincere, yet youthful appearance and the emphatic way of presenting the scripture passage and the earnest prayer he offered in behalf of the school, could not but leave a deep impression on those present. Rev. Hartman studied at the Elkhart Institute and is now an assistant pastor of his church at Nappanee, Indiana.

On Sunday morning Feb. 16, a number of students with the professors, Mr. Hirschy and Mr. Jantzen and their families, attended the services at the St. John's church to hear Rev. A. S. Shelly from Bally, Pennsylvania, preach. Rev. Shelly was here for almost two weeks, assisting the ministers of their community in holding a series of meetings. Bro. Shelly also visited the school, attended some of the classes, led the chapel exercises one morning and on the 27th of Feb., at the hour of our C. E. prayer meeting gave a splendid address in the college chapel on the subject: "The Relation between Education and True Religion". Rev. Shelly seemed young again as he stood before the students speaking of his enjoyment and appreciation of school work, and earnestly and sincerely appealed to the aim of our education that it may be one that brings us closer to God and that through it we may learn more of our relation to God and of His relation to us. We hope and pray that the words spoken by the brother will bear fruit for eternity.

On the 20th of this month, the board of trustees met here at Bluffton for the annual business meeting; all were present. Rev. J. C. Mehl, from Middlebury, Indiana, president of the board, led the chapel exercises. The rest of the committee were also in attendance.

The Lowell Literary Society gave an open program on the evening of Feb. 21. A large crowd was in attendance.

We are told the editor of the MENNONITE was in Bluffton, but failed to come and see the school, undoubtedly for want of time.

Marriages.

FLUECKIGER – STRUNGER. — On March 2, at the Mennonite church by Rev. S. F. Sprunger at Berne, Ind., Benjamin Flueckiger and Bertha Sprunger.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [3]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[2] Isa. x. 28.
[3] Ezek. xxvi. 10. & ii. 3.
[1] Kin. xx. 23. [a] or, supplications.
[b] Ps. 6. 10. Nah. 3. 2.
[c] Zeph. 1. 12.
[d] Heb. stood.

10 [c] Cursed *be* he that doeth the work of the LORD [2] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [d] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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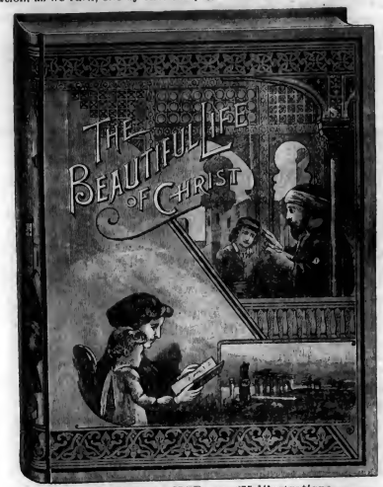

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News of the Week.

Domestic.

PRINCE HENRY OUR GUEST.

HIS ITINERARY THROUGH THE SOUTH AND WEST.

PORTAGE, Pa., March 1. The Prince Henry special, which left Washington last night for the South and West, was held here this morning by a freight wreck two miles west of here. Prince Henry left the engine and a shabbily-dressed man, said to be a harmless local character, attempted to approach him, but secret service men stopped him and turned him away. It is not believed that he had any intention other than to see the prince. Portage is near the summit of the Allegany mountains.

At Lilly the prince, accompanied by Lieutenant-Commander Egidy and George W. Boyd, of the Pennsylvania railroad, walked forward and climbed into the engine. J. W. Gilchrist was at the throttle as engineer and the fireman was H. C. Palmer. The prince shook hands with them, and taking the engineer's seat, directed that the train be sent ahead. The run was through a wild section of the mountains and the prince was very enthusiastic over the ride and scenery.

CHATTANOOGA, March 3.—Prince Henry went up Lookout mountain yesterday, and after viewing the ground where the Union and Confederate armies met in conflict and hearing afresh the story of the battles, resumed his journey to the North and West.

ST. LOUIS, March 3.—Prince Henry spent four hours in St. Louis to-day, during which time he was royally entertained. A short reception at Union station, the presentation of an address of welcome by Mayor Wells and a similar address by a committee of German army and navy veterans and a short reception preceded a drive through the business section of the city to the West End, where, at the St. Louis Club, the prince and his suite, with the reception committee, were breakfasted.

At 11 o'clock the train left for Chicago.

PRINCE HENRY AT CHICAGO.

CHICAGO, March 4.—Greeted by strong Yankee yells and deep-voiced German "hochs," Prince Henry came to Chicago last night. Arriving from St. Louis at 6:25 o'clock at the Union station, he was whirled away with a cavalry escort and into the program of banquet, reception and ball, which the city had arranged for him.

The ride from the station to the hotel was through lines of German veterans—with a glow of red fire from each veteran's torch.

Chicago almost spirited the prince from one decorated hall to another. At 8 o'clock he proposed the toast, "The President of the United States." At 9 o'clock he was listening to the playing of "Heil dir im Siegerkranz" at the First Regiment Armory. At 11 o'clock he was viewing the brilliant groups at the ball in the Auditorium. It was his first ball in America.

CHICAGO, March 4.—The Chicago which Prince Henry saw last night by the glare of many lights, was represented to him to-day by the clearer light of the sun. The welcome which he received last night was repeated and emphasized and he had further opportunity to enjoy his expressed desire of meeting American citizens at close range. During the day he placed a wreath on the Lincoln monument in Lincoln Park, and enjoyed a luncheon and reception at the Germania Club. The prince was all gravity as he entered the plot of cleanly-swept ground surrounding the monument and laid at the feet of the image of the immortal President the laurel token of respect. The whole ceremony lasted only a few moments. After the luncheon a beautiful gold vase was presented to him for his wife, Princess Irene.

In the afternoon Prince Henry left for Milwaukee where he spent six hours, being greeted by not less than 200,000 people, a great number being Germans. At a banquet the prince praised the city for its famous industries and its thrifty German citizens.

At 10 o'clock last night the special train bore the prince on its continuous journey to the East.

Schuylkill on the Rampage.

PHILADELPHIA, March 1. — The greatest flood ever experienced along the Schuylkill river tore its way down that stream last night and early this morning, and from its source to its mouth—120 miles—damage that will reach into hundreds of thousands of dollars has been done.

It was an anxious night for the residents and property owners along the river. Thus far only one life has been lost in this city, Michael Igol, age forty-four, was drowned at 7:30 this morning in the kitchen of his home at the falls of Schuylkill. The blight of the flood was reached at 6 o'clock this morning, when the river, which had expanded to twice its width, began slowly to recede.

The melting ice and snow coupled with heavy rains in the eastern section of the State was the cause of the rapid rise in the water.

Incalculable damage has been done along the course of the river in this city. The water came within a few feet of the lower gliders of the city buildings and swept back from the wharf lines for three blocks in some places, surrounding dwellings and great manufacturing plants, inundating railroad tracks and causing a chaotic condition that will take many days to eradicate. Several hundred sheep and hogs were caught in the flood in their pens in the abattoir yards and drowned.

Western Pennsylvania Flood Swept.

PITTSBURG, March 1. — Western Penn-sylvania is in the grip of the worst flood since the record breaker of 1884, when the Allegheny river at this point reached a stage of thirty-three feet, three inches, and two-thirds of lower Pittsburg and Allegheny were submerged in from two to ten feet of water, causing an immense amount of damage.

At 9 o'clock this morning the marks showed thirty feet of water and rising at the rate of from five to six inches an hour. Street car traffic between the two cities has been entirely abandoned. Scores of mills have been forced to close down and hundreds of families have been compelled to move from their homes.

Special details of police surround the flooded districts to guard property and lives. Thousands of workingmen were idle to-day. The water rose so rapidly that in the American steel and wire plant, South Side, the workmen had to leave their street clothes in the lockers. Several railroads are practically closed down. The water is up in the train sheds and covers the tracks all along the Monongahela and Ohio rivers.

At least a thirty-two-foot stage is expected here, and predictions are made that it will reach, thirty-five feet unless there is a sudden change in the weather. This would be the highest water ever known.

Foreign.

First Message from Miss Stone.

BOSTON, Feb. 25.—The first message from Miss Ellen M. Stone, the missionary, to her family and friends was received to-night by her brother, Mr. Charles A. Stone, of Chelsea. The cablegram told of her release by the brigands and her warm welcome by Bulgarian friends in the village of Strumitza. Prior to the receipt of this message Mr. Stone received a dispatch from Salonica from M. Gargiula, first dragoman of the American legation as follows:

"Liberate Saturday night, village Gradishar, near Strumitza, where village mayor led them 9 o'clock Sunday. Coming Salonica to-night with House."

Then came the long looked for message from the absent daughter and sister. It read as follows:

"RISTOVATZ, Feb. 25.—Charles A. Stone, Chelsea, Mass: Freed, thank God, and well after our captivity of nearly six months. Yesterday, Sabbath morning, Mrs. Tsilka and her seven-weeks-old daughter Elena and I found ourselves left by our abductors near a village an hour distant from Strumitza. For three hours we waited for dawn, then secured horses and came to this city. Kind hearted Bulgarian friends rushed from their houses as soon as they caught a glimpse of the strange appearing travelers, took us in their arms from our morning service at church, and they came, old and young, to greet us. What thanksgiving to God for this proof of His faithfulness to answer their prayers; for all—even the little children—had never ceased to pray for us, their lost friends.

"Since that hour our waking time has been crowded with friends from the city and surrounding villages who have brought us their heartfelt congratulations for our deliverance. The Turkish government did not fail to question us as to our experiences. The governor of the city with his suite called this morning and again this afternoon after the arrival of Dr. House and son from Salonica, accompanied by M. Gargiulo, the first dragoman of the American embassy at Constantinople. The last three have come to accompany us to Salonica tomorrow, where Mr. Tsilka awaits his long lost wife and their baby. They have brought me a bundle of letters from mother and my brothers and dearest friends. Thus with unspeakable gratitude to God and to all friends who by prayers and gifts have helped to free us, we begin our life of freedom. Your sister,

"ELLEN M. STONE."

Sugar Convention.

BRUSSELS, March 1. — At to-day's sitting of the international sugar conference, it was decided to sign early next week the convention heretofore agreed upon. The convention is as follows:

The suppression of all direct and indirect bounties.

The reduction of the customs surtax to a uniform rate of 6 francs, which will render the maintenance of the cartels in Germany and Austria impossible.

The above to be enforced, under international control, for September, 1903.

The German government will save 25,000,000 marks a year as the result of the convention.

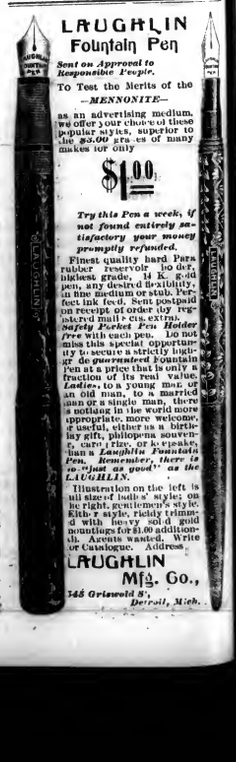
AMID POMP AT ST. PETER'S

SILVER JUBILEE OF LEO XIII.'S PONTIFICATE IS CELEBRATED.

ROME, March 3.—The principal ceremony in the celebrations of the pontifical jubilee was carried out with extraordinary pomp at St. Peter's cathedral to-day in the presence of the Pope, the members of the pontifical court, the foreign missions and an assemblage estimated to have numbered fully 50,000 persons. His holiness was borne into St. Peter's, but he did not participate in the service beyond pronouncing the benediction.

Leo XIII., the 263d successor of St. Peter, Joachim Pecci, was born at Carpineto in the diocese of Anagni on March 2, 1810; ordained priest on December 31, 1837; consecrated Titular Archbishop of Damietta on February 17, 1843; transferred to the see of Perugia on January 19, 1846; proclaimed cardinal on December 19, 1853; selected Pope on February 20, and crowned on March 3, 1878.

Leo XIII is the only one of the long line of Popes who has worn the episcopal miter fifty-nine consecutive years. He is the sixth in line as to length of reign and fourth as to personal age. He is now the senior bishop of the whole Catholic world and also the doyen of those who have held the rank of cardinal. He has seen 137 cardinals die since he began his reign, a record nowhere approached by any of his predecessors, and has created 148 members of the senate of the church.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MARCH 13, 1902. No. 14.

The Love of God.

BY MALTBIE BABCOCK, D. D.

"God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

"God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The heavenly Father ever keeps
Unweary watch—He slumbers not.

"God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till Heaven's light
Shall show how all things work for good.

"God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

"God's changeless love! The wandering one
Forsakes, forgets, dishonors: yet,
Repenting, going home, is met
With no reproach—'Welcome, my son!'

"God's endless love! What will it be
When earthly shadows flee away,
For all Eternity's bright day
The unfolding of that Love to see!"

Items of News and Comment.

Rev. A. M. Fretz, of Souderton, Pa., preached in the Perkimen Seminary Chapel, Pennsburg, Pa., March 2, on Ephesians 3: 16–19.

The initial number of the "College Record" of the Central Mennonite College, Bluffton, O., is to appear April 1, part English and part German.

Louis A. Beer, for ten years an active agent for the Mennonite Book Concern, was killed last week at Weatherford, Okla. by a train running over him.

Rev. S. M. Musselman has resigned from the pastorate of the Germantown church. F. F. Gabel and H. W. Shelly, of the Phila. churches, are temporarily filling his pulpit.

No more pulpit announcements are made in the First Mennonite Church, Philadelphia. The "Weekly Bulletin" distributed every Sunday, supplies all the needed information.

Rev. W. S. Gottshall was on the program for an address at the Sunday-school convention held in Perkimen Seminary, Pennsburg, Penna. last Friday evening and Saturday morning.

The Berne, Ind. choir of over a hundred voices is rehearsing Haydn's famous oratorio, "Die Schoepfung" for future rendition. The Bethel College choir is rehearsing Mendelssohn's "Elijah."

Missionary J. A. Ressler, stationed at Dhamtari, India, writes in the "Herald of Truth" that a good place to reach men in India with the Gospel is to go to the bazaars whither people flock to engage in trade and social pastime, and there begin to sing so as to attract attention and then preach and distribute tracts.

An interesting series of articles are at present appearing in the Quakertown (Pa.) "Free Press", entitled "The Bible as a Book" by "Uncle Josh." This little point may be worth treasuring in the memory: The Old Testament has 39 books. Take the 3 and the 9, multiply them together and you obtain 27, the number of books in the New Testament.

The great pipe organ in Bethel College, Newton, Kas., was dedicated February 26, by an instrumental concert, arranged for by Prof. B. F. Welty and conducted by organist Edward Kreiser, of Kansas City. Selections were rendered from Bach, Handel, Mendelssohn, Wagner, Gounod and other composers. It was dedicated for religious worship, last Sunday, March 2.

Next Sunday morning, the 16th inst., Rev. Harvey S. Gottshall will be ordained to the ministry in the Schwenksville, Pa. church. The ordination ceremony will be conducted by Rev. W. S. Gottshall, pastor of the church. It will be remembered that the young brother was elected assistant pastor of the church some time ago, as well as assistant pastor of the Swamp Pastoral Charge, Bucks Co., Pa.

"Growing in Grace."

ADA M. LANDIS.

Growth, both in the natural and spiritual world, is an inevitable law. Where there is life there must be growth. We see this fact constantly demonstrated in the unceasing change and development that is taking place in our own bodies, in plant life, and even in the formation of the earth itself.

Growth is dependent upon sustenance. There may be change, but there can be no real growth unless there is something to nourish and build up. In the natural world, earth, water, air and sunlight are necessay elements in promoting life and growth.

Without these life-giving forces all plant and animal life would soon fade and perish. And the surface of the earth would become a vast un-inhabitable waste; as in the early days of creation; when the spirit of God moved upon the face of the waters, and God said "Let there be light".

In order to promote spiritual growth there must also be nourishment provided, which may aptly be compared to the essentials of growth in the material world.

Bible-reading, meditation and prayer are the *soil* in which the seed of spiritual life must germinate and develope till it blossom into a perfect growth of strength and usefulness for the Master.

God's grace and mercy are the water, which falls in gentle dews and refreshing showers, upon the just and unjust alike.

Good associates, Christian homes, and church membership are the pure elevating atmosphere, which is most conducive, to vigorous life in Christ.

But most of all we must have *sunshine*—the joy and comfort of God's presence, permeating our whole life, dispelling the dark clouds of doubt and fear; and bathing all in the radiance of the noon-day sun.

If then the spiritual nature is capable of such development, may we not expect to find evidence of such growth. In growing Christians, we may reasonably expect to find a broader charity, a greater zeal for the Master, increased ability for the service, and a spirit that is Christ-like in all its dealings.

The question may be asked, is there no limit to such growth? We answer in the words of the apostle, "Till we come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There can be no cessation of growth; since God's kingdom is a kingdom of life and life implies growth. Nor can there be any limit to growth, for "the stature of the fulness of Christ" has never been attained by mortal man.

But the soul of man, in its restless yearnings and longings, may rise and soar till piercing the clouds and gloom, there come glimpses of Heaven's own light.

It is but the strivings of the immortal to reach its divine origin and eternal destination. And nowhere more beautifully expressed than by the poet when he says—

"Build thee more stately mansions, O my soul!
As the swift seasons roll.
Leave the low vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Phila., Pa.

A Paid Ministry.

(Continued from last week)

It is true that there are fond parents that have destined their sons for the ministry when the Lord has destined them for some other purpose. But in regard to many such, the writer's observation has been that very few, indeed, ever get into the active ministry. The Lord has two ways of keeping men out that were not Divinely called. First, He can convert them. We have been shocked by some anomalies in prospective theological students, but years after, we have been equally amazed at the work of grace that the Lord had performed in those very men. They were not the same men. They had put off the old man, and put on the new. Of course we would not be understood as advocating any such course, but we do wish to say that the Lord sometimes overrules the mistakes of men. If the Lord does not keep men that are unfit and not called to his service by transforming them, then secondly, He can keep them out by showing them that they have made a mistake. Somewhere the observation was noted that only 30 per cent. of the men that start out with the ministry in view ever get into the active ministry. Why this weeding out? Is it not because the Lord chooses whom he will for his service?

While the present method of the Mennonite church in calling men to the ministry is in our mind the most scriptural, the Lord is not at all dependent on that method. Nor is it at all necessary that the relation of the pastor to the church should be changed with the advent of a salaried ministry. True, all man-made regulations are imperfect, but the statement that the ministry would be degraded to a mercenary position if the Mennonite church should pay her ministers a stipulated salary, is visionary indeed.

Now in regard to the second objection, that there are dangers from higher criticism in an educated ministry. It is not in our province to show the need of an educated ministry at this time, but simply to point out that the dangers are exaggerated.

Who is it that brings learning into disrepute? Certainly not he that has drunk deep at the fountain of learning, but he that has a smattering of some things. It is a "little knowledge" that is a dangerous thing. It is pointed out that some of the students in one of our institutions hold their heads too high. We do not know if this is true or not. It may be the proverbial pride of the freshman. 'It is like the pride of the writer when he got his first red-top boots, it passed away when he got other boots that did not have red tops. It is true that the pride of the man who pretends to be educated hampers his spiritual progress, but so does the pride of the unlearned. The result is the same. True education tends not to pride but to humility, and humility is the handmaiden of spirituality.

It is said that some young men that go away to colleges come back, filled with rationalistic views, but that does not prove that the Mennonites ought not have any institutions of higher learning. It does not even prove that those same schools are bad, for a man usually gets what he goes after. There are grave fears that our young men will be contaminated with higher criticism by attending a theological Seminary. But this does not prove that the Mennonites ought not have a school where sound doctrine is taught. It is true that some schools are disseminating doctrines that are not in harmony with Mennonite teachings, and it is also true that it is not the best thing for young men to put themselves under its continuous influence. But there are many seminaries both English and German where sound doctrine is taught, where the Bible is taught not as literature but as the inspired word of God, where higher criticism has found no entrance. If it is distasteful to our church that her young men attend the seminary at Oberlin, where the Ritschlian theology is taught, or the North Western, or the University of Chicago, or any other school that does not meet with her approval, then let the church, at the next General Conference designate some seminary or schools where her young men may attend, that they do not spend their time and money and in the end be held under suspicion by the church for having absorbed some false teachings. What is better still, let the whole church unite in the effort to build up a good theological school at Bethel, where the teaching is under supervision of the church.

ANON.

The Worker's Dream.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. 3:10-15.

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking Christ, and many had found Him. As for myself I was joyous in my work. My brethren were united, My sermons and exhortations were evidently telling on my hearers. My church was crowded.

Tired with my work, I soon lost myself in a sort of half-forgotten state.

Suddenly a stranger entered the room, without any preliminary "tap" or "come in". He carried about his person measures, chemical agents, and implements, which gave him a very strange appearance.

The stranger came toward me, and, extending his hand, said,

"How is your zeal?"

I supposed that the query was to be for my health, but was pleased to hear his final words; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions.

Instantly, I conceived of it as physical quantity and putting my hand into my bosom, brought it forth and presented it to him for inspection.

He took it, and placing it in his scale, weighed it carefully. And I heard him say,

"One hundred pounds."

I could scarce express an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation.

He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was fused, he took it out and set it to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers of strata; which, all, at the touch of the hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on.

When he had finished he presented the notes to me, and gave me a look of mingeled sorrow and compassion, as without a word except, "May God save you!" he left the room.

The "notes" read as follows:—

ANALYSIS OF THE ZEAL OF JUNIUS,

A candidate for a crown of glory:

Weight en masse, or total weight, 100 lbs.

On this, on analysis, there proves to be—

Bigotry	11 parts.
Personal ambition	22 "
Love of praise	19 "
Pride of denomination .	15 "
Pride of talent	14 "
Love of authority	12 "
Love of God	4 "
Love to man	3 "
	100

Wood, hay and stubble, 1 Cor. 3:10-16, 93 parts; pure zeal, 7 parts.

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and manner; but when I looked at the figures, my heart sunk like lead within me.

I made a mental effort to dispute the correctness of the record. But I was startled into a more honest mood by an audible sigh from the stranger (who had paused in the hall). I cried out, "Lord, save me!" and knelt down at my chair, with the paper in my hands, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true! I saw it! I felt it! I confessed it! I deplored it! and I besought God to save me from myself, with many tears. With a loud cry of anguish I awoke.

I had once prayed to be saved from hell, but prayed to be saved from myself now was immeasurably more fervent; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

When the toils of my pilgrimage shall be at an end, I shall kneel in heaven, at the feet of the Alchemist and bless Him for the revelation of that day.

Waiting for Jesus.

(Continued from last week.)

The true Christian needs not fear death, but his only desire is to do all for Christ that he can, and then, if Christ shall come to call us away from this life, whether it be in the morning, at noontide, in the evening or at the calm and solemn stillness of midnight we will be prepared to meet Him. May our earnest prayer not be to die a Christian but to live a Christian and I will assure you, dear friends, that death will take care of itself. O may we all so live in this world every day of our life as if it might be the last one. We know not when that moment shall come when Christ will take us away from this world; and O how sad it should be if we would not have had Christ as our personal Saviour! No matter how much good we do or how much evil we abstain from, if we have not received Jesus Christ into our hearts as our personal Saviour, we are no Christians and thereforeare not prepared to meet Christ's coming. Our Christian life must begin in this world. Heaven will only be a continuation of the Christian's life upon earth. Everybody in this world is looking for something better: but O how sad it is that so many are seeking such things that only seem to be better and at the end will perish as the flower that to-day bloometh brightly, and to-morrow is withered away! O may we receive Jesus Christ as our personal Saviour! Then we shall have peace and comfort in all circumstances of life and an eternal life of bliss and happiness. There are some people who seem to be good Christians, and who seem to be constantly waiting for Christ's coming, but when a thunderstorm arises or an earthquake breaks out they are frightened and in great anxiety. O yes; such is the case if we do not possess Jesus Christ as our personal Saviour and Redeemer from sin. But if we possess Jesus Christ as our Saviour, we find peace and comfort under all circumstances of life, in days of adversity as well as in days of prosperity; for he has promised never to leave nor forsake us neither in life nor in death. Why, therefore should we tremble? Christ is all and in all to the believer. He is our portion at all times. He is our medicine and food. After having received Christ as our personal Saviour and Redeemer, can we be anxiously waiting for him without being able to bring with us some other poor creatures who have in some way or other been brought to the feet of Jesus through our instrumentality? I think not. Would we be obliged to say with the poet, "Must I meet Him empty handed? Not one soul with which to greet Him, Must *I* meet my Saviour so?"

O would it not be sad if we realize how large the vineyard is in which

Christ has placed us if we would be obliged to meet Christ without winning a single soul for him? Some may say: How can I do this? I can't preach, I can't go to India or China or Corea as a missionary, therefore I am not called upon to win souls for Christ, but O how such people deceive themselves. I have never known any Christian who, if he was willing, was not able to win souls for Christ. We must not necessarily be ministers to win souls for Christ. By living an humble Christian life, Christians have already won souls, by speaking kind words others have been won, and so, in many different ways, we will be able to win souls for Christ, if we are only willing. We may not all be able to win the same number of souls, Our Christian neighbour may be able to win again as many as we, yet if we are doing our very best, that is all that God requires of us. If we study the parable of the talents, we shall find that the one who had gained two talents received a reward equal to the one who had gained five. The reason was because both had been faithful and both had done their best. But the one who had received one talent and who would have been able to gain another one, but was not willing to do what he was able to do, was the one who was condemned. Let us therefore be up and doing, and be willing to do with our might what our hands find to do in the service of God. Let us pray that the Lord of the harvest may permit us to win many souls for him, and let us be willing to work wherever Christ sees best that we should work. In that way alone will we be able to do the work God has in store for us. Then after patiently waiting in this manner, we shall be ready for his coming and shall be permitted to rejoice in the fullness of his glory and bliss when we shall see him face to face and shall greet him as our elder brother whom we have long loved but never in fullness as then, when we shall see him sitting on the right hand of God, and when we shall praise and glorify him through all the ages of eternity.

Luther's Early Spiritual Struggle.

When Martin Luther was twenty-two years old, his friend Alexis was stricken down by a violent thunderstorm. The scene was so terrible that Luther vowed to God that if his life were spared, he would forsake the world and devote himself wholly to His service. So he entered the Erfurt monastery. "I entered the monastery", wrote he, "and left the world, despairing of myself. I thought God would not take my part; and if I mean to get to heaven and be saved, it must be by my own efforts. For this reason I became a monk, and labored hard". His work was to open and shut the gates, to sweep the chapel, to clean the rooms, and to perform still more disagreeable work. In addition to this, he was compelled, with his wallet on his back, to go through the streets of Erfurt, begging provisions from house to house.

But his mind was in distress, and his conscience troubled. Knowing of no better righteousness than could be wrought by himself, he sought to crucify the flesh by fastings and watchings. On one occasion he was for weeks almost without sleep, and his frame was wasted from want of food. "I was in the sight of God a great sinner", he said, "and I was unable to appease the vengeance of the Just and Holy One by any penitence or any merits. The doctors and theologians told me to do good works, and thus to satisfy the Divine justice. But what good works can proceed out of a heart like mine, a heart full of evil thoughts and desires?"

When in his lowest state of weakness and depression, Father Staupitz, the Superior of the monastery, visited him in his cell. He had found the peace of Christ in his own soul, and was therefore well fitted to give counsel to his afflicted brother.

"It is vain", said Luther to him, "that I make resolutions and promises to God. Sin is always too strong for me".

"O my friend", said Staupitz, "I have often made vows myself, but I could never keep them. I now make no more vows; for if God will not be merciful to me for Christ's sake, I cannot stand before Him with all my vows and my works".

But Luther was still afraid. He spoke of the holiness, the justice, the majesty of the Lord. How could he stand before such a God?

Said Staupitz, "Why do you distress yourself with these thoughts? Look to the wounds of Jesus crucified; look to the blood which he has shed for you; it is there that you will see the mercy of God. Cast yourself into the arms of the Saviour. Trust in Him, trust in the righteousness of His life, trust in the atoning sacrifice of His death. God is not against you; it is only you who are averse to God. Listen to the Son of God, who invites all the troubled and conscience-stricken, the weary and heavy-laden, to come unto Him. He became man to assure you of the Divine favor".

But Luther was unenlightened. "How can I dare to believe in the grace of God", said he, "and to expect the pardon, as long as there is in me no real change, no true conversion? I must be converted before God can receive me."

"Ah!" said Staupitz, "there never can be true conversion, nor real repentance, but what begins in believing in Christ as the Saviour. That which some fancy to be the end of repentance is only its beginning. Do not first labor by contrition and penance to find relief, but look to Jesus and love Him, who first loved you, who died for your sins, and who was exalted, after His resurrection, a Prince and a Saviour, to give repentance and the remission of sins."

A ray of light and hope entered Luther's soul. He had never heard this before. It was the gospel; verily good news to his burdened spirit.

But his peace still fluctuated. His fears returned and his depression deepened. An aged monk at his bedside repeated to him these words: "I believe in the forgiveness of sins". These words penetrated to Luther's soul. At length he said aloud, "I believe in the forgiveness of sins".

"But", said the old monk, "we are not merely to believe that there is forgiveness for David, or for Peter; the command of God is that we believe there is forgiveness for our own sins".

"I believe in the forgiveness of sins—of *my* sins!" said Luther. He had now found the blessedness of the man whose transgression is forgiven, whose sin is covered; and to whom the Lord imputeth not iniquity.

Books on the Holy Spirit.

The Temporal Mission of the Holy Ghost.—Cardinal Manning.

The Work of the Holy Spirit in Man.—Pastor Tophel.

The Presence and Office of the Spirit.—Bishop Webb.

Filled with the Spirit.—Rev. E. Boys.

Lectures on the N. T. Doctrine of the Holy Spirit.—Wm. Kelly.

Plain Papers on the Holy Spirit.—C. I. Scofield.

Through the Eternal Spirit.—J. Elder Cumming.

The Spirit of Life.—E. H. Bickersteth.

Discourse Concerning the Spirit.—John Owen.

The Mission of the Comforter.—Hare.

The Spirit of God.—Morgan.

The Work of the Holy Spirit.—Kuyper.

The Person and Work of the Holy Spirit.—S. Ridout.

The Ministry of the Spirit.—Gordon.

After the Spirit—Cumming.

Our C. E. Topic.

Topic for March 16: A NOBLE PURPOSE. Dan. 1:8 20.

MEDITATIONS.

Our lives are largely what we make them. Our purpose in life is a strong factor in influencing and moulding our characters. It is the power behind the throne, an unseen force which moves and controls our being.

One of our American writers has wisely said, "A noble deed is a step towards God." And we would add, A noble purpose, is a step towards God. A noble purpose fills the soul with a love for the good, the pure and the spiritual.

All true Christians must have such a purpose; it is an essential of the Christian life, and a natural outgrowth of the decision to live for Christ.

Daniel was actuated by such a purpose when he refused to defile himself with the portion of the king's meat and wine. He knew that by such abstinence he would be better fitted for the work to which God had called him.

And Paul also tells us in the 9th chapter of Corinthians, 25th verse, "And every man that striveth for the mastery is temperate in all things." And in the 27th verse, "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should become a castaway."

As we search the Scriptures we find numerous admonitions of a similar character, all tending to show us that if we would develop strong Christian characters, we cannot live a life of ease and self-indulgence.

The base and sensual nature must be brought into subjection by the mental and spiritual powers. We must be crucified and die with Christ daily, if we would rise with Him and share the glories of that eternal home.

No part of our nature can be indulged to excess without injury to some other part. "Moderation is the silken string running through the pearly chain of all virtues."

Surely, we have no right to misuse or defile by sinful living these bodies which are the temples of the living God. It is a matter of results rather than of morality, whether we are intemperate in thinking, acting, eating or drinking.

Every ignoble thought or act is a violation of the laws of God and nature; hence, a sin, and as such will have its retribution.

It behooves us, therefore, as soldiers of the cross, to refrain from all indiscretions which might impair the strength and vigor of our physical, mental and spiritual powers. Then may we, in the words of the apostle, "present our bodies a living sacrifice, holy, acceptable unto God."

ADA M. LANDIS.

Phila., Pa.

The Mennonite.

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Editorial.

THE MENNONITE aims to furnish reading matter to readers of widely differing tastes. The Eastern brethren, as a rule, like something short and spicy; the Western, something longer and deep. The general public likes news, incidents, illustrations, plain, practical exhortations; ministers, students, school-teachers like to read discussions bearing on higher criticism, articles of faith, Mohammedanism and Christianity, etc. Can you now see what a universal caterer an editor must be? And will you allow your brother's tastes to be indulged as well as your own? Variety is spice, but not meat. The truth of God must remain the meat. And here we intend to take our stand. The form and style of serving, the flavoring and seasoning and garnishing may vary; the truth to be told, never. An editor, no less than a preacher, is a stewart of God. Luke 12: 42, 43.

Does a suicide go to heaven? God only knows. But no one can be blamed for musing over this momentous question once in a while. On the first page of this number is a charming poem by a gifted, deeply spiritual preacher, who, in a fit of mental depression, took his own life about a year ago, or less. It is difficult to see how such a man can so far lose the absolute dependence upon a loving Father which he wishes to inculcate in others, as to take his own life. We children of God are not our own, but are bond-slaves of our blessed Lord, and have no right over our own bodies or our own souls. Suicide in this light cannot be other than a sin. And yet, is it a more deadly sin than many another one which we are prone to extenuate? Does it betray a worse state of unbelief and distrust than some other cases, for example, in which consecration is either wholly lacking or is unreal and merely professed? Does suicide invariably prove that the one perpetrating it was never a true child of God, whatever his profession, and that consequently he was never saved? I confess I should like to think so, but I dare not. In the end, only the Lord himself "knoweth them that are his." And I have this firm faith, supported (as I believe) by the Word of truth, that a child of God, owned as such, sealed by the Spirit, animated by the divine life, whose sins are forgiven, who is justified by faith and saved by grace—that such a one is saved for time and eternity, even if he is a suicide. This may be a hard saying, but consider whether it may not be true.

Is the Bible Verbally Inspired?

This is a very vital question to many. It will hardly do to say that it is immaterial whether it is vital or not. From our reading on the subject, we glean the following valuable thoughts:

"I have given unto them the *words* which thou gavest me."—Christ.

"Christ did not say of his Spirit, but of his words, they are spirit and life."—Luther.

"We can in fact speak with good reason of a language of the Holy Ghost. For it lies in the Bible plainly before our eyes, how the Divine Spirit, who is the agent of revelation, has fashioned for himself a quite peculiar religious dialect out of the speech of that people which forms its theatre."—Rothe.

"I am satisfied only with the style of Scripture. My own style and the style of all other men cannot satisfy me. If I read only three or four verses, I am sure of their divinity on account of their inimitableness."—Oetinger.

"Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1 Cor. 2: 12, 13.

"The opinion that the subject matter alone of the Bible proceeded from the Holy Spirit, while its language was left to the unaided choice of the various writers, amounts to that fantastic notion which is the grand fallacy of many theories of inspiration; namely, that two spiritual agencies were in operation, one of which produced the phraseology in the outward form, while the other created within the soul the conceptions and thoughts of which such phraseology was the expression. The Holy Spirit, on the contrary, as the productive principle, embraces the entire activity of those whom he inspires, rendering their language the word of God."—Lee.

"The high scholars who speak lightly of the theory of literal inspiration of the Scriptures by their method of study and exegesis, are they who put the strongest affirmation on the doctrine which they deny. Then we cannot forget what we imply when we say that language is the expression of thought. Words determine the size and shape of ideas. As exactly as the coin answers to the die in which it is struck, does the thought answer to the word by which it is uttered. Vary the language by the slightest modification, and you by so much vary the thought."—Gordon.

"I should like to avow solemnly in these days, that after fifty years' study of prophetic subjects, I feel a vastly greater certainty, as years roll on, with regard to the divine authority and verbal inspiration of the Word of God. If ever, as to these points, a doubt has passed through my mind with respect to this Book, that doubt has disappeared. And then in connection with this, I feel greater and greater certainty as to the literal interpretation of the whole Word of God, historical, doctrinal, and prophetical. Literal, if possible, is, I believe, the only maxim that will carry you right through the Word of God, from Genesis to Revelation."—Horatius Bonar.

The Sunday School Lesson.

SUBJECT FOR MARCH 16: The Ethiopian Converted. Acts 8: 26–40.

GOLDEN TEXT: With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10.

LESSON OUTLINE.

I. Surface Lessons.

These may be gathered in the order of the narrative.

1. Note the readiness of Philip's obedience. He allowed himself to be led against circumstances and personal pleasure by the will of God. He was the object of all attention in Samaria; had been notably used there and it was very natural that he should say he could not be spared—that his presence there was of vital importance. Yet the command came to go to Gaza, which was desert "and he arose and went." (26–27).

How pleasing to God such unquestioning, unreasoning faith must be and how necessary for us to learn that "to obey is better than sacrifice"—1 Sam. 15:22.

2. The clear intent of this record is to show how the Gospel work broadened and its truth is designed for the whole world. An Ethiopian is here seen "stretching out his hands unto God". Psa. 68:31. But the practical thought in the incident is that while every soul is alike precious to God yet there is a sense in which one is of more importance than another. Contrast this Ethiopian with an hundred Samaritans in power, position, influence.

Tradition says that through him the queen Candace and multitudes besides were converted; and it is remarkable that, the name of Christianity remains to this day in that country, much corrupted, it is true, but in the form which this man implanted. The relative value of a soul depends on God's plan of usefulness for it.

3. Philip was told to "go near" and join himself to this stranger. Personal sympathy, influence and contact are divinely appointed factors in soul-winning. Jesus Christ touched humanity at every point, in His mission of grace.

Moreover, it is individual work that tells. The Gospel of John records 17 interviews of our Lord with single persons; to whom without exception He gave the deepest truths of the Gospel, e. g. Nicodemus—the Samaritan Woman—Martha etc.

4. It might have sounded strange to Philip—a plain traveling pedestrian, journeying alone—to be ordered to make advances to this chancellor of a queen, driven in a chariot, in state, with retinue and gorgeous official appointments.

We often hesitate and shrink from being unconventional—we talk of propriety and good taste, as though the will of God and work of God were not more than these empty forms—aye more—as though the Spirit of all grace and gentleness could direct one contrary to what is not truly courteous and really the highest civility.

5. In these days when a traveler's literature seems to be so important a factor in his equipment, it may be well to remark that the Bible contains the most interesting and profitable reading for this man of culture and wealth as he journeyed. Said a Christian concerning a railroad trip—"How rare but how good to see any one on the train with a Bible and how little reluctance one feels in speaking to such a person".

6. The Bible is not only the best book for travelers, but a knowledge of the Bible is the best furnishing for a soul-seeker or a soul-helper. Not always may it be written of us, as here of Philip, that whatever the passage quoted may be, we are able to intelligently explain and apply it.

7. Verse (37) is unrecognized in the revision. It is supposed to have been inserted in some of the old manuscripts because it was a formula of confession in the early church. It contains the truth found in Rom. 10:10 and while it is in the keeping with the lesson it does not belong to the text.

II. Gospel Teaching.

Seven points in this simple sweet narrative give us a lovely line of truth concerning the salvation of a soul.

1. God is intensely interested in the inquirer. Sinners think of Him as far distant; with angry, turned-away face; unappeased, unrelenting, instead of knowing that yearningly He is putting forth His loving efforts and providing every possible help to bring them to Himself. Christian workers may find comfort in this assurance. The Lord is more anxious for souls than we can be; so instead of being burdened and impatient, we should work in sweeter fellowship with Him; strong and restful.

2. The Eunuch was returning *from Jesusalem*—the place of the Temple and of hallowed associations, yet unhelped, unsaved and anxious. Jerusalem has become a meaningless place since Jesus had been cast out and His own words were fulfilled, Jno. 4:21, 23; and so it came that this inquirer found the Saviour in a desert.

It is thus with our places of worship—forms of service—church ordinances etc. If Jesus Christ in not the Centre; if He is not exalted in them, souls may—indeed they *must*—remain unenlightened, unsatisfied, unsaved. And at the very best, religious services and ordinances are not essentially valuable to salvation.

3. The response to Philip's question (31) contains an essential truth. How, indeed, can the revelation of God be understood, except "some *one*" guide? (R. V.). The Bible is a sealed book without the Holy Ghost to guide into all truth (Jno. 16:13), to glorify and reveal Christ. With His help, passages dark as was this prophecy to the Eunuch, stand out with a meaning that is marvelous.

4. We have here an example of the truth the Lord Jesus uttered when He said of the Scriptures—the old testament Scriptures—"they testify of me" (Jno. 5:39).

The Ethiopian with his small light saw dimly "some other man" in the thought of the prophet; what a rebuke to those who contend that the old Testament is merely a historical record!

In no part of the Bible need we fail to find Christ and to find Him as a Saviour. Its types and its stories, its poems and its pictures are so many lattices through which the "Lover of our souls" shows Himself. Considering the great variety of these forms it is simply amazing that men are so reluctant, so indifferent, so wilfully blind!

5. Philip's sermon plainly shows us that of all truth—even the truth concerning the Lord Jesus, the truth of the Cross is paramount for an inquiring soul. "He preached unto him *Jesus*"—the "man of sorrows" and suffering.

Imagine how the text was explained—how the Lamb of God was held up before the earnest gaze of this anxious sinner as the pure, patient victim—necessarily because a sacrifice must be without blemish. Heb. 9:14. Then His condescension, (Phil. 2:6–8) gives the steps of His humiliation—became a man—the lowest of men—as a servant obedient even unto the death—yea the *death of the cross*. In this humiliation He was denied the chance to justify Himself which might have been granted the most degraded menial, and Dan. 9:26 says—"He had nothing". His life was taken by wicked men, Acts 2:23, and by God Himself, for the prophet adds—"It pleased the Lord to bruise Him" Isa. 53: 10. All this was to save the penitent, trusting sinner from condemnation and to gather a seed to serve Him (Psa. 22: 30). Though His life was *taken*, it was a voluntary as well as vicarious offering, Jno. 10:17–18.

Think of this story of love and grace told out of a heart led by and filled with the Holy Spirit, into a heart prepared by the same Holy Spirit! And this is a privilege of every believer.

6. The question of the eunuch (36) has the widest application. What doth hinder any one who believes Jesus Christ is the Son of God from confessing Him as a personal Saviour? Yet just here multitudes stand. This man might have argued there was no haste and that instead of being then and there baptized by Philip before his servants he had better wait to see if his "faith would wear" etc. Oh the countless hindrances Satan suggests, but the Spirit recognizes none.

7. "He went on his way rejoicing"(39)—not doubting—stumbling—or bemoaning himself as a "miserable sinner" but full of joy and peace in believing (Rom. 15:13).

We may learn that it is not the depth of our apprehension of divine truth that gives joy but a simple acceptance of the facts of the gospel. The happiest Christians are not always the most intelligent—they are sometimes quite ignorant but they are always—*trustful*.

III. Spiritual Lessons.

1. In the angel speaking to him (v. 26), the love and leading of the Spirit are emphasized. vv. 29, 39. Each believer may enjoy this experience. Rom. 8:14, 15.

2. He guides us one step at a time. Philip was given sufficient light for the next step. Psa. 37:23. Prov. 4:12 (f. c.) may be rendered, "As thou goest, thy way shall be opened up, step by step, before thee". Psa. 25:9; 32: 8. "He leadeth me". Psa. 23:2.

3. God's plan unfolds before His yielded child, and we learn that "His way is perfect" (Psa. 18:30), and His will is best. Rom. 12:2. John 7:17.

4. "God's guidance is very precise". Every "hour", He has the good works prepared for us. v. 26 (R. V.). John 2:4. Eph. 2:10. Rom. 8:28.

5. "God's guidance is very tender." Philip got his text out of the eunuch's mouth. When the time is ripe for a message, God always gives us one.

6. We see no reason why v. 39 should not be taken literally. This was indeed "rapid transit" for, Philip. 2 Cor. 12:2–4.

7. Growing out of this verse 39, is the practical reflection that God can as surely and speedily remove His workmen from their sphere of service as He thrust them into it. We are continually subject to His commands and desires.

8. "Caught away" (39) is the same phrase as is rendered "caught up" in 1 Thess. 4:17. When the church is completed and her earthly service is accomplished, the guidance of the Holy Spirit will have ended in our being "caught away to meet the Lord in the air", and so we shall "ever be with the Lord". 1 Thess. 4:17–18.

9. Bible-readers should note v. 30. See Neh. 8:8.

In the Desert With God.

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world in these last days, is running fast; we live in what is called "the age of progress", and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life", as we may call it, is of an importance that cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God's own Book, for we can turn nowhere else if we are seeking light on this or any subject. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in "the school of God", as it has been well called; and His school was simply this: "in the desert alone with Himself". It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God, for the battle had been won already in the desert alone with Him.

(Concluded next week.)

Mennonite Articles of Faith.

(Translated from the German by A. S. Shelly.)

XXXIV. OF THE FINAL JUDGMENT.

That in immediate connection with the aforenamed resurrection of the dead the final and general judgment will take place, we believe, first because of the idea of God's justice so deeply impressed on the conscience of all men that the consciousness of evil fills us with fear (Rom. 2: 15; Gen. 42: 21, 22) and on the contrary the consciousness of good inspires a heartfelt confidence (1 John 3: 20, 21), and this in such a manner that even the most godless can scarcely and at most only for a time deaden the impression (Isa. 57: 20, 21; Rom. 6: 13–17); secondly, because we do not always see justice carried out in this life (Ps. 73) and are thus led to look for it in the hereafter (Eccl. 8: 11–13; 2 Cor. 5: 10) since the abovementioned idea can in no wise be denied or gotten rid of (Rom. 1: 19; 2: 15), for which reasons all intelligent peoples in all ages, even though being without special divine revelation, have believed in a coming judgment. Our belief in this rests still much more on the explicit statements found in the Scriptures of the Old Testament (Eccl. 12: 14; 11: 9; Dan. 7: 9, 10; 12: 1–3; Mal. 4: 1) and more especially in those of the New.

The one who is to hold this great judgment is God, the Father (Acts 17: 31; Rom. 3: 6) the

Judge of all (Heb. 12: 23); yet it will be through Jesus Christ, His Son (Acts 10: 42) to whom He has committed all judgment (John 5: 22, 27) because of his willing humiliation and his obedience even unto death (Phil. 2: 6–11) by which he, as mediator between God and man (1 Tim. 2: 5; Heb. 12: 24), has obtained the right (Ps. 2: 8–12) to rule over all (Ps. 72: 8; John 5: 27). Wherefore he will show his kingly power not only to his friends (Mat. 25: 34; 28: 18–20) but also to his foes (Luke 19: 27; Rev. 1: 7) as it is written, "that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2: 10–11).

Those who shall be judged are all nations as a whole and every individual person in particular, be he great or small (Rev. 20: 12, 13) rich or poor (Gal. 2: 6; 1 Pet. 1: 17; Luke 16: 19) the greatest monarch as well as the humblest beggar, yea also the fallen angels (Mat. 25: 41; 2 Pet. 2: 4; Jude 6; Rev. 20: 10).

The nature of the appearing of the great judge, Jesus Christ, at his coming in judgment will be in the highest degree terrible, and the bringing of all nations before his judgment seat, without any escape (Mat. 24: 29, 30); for the Lord himself shall descend from heaven (1 Thess. 4: 16) with the clouds of heaven (Rev. 1: 7; Dan. 7: 13, 14), with great power and glory (Luke 9: 26; 21: 25–27), with ten thousands of his saints (Jude 14, 15), and all the holy angels with him, amid accompanying circumstances so mighty that all nature will be moved and amazed (2 Pet. 3: 10.) When he shall thus sit upon the throne of his glory before the eyes of all, even of his bitterest enemies, then shall the angels of his power (Mat. 13: 41–43; 2 Thess 1: 7) gather before his judgment seat all nations to give account (Rom. 14: 12; Mat. 25) of the time (Rev. 3: 3; Luke 19: 44) the means (Luke 16: 2; Mat. 11: 20–24; Heb. 2: 1–4) and the gifts which they have received (Luke 12: 47–48).

Moreover, the things concerning which account shall be required are not only a few of the most prominent actions of men, but every one of them in particular, subjective as well as objective (Heb. 4: 12, 13), not only words (Mat. 12: 36, 37; Jude 15) and deeds (Rom. 2: 6; Rev. 2: 23) but even the hidden thoughts (1 Cor. 4: 5) and inclinations of the heart (Rom. 2: 16).

The standard of judgment will be perfect righteousness itself (Isa. 28: 17; Ps. 9: 8; 96: 10; 98: 9) which belongs to this great judge as an essential quality (Ps. 45: 7, 8; Heb. 1: 8, 9) by which he is always known (Gen. 18: 25). And his judgment is unerring (Ps. 139: 1–13; Isa. 29: 15, 16), since he is the omniscient one (John 2: 25; Heb. 4: 13) the searcher of all hearts (Acts 1: 24) before whom no manner of false plea or any pretence can in the least avail (Mat. 7: 22, 23). Moreover he will judge with exactness (Dan. 5: 27; Prov. 24: 12) according to that which is written in the books of his omniscience (Mal. 3: 16), of conscience (Rom. 2: 15), and of divine revelation (John 12: 48; 5: 45), in each case according to the circumstances under which the person has lived. (Rom. 2: 12) and after the measure of the gifts he received and the means and opportunities he had of obtaining the same (Mat. 13: 16, 17) as well as the use or abuse or total neglect of them (1 Cor. 3: 10–15).

All this shall proceed on the basis of the covenant of grace (John 3: 14–18; 5: 24) by virtue of which they who sincerely believe (Rom. 8: 1) who earnestly strive after that which is good (1 Cor. 9: 24–27; Phil. 3: 7–14; Heb. 12: 14) and do the same (1 John 2: 4, 29; 3: 4–10) even though in weakness (Ps. 103: 10–14; 1 John 1: 6–10) and amid much stumbling (Jas. 3: 2; Ps. 37: 24), will obtain mercy for Christ's sake (Jude 21: Rom. 6: 23); those however who continue in unbelief and obey not the truth but obey unrighteousness, unto them shall be wrath and indignation (Rom. 2: 4–8).

As to the award of this righteous judgment we see that Jesus Christ the great Judge shall bring together as his chosen ones those who shall be found to be his sheep (John 10: 27, 28), who have done good and have been faithful in a very little (Luke 16: 10; 19: 17), and shall set them on his right hand receiving them with this most gracious greeting: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But those who have done evil and not good (whose names are not found in the book of life, Rev. 3: 5; 20; 15; 21: 27), set on his left hand as the servants of unrighteousness, he shall banish from his presence with these most terrible words: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

The time when this final judgment shall take place the Father has put in his own power (Mark 13: 32–37; Acts 1: 7) but upon us he enjoins a life of pious preparation and watchfulness in the fear of God (Luke 21: 34–36).

What Next?

W. S. GOTTSCHALL.

One of the signs of the times that has become alarming and seriously evil, is the tendency of religion to wink at Satan's methods of interfering with the progress of Christianity and morality by overthrowing the sanctity of the Lord's day. Good, pious Christians, who have the greatest reverence for the Lord of the Sabbath day, are avoiding everything that will seem like desecrating it. They do not travel by rail. The Sunday paper is banished from their homes. Sunday excursions are denounced, etc. It was to be hoped that at least every minister of the gospel would wield his influence against these popular evils, and help to subdue them, and exalt the standard of truth and righteousness. But recent developments proved that our hopes have been blasted.

A certain minister in a prominent church in one of our large cities is reported to have put in a plea for the theatre, saying it was not by any means objectionable, but a very good thing, provided, of course, it were purified. A very welcome announcement—to a theatre-crazed congregation. A purified theatre — what is it? No such thing is known to Christianity. It would cease to be a theatre then, becoming instead a church or house of God.

Our next surprise comes from a minister who declared that Christ would play football if He were on earth, provided the brutality would be taken out of it. Just think of associating the Saviour of the world with a set of half-witted, long-haired ruffians who try to break each other's heads! Ridiculous!

And now another departure startles us. Several ministers of the gospel have petrified the religious sense by defending Sunday newspapers. The Sunday paper is filled with all sorts of sensational matter that keeps many persons away from God's house, and is polluting the mind and heart, so that the reader, if he goes to service at all, can not join in true worship. One of these preachers, a D. D., went so far as to assert that if St. Paul were living at this time, he would be a contributor to the Sunday paper. Well, what next? What are we coming to? Does not the whole thing seem as if they tried to make the devil serve the Lord, or perhaps more accurately, to make everybody, even Christ, serve the devil? The object of these obnoxious assertions seems to be, to become popular before man. If the Christian ministry and the religious press do not rise up in some way to counteract these dangerous streams, they may create great devastations in a short time. We trust Christ's name and Paul's fame have suffered little on account of these unprofitable servants, and we feel sure that the Sunday newspaper cannot stand the flames that are kindled in the Christian heart by the Holy Spirit. Spurn it. Burn it.

Correspondence.

BETHANY CHURCH, QUAKERTOWN, Penna.—For a number of years we have enjoyed the refreshing attendant upon a week of special services. These services are, as a rule, held some time during the month of January or February. This year the week beginning with February 16th was selected but it was an unfortunate selection from the standpoint of the weather, for a snow storm prevented the holding of one service, and a rainstorm interfered greatly with the attendance at another. However, at five services the Word was preached with power; and, as we hope and trust, seed was sown which will bear fruit unto life eternal.

At the first service, on Sunday evening, Rev. S. M. Musselman, of the Germantown church, spoke earnest words of encouragement, basing his remarks on Psalm 46: 10, "Be still, and know that I am God". The remaining services were conducted by Rev. W. S. Gottshall, of Schwenksville, assisted by the pastor. On Tuesday evening, Brother Gottshall spoke on "The Christian Hiding", at Wednesday evening's service on "The Sinner's Hiding", and at Thursday evening's service on "The Sinner Arrested". To the few who braved the storm on Friday evening, he spoke on "The Reward of Him who Overcometh", from Rev. 21:7.

A class of catechumens has recently been organized, and is receiving instruction. On Sunday afternoon, February 23, Bro. H. S. Gottshall, who has been called as assistant to pastor A. B. Shelly for another year, preached for the first time in the new term in the Swamp churches.

The Brethren Edwin Ehret and Howard Moyer, of Philadelphia, president and corresponding secretary respectively of the Young People's Union of the Eastern District Conference, attended a meeting of the society of the West Swamp church, on Sunday evening, February 16th, and delivered addresses.

Marriages.

HOFSTETTER – VON GUNTEN. On Feb. 27, at the home of the groom's mother, near McQuaid, O., by Rev. A. A. Sommer, Albert Hofstetter and Anna von Gunten.

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and* at the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C.c. cos. [a] Judg. x. 26. 1 Sam. 13. 5, 6. 1 Kin. 20. 21.

10 [a] Cursed *be* he that doeth the work of the LORD [b] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [c] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

[a] or, people. [b] gently. [c] Ch. 6. 16. Neh. 2. 2. Zeph. 1. 12. 2 Heb. dross.

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News of the Week.

Domestic.

PRINCE HENRY SAILS AWAY.

THE DEUTSCHLAND CARRIES HIM BACK TO HIS BROTHER.

NEW YORK, March 11.—Prince Henry of Prussia sailed for Bremerhaven on the Deutschland at 3:30 this afternoon. He went on board the steamer about 1 o'clock this morning, after a gala performance in his honor at the Irving Place Theater, and spent a quiet morning. It had been planned that the prince would make several farewell visits. As he felt the need of rest, it was announced that the leave-takings would take place on the Deutschland. Those who called were German Ambassador von Holleben, Rear-Admiral Evans, Adjutant-General Corbin, Colonel Bingham, Commander Cowles, Assistant Secretary of State Hill, Karl Buenz, the German consul-general at New York, and the mayor of New York.

While he was promenading the deck of the Deutschland the life-saving drill signal was sounded aboard the big freighter Pretoria, moored a few piers away. In a twinkling after the alarm was blown the life boats were freed and made ready for launching. This was followed by a fire drill, and in less than five minutes after the alarm was given a dozen streams of water were pouring over the side of the vessel. The prince was interested in the exhibition and said the response to the calls was very prompt.

Before the Deutschland sailed Prince Henry was serenaded by the United States Singing societies of Hudson county, New York.

NEW YORK, March 8.—Prince Henry of Prussia returned to this city last evening, having completed his American tour of nine days, journeying 4,358 miles, visiting thirteen States and receiving the welcome of hundreds of thousands of people. He will go to Philadelphia Monday.

The first thing the prince did after brushing the dust of travel from his clothes was to give public expression of his pleasure at the reception given him everywhere. This was done through Capt. von Mueller, his aid, in the following words:

"His royal highness is very much pleased by his trip into the interior of the United States. He is full aware of the fact that he has had only a very superficial glimpse of a very small portion of the United States. But he is convinced, nevertheless, that, considering the character of his mission, the trip was the right thing for him to do.

"In making it he has obtained a very fair idea of the vastness of the country and its resources, which the capital of the United States and the great commercial centers of the East alone could not have given him. But more than this impression he values the hearty welcome which he met in all the places he went through, a welcome that showed how the people of the United States every where understood and appreciated the intention of the German Emperor in sending him here.

"Altogether, the prince is most gratified by his trip, and will never forget how the American people everywhere met him with hospitality and sympathy."

The prince breakfasted at the Waldorf-Astoria at 9 o'clock this morning. After breakfast he sent the lieutenant-commander, von Egidy, of his suite, to Grant's tomb to place a wreath on the sarcophagus.

Sugar Bounty Convention.

WASHINGTON, March 10.—Respecting a Brussels dispatch, published in London, as to the attitude of the United States Government toward the sugar convention, just agreed upon in the Belgium capital by the representatives of the beet-sugar powers, it is stated here that this convention requires no action whatever on the part of the United States. As this country produces no bounty-aided sugar, it was not directly concerned in the proceedings at Brussels, and was unrepresented there. Meanwhile it is realized that the results of the convention might be of great importance to the United States, as affecting the solution of the Cuban problem, and influencing the Treasury receipts through the abolishment of the present countervailing duties.

Hearty Hand-Clasp.

NEW YORK, March 10.—Prince Henry met and shook the hand of Booker T. Washington. It occurred Saturday, when he listened to the Hampton Institute colored singers. The Emperor's brother not only shook hands, but he also conversed a while with Mr. Washington, who is the president of the Tuskegee Institute. At the express request of Prince Henry, Admiral Evans presented Mr. Washington. The prince grasped the negro's hand warmly and conversed with him about his work in the South and the condition and prospects of his race in America.

It will be recalled that there was much comment some months ago when President Roosevelt entertained Mr. Washington in the White House, and it was regarded as peculiarly tactful that a prince of the house of Hohenzollern should thus range himself in line with the President and at the same time give generous and democratic recognition to the leader of a race once enslaved.

John G. Woolley Back Again.

INDIANAPOLIS, March, 8.—John G. Woolley, Prohibition candidate for President in 1900, was in Indianapolis a few hours this morning on the way to his home in Chicago. He spoke last night to a large audience at Fairmount, Ind. Mr. Woolley has recently returned from a speaking tour around the world, and is delivering addresses on "My Own Country." He says the outlook for the success of the prohibition cause is flattering.

Fifteen Dead and Injured.

SAN ANTONIO, Tex., March 8.—At least fifteen persons were killed and twenty-eight injured in the Southern Pacific wreck at Maxon, Tex., yesterday morning. The train, except one sleeper and a private car, owned by Thomas Ryan, of New York, was burned. A majority of the victims are tourists from the Southwest and Northwest. Several trainmen were killed. Among the dead are three small children of Mart Riddle, of Chetopa, Kas. All of the injured who were in a condition to be moved were sent to El Paso, where they are receiving careful attention.

Heaviest Flood Since 1884.

EVANSVILLE, Ind., March 10.—The worst flood since 1884, when death and desolation visited the people of the Ohio valley, stares Evansville and vicinity in the face. The stage is nearly forty feet this morning and the river is still rising at the rate of six-tenths an hour. River men say the rise will go to forty-one feet or more, which will be the highest flood here since 1884. The river is still rising as far up as Louisville. Reports from towns along the river as far up as Louisville and as far south as Cairo tell of damage to the farmers in the low lands. The back water has forced itself for miles back of Cannelton and Tell City, in Perry county, and several coal mines have been flooded. Some of them will have to be abandoned while several will hardly be worth the money it will take to put them again in good condition.

Etruria Reaches Azores.

HORTA, Azores, March 10.—The Cunard liner Etruria arrived here at 6 o'clock last evening. All on board are well. She had a comparatively uneventful passage, except for the breakdown, which occurred during the dinner hour of February 26. When this happened the Etruria had only just finished speaking by wireless telegraphy with the Cunard line steamship Umbria. After the accident the Etruria called the Umbria wireless for one hour, but without success.

The Etruria will wait here for the arrival of the Royal mail steamer Elbe, which left Southampton for Horta Saturday. The Elbe will carry the Etruria's passengers to England. The Etruria will then be towed home by the two tugs which are now on their way out from Liverpool for this purpose.

Foreign.

Great Victory for Boers.

LONDON, March 10.—General Methuen and four guns have been captured by the Boers.

General Methuen was wounded in the thigh. Three British officers and thirty-eight men were killed. Five British officers and seventy-two men were wounded. One British officer and 200 men are missing. The fight in which General Methuen was captured occurred before dawn, March 7, between Winburg and Lichtenburg, Orange River Colony. The British force numbered 1,200 men. The Boers captured all the British baggage. General Methuen is retained as a prisoner. Gen. Delary commanded the Boers.

Tolstoy's Mind Clear.

PARIS, March 10.—Count Tolstoy, who has been seriously ill, has given a singular proof of his literary conscientiousness. Previous to his illness he had sent to a Paris review an article which will appear shortly. On the very night when he and those around him believed that he was dying it occurred to him that he had omitted some important point in the article. His strength rallied as though for a last effort and he dictated the correction.

Note to the Porte.

CONSTANTINOPLE, March 10.—The American legation here has presented to the Porte the second note in reference to the capture of Miss Ellen M. Stone. In this note it is pointed out that, as Miss Stone was captured, the ransom paid, and the prisoners delivered in Turkey, the brigands must be within the Turkish frontier and therefore should be captured.

The note denies that the authorities were ever required to lessen their vizilance on the frontier, and asserts that only the movements of the troops in the interior were interfered with.

The first note presented to the Porte by the United States legation at Constantinople in the matter of Miss Stone's capture by brigands demanded the punishment of the guilty parties. The Porte, in replying, repudiated responsibility.

War Clouds in the East.

LONDON, March 10.—In a dispatch dated Shanghai, the correspondent of the Standard says that Chinese merchants coming from Port Arthur declare they have been ordered to remove their families from Port Arthur because preparations were being made there for a war with Japan.

Raiding and Burning.

HONG-KONG, March 8.— The Kwang-Si rebels have reached Kai-Chou, a town eighty miles from Kwong-Chan-Yuan. They surprised the local mandarins, overpowered the garrison and released the prisoners, who joined the rebellion.

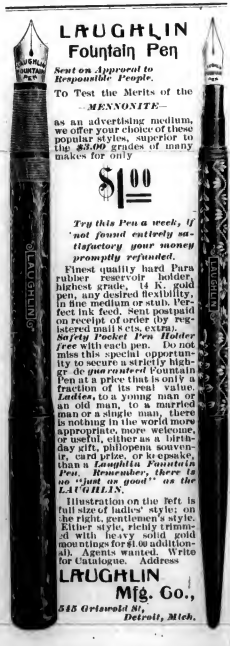
It is reported that members of the Triad secret society have joined the rebels and are looting and burning villages.

Alfonso Will Not Do.

BIRMINGHAM, England, March 10.—The London correspondent of the Post says it is learned from a trustworthy source that King Alfonso of Spain is weak mentally and physically. The correspondent says:

"The bright intellect he displayed as a child has been unaccountably dulled. He was never strong but his physicians have hoped he would outgrow this physical ailment as he approached manhood. On the contrary, his condition has lately become worse and the project of a foreign tour has been abandoned.

"There are well-informed folk who doubt whether Alfonso will ever reign. The regency is likely to be indefinitely extended."



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MARCH 20, 1902. No. 15.

Around the Throne.

Though earth has still many a beautiful spot,
As poet or painter may show:
Yet more lovely and beautiful, holy and bright,
Is the hope of the heart, and the spirit's glad sight,
In the land which no mortal may know.

Where the water of life, bursting forth from the throne,
Flows on and forever will flow,
Its waves as they roll are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there on the margin, with leaves ever green,
With its fruits healing sickness and woe,
The fair tree of life, in its glory and pride,
Is fed by that deep inexhaustible tide,
Of the land which no mortals may know.

O! who but must pine in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy and the love,
Of the land which no mortal may know.

—BERNARD BARTON.

Items of News and Comment.

To-day there are thirty-nine Indian tribes in the United States to whom the gospel is not preached.

The Spring Session of the Kansas Ministers' Conference will be held Tuesday, April 15, at 9:30 a. m. in the New Alexanderwohl church.

Missionary J. F. Kroeker writes that an orphan boy in his charge is being supported by brethren in West Prussia. The boy will shortly be put into a Home.

Intelligence has just reached us of the burning down of the Girl's school connected with the Reformed Church Mission in Sendai, Japan. No lives were lost. Part of the loss is covered by insurance.

A professor of the University of Pennsylvania has translated Denner's "Predigt-Buch" into the English language, and it is being printed by Jacob B. Steiner, of Doylestown, Pennsylvania. The author, Denner, was a Mennonite preacher of Germany, and lived about 200 years ago. The German original reached its fifth edition.

The Quarterly Institute of the Sunday-school workers of Rev. A. B. Shelly's charge met in Bethany Mennonite church, Quakertown, Pa., last Saturday afternoon and evening. Doubtless, a good institute was enjoyed by all present, since the program contained such suggestive features as Normal Bible lessons and a lesson on Bible lands.

Here is an excellent word on spiritual pride to which those who are specially gifted are most subject: We clip it from "Hearing and Doing": "Spiritual exaltation may be manifested in a subtle self-confidence, under the guise of 'faith'—the looking down upon others with an assumption of spiritual knowledge, the spirit of judgment, or the dogmatic assertion of the truth".

How subtle the snare! How serious the danger! God dealt with the vessel in St. Paul's case by giving him a "stake in the flesh". The apostle calls it a 'messenger of Satan', but it was given by God nevertheless. God permits the devil to buffet the vessel until it is broken—too broken to be 'exalted overmuch'. (R. V.).

An indignant correspondent of an exchange, in criticising the adulation bestowed upon Prince Henry, says, "In this country it is worth not birth that makes the man." We would add, in God's country or kingdom it is also birth, but "new birth", not "character", that makes the man of God, although some, like Dr. Rainsford, of New York City, do not believe this. Not self-made, but God-made, is the rule there.

On the authority of Missionary J. A. Ressler, we learn that the Mission to Lepers in India and the East was founded in 1874. 62 stations are supported by this Mission, these stations are scattered throughout India, Burma and Ceylon. A conference of leper asylum superintendents met in Warha, C. P. India, Feb. 5 and 6, and discussed the medical treatment of leprosy. There is no cure for it. At best, life can only be prolonged.

A. S. Wenger has an excellent article on "Born of Water" in the "Herald of Truth" of March 15. He says: " 'Born of water' means born of the Word of God. The Word is called water. Cleansing by the Word is termed washing with water." He very aptly quotes Eph. 5: 25. 26; 1 Pet. 1: 23 and John 15: 3 in his straightforward discussion of the notoriously misunderstood passage, John 3: 5. Everybody should read the paper.

We are grieved to hear of the sad death of Elias Binkley, of Goshen, Indiana. Through his brother, Uriah Binkley, of La Salle, N. Y., we learn that on the 10th inst. at 3 o'cock p. m., walking on the tracks of the Big Four R.R. and, being deaf, he did not hear the train behind him, which struck him, from the effects of which he died in two hours. He leaves a wife, six children, three brothers and one sister. He was born in Lancaster county, Pennsylvania, moved to New York in 1831 and to Indiana in 1864. His age was 77 years, 2 months and 11 days.

A Premature Obituary.

The following letter, a free translation from the German, will explain itself:

Rev. I. A. Sommer,
Berne, Ind.

Dear Bro. in the Lord:— Since I have just read in the Bundesbote that I was to have met with an accident in Weatherford, Okla. from the effects of which I was to have died in five hours, I would request that this report be recalled as soon as possible, for no accident happened to me in Weatherford, and I am at present in Mennoville, teaching school, and if any one wants to write to me, my address is still Berne, Ind. [The Bro. must mean Mennoville.]

With Greetings
L. A. BEER.

We publish below a pastor's testimony to the consecrated life of an earnest Christian worker. Rev. A. B. Shelly pays the following tribute to a deceased sister of the West Swamp congregation.

"Last night (Monday, March 10) our sister Addie Musselman, sister of Brother S. M. Musselman, died. She had been ailing for some time with consumption. She died very peacefully with the blessed assurance of a better life with the Lord. We miss her very much. She dad been such a devoted worker in the church, the Sunday-school and the Young People's Association. But what seems our loss is her gain."

Missionary Krocker under date of Feb. 5, writes pleasantly concerning his work in his station at Janjgir, C. P. He was then building a small house which is to be used as kitchen, store-room and stable. He had built a little dwelling house for himself and family, but on account of its dampness, the cold previously contracted by Sister Kroeker and their child grew worse. Thereupon, he bought a tent for $39, which is much warmer. By this time the house is finished.

He was needed everywhere for assistance and advice, serving his turn as building-overseer, mason, well digger, etc. In well-digging he struck something hard, rock, and got along slowly.

He has the confidence of the natives. He has been able to help many sick ones. Out of gratitude one patient offered him several doves. Some have come to him, asking him to buy the village, since the owner wants to sell it. These incidents are an encouragement in view of the heathen darkness reigning among the people. But Jesus will finally conquer.

A Valuable Book.

"A Holy Life" is the title of a booklet by Rev. G.H.C. Macgregor, M. A., of the Keswick School. It is far and away the most stimulating spiritual tract we have ever read. It begins by saying: "The object of this little book is profoundly practical. It is written for the deepening of the spiritual life of those who read it; it sobject is the promotion of practical holiness, and it is sent out that by the blessing of God, it may lead many of His people to greater Christlikeness of life and greater usefulness in service."

He describes a holy life. It is one that walks with God, abides in Christ, is rooted and built up in Christ. It is a crucified life,

a risen life, a hidden life, a life known and read of all men. It is a life in the Spirit, lived in the Spirit, walking in the Spirit, led of the Spirit. It is a life of active service, in which we are workers together with Christ, witnesses for Him, constrained by His love to deny ourselves, and live unto Him who died for us and rose again.

The book endeavors to describe a path that leads to the holy life.

Certain things are presupposed before you can live that holy life: 1. That you are a believer, united to the Lord Jesus by a living faith. 2. That you accept the Bible as the Word of God. 3. That you are conscious of past failure, and dissatisfied with your spiritual condition. 4. That you are tired of such failure and willing to be holy, cost what it may.

Then, in five precious chapters, the book discusses the cause of past failure, the secret of purity, the secret of continuing, the life more abundant and an "overflowing life."

The tract ought to be in every Christian's hands, and read again and again. It is for sale at the publishing house of Henderson & Co., Toronto, Canada.

The Student Volunteer Convention.

EDWARD MOSIMAN.

The International Student Volunteer Convention, recently held at Toronto, Canada, may mark an epoch in the history of Christian Missions. It was the largest student convention ever held. 2955 delegates, representing 22 different countries, were present. 2296 were students coming from 465 institutions. There were 107 returned missionaries; 82 secretaries of Foreign Missionary Boards, 70 secretaries of the Y. M. C. A., 28 of the Y. W. C. A. and 28 editors of religious papers.

It was in many respects a most notable convention. Its speakers were men of great faith and power. Among its members were the leaders of the coming forces of Christianity. It showed the power which Christianity has upon the institutions of our country and was a mighty challenge to the present anti-missionary spirit. It emphasized the possibility which lies before the Christian Church if all work together. Its chairman, John R. Mott, a man of intense earnestness and remarkable power, said, "I have a larger grip of faith than ever in the evangelization of the world, if we work together before the eyes of many here have closed in death".

To make Jesus Christ known to every creature ought to be the commanding purpose of every Christian life. Many of us have passed by the great and last command of Jesus Christ as though it did not mean us. The command "Go", if it means anything, means the whole church. Christ is the Head of the Church and the Seat of Authority. When he says "Go", everybody must obey. When a member of the body of Christ refuses to obey, he signifies either that something has interfered or that he is a lifeless member. To escape the command, we must sever ourselves from the Church. The stay-at-home Christian is really no Christian at all. The great need of the World was vividly presented. Only 3,000,000 of India's 300,000,000 are evangelized. In Africa 80,000,000 of Lazaruses remain without, as though there were no Christ. The 400,000,000 of China are clinging with terrific grip to their ancestral errors. The 70,000,000 of South America are living in superstition. The great mass of heathenism is still groping after God in the darkness. In the non-christian world evils are working with great slaughter. Immorality does not hide its face. Intemperance, opium, lust and impurity are blasting nations. Infidelity, rationalism and materialism are in ceaseless action. Nothing but the influence of the living God can stem the tide. Jesus was God's response to the world's need. The greatest work we can do is to bring men to Jesus Christ. After the bodies of men have crumbled into dust, after knowledge has passed away, after tongues have ceased, the souls of men will go on forever.

The opportunity of the hour has come. There is a great crisis in Mission lands. Never before in the history of the church has there been such an opportunity to strike a decisive blow. The old faiths are losing their hold upon the people. Old religions are disintegrating. In India, many of the low caste people for whom Mohammedanism had no light and Hinduism no hope, have been brought to Christ. In some parts whole villages are casting away their idols and coming to Christ. Education has undermined the faiths of the higher classes, and a large per cent. of the university graduates are becoming agnostics.

In Japan, more than 1000 students from the universities accepted Christ during the two weeks' meetings held by Mott on his recent journey in the Orient. Africa has long been asleep but is waking up. China and Korea have opened their doors to Christianity.

During the Convention the following cablegrams were received: from India, "The field is white, the time is short, send volunteers full of faith and power"; Japan, "Christ conquers Japan"; China, "1,000,000 students, leaders of 400,000,000 of people, suddenly awakened. Pray!"; North China calls, "Fill up the gaps! Victory ahead!".

The abounding resources of the church were presented in a remarkable manner by Robert E. Speer. The church has resources enough to meet this opportunity. She has enough money and men at her disposal to evangelize the world in this generation. But infinitely greater than material resources are the resources of prayer and the power of the Holy Spirit. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts". In view of the command, the need, the opportunity and the resources what ought to be the relation of the Church to Missions? No one at the Convention could fail to realize, as never before, the awful neglect and apathy of the Church. Christianity is a missionary religion. The Bible is a missionary book. The Church was organized for the extension of God's Kingdom. Almost 2000 years have passed and 775,000,000 of people have never heard the message of love. During the past year, 2000 Congregational, 5000 Baptist, 2500 Protestant Episcopal and 2762 Presbyterian churches gave absolutely nothing for foreign missions. 18,000,000 of Christian people gave less than $6,000,000 for missions, an average of 32 cts. a year, 60 per cent. gave not a cent for missions. Is there any wonder so many churches have no accessions? It is the natural and inevitable result of disobedience. A self-centered church is sure to wither. There is no provision of grace of which the church can be the possessor if evangelism is neglected. If the religious life is to remain vigorous it must go out in service. When we dam up God's living stream, it ceases to be in us a living stream and becomes a stagnant pool.

The Church has slumbered long enough. It needs to be aroused to its responsibility. We need a more thorough study of missions. Every church ought to have a missionary library and a mission study class. Every educated man and woman ought to know what is going on in the unevangelized countries. Great emphasis was placed upon the need of missionary pastors in our pulpits at home. Throughout the convention, from the first session until the last, supreme importance was given to our personal relation to Jesus Christ. That is the underlying principle which determines our interest in missions. The unevangelized millions do not appeal to us because our hearts are not right with God. We have some places in our hearts reserved for self. Jesus Christ does not have chief place in our lives. Let us get out of our self-bound lives into the liberty of a life in Christ Jesus.

At the opening session, Rev. John Potts said, "This convention is largely prophetic. We hope it will soon turn into history". Part has already become history. At one of the meetings $15,000 was pledged annually for four years for the International Committee.

On the last day of the convention, one of the Toronto churches pledged the support of a foreign missionary, another church of about 250 members pledged $500 for foreign missions. A few days later, we received the following clipping from a Toronto newspaper. "WHOLE CLASS VOLUNTEERS." As a result of the convention held in the city last week all the second year students in Wycliffe College are said to have volunteered to Mr. Mott for service in the foreign field".

Toronto has set the example for an advance movement. Christs' commands are "Go ye". "Give ye", "Pray ye". All can not go, but all can give and pray. God has prepared the world and he says to the church, "Strike!" It is a matter of life and death. If she fails to respond now it may take years to recover.

The battle is on! the opposing forces are strong. The victory is ours! for God is with us. Let each one fall into line and we shall soon see the consummation of the Christian enterprise, when all nations shall praise our Redeemer. Let the Mennonite church buckle on her armor and enter the front rank that she may share in the service and in the glory of the conflict.

Decision Sunday.

HIRAM C. BRUNNER.

There is a growing custom in our churches about this season of the year to set apart a day, which we might very appropriately call Decision Sunday, at which time the youth in the Sunday-school and in the Christian Endeavor societies shall be urged to make the decision to begin a Christian life. Inasmuch as decision of character is of prime importance for success in any phase of life, and not least in religion, such a provision to encourage the decision to live a Christian life is commendable. Yet let it be remembered that the decision to which these young people are invited is no whit different from the decision which their elders are under obligation to repeat every day of their lives. The essence of religion consists in the recognition of God as Supreme Ruler and loving Father in the resolve, the decision to live the unselfish life of love which he commands.

To these points everything else may be said to be subsidiary, even faith and repentance; or rather these are involved in them. Religion is not the joining once for all of a church, the making of one profession at the time of a confirmation ceremony; it is the great privilege and daily duty of one's life.

The work of reviving and converting is the same. We would less separate, in such services as those of Decision Sunday, the two classes if we would address the appeal of a religious life to all, and ask all to join in the resolve of the decision, which must be once, for a beginning, to be sure, but which should be daily repeated, and which should be specifically renewed when its obligations have been forgotten.

But what we most fear in these services is the failure to make it clear just what these young people are to do. It would seem as if the first and simplest thing that a minister of the gospel ought to learn is exactly what direction to give to one who is impressed with the duty of a religious life; but we are convinced, from hearing a goodly number of revival sermons, that in the misty talk about "faith", "coming to Jesus", "becoming Christians", there is often a woeful lack of exact, clear explanation of just what the decision is to decide.

Hatfield, Pa.

"What Next?"—Here.

"What Next?" was the suggestive title of an article by Rev. W. S. Gottshall in last issue, in which he exposed to public ridicule some of the reckless, sensational utterances of pulpiteers who are either entirely self-called or are recreant to their Divinely-committed trust. Some time ago we fished out of the columns of a leading daily paper an item that might fitly answer the question, "What next?" since it seems to us to cap the climax. Here are the facts, as rearranged by us:

John Emerson Roberts is the founder and head of "The Church of the World." He was to begin work in Chicago, March 2. For five years he has had a "flourishing" Church in Kansas City, where it is said a man has promised to endow it with $1,000, 000. Mr. Roberts himself says it is a church without a god, a religion without worship. The teachings of Socrates and Thomas Paine, of Ingersoll and Jesus Christ, so far as they appeal to reason, from what might be called its creed. No man is asked what he believes, but all are taught to be "intellectually honest and without hypocrisy."

Now look for a moment at this Pantheon. Socrates and Thomas Paine— perhaps that would not be so bad; but, further, Ingersoll and Jesus Christ — why not say at once Beelzebub and Christ? For if ever Beelzebub had a pliant tool, or if ever his diabolical highness produced a masterpiece of art, perfect for its skilful combination of infidelity with blasphemy, such tool or such masterpiece was to be identified in Robert J. Ingersoll. Why he even doubted the existence of Christ! And now to see men trying to reconcile their teachings or deifying both to an equal Godhead, seated like archangels peacefully together in the same heaven, is enough to make the very stones cry out. Ingersoll himself would turn in his grave and tear his hair if he were to learn that the memory of his name and fame is associated with the very one whose existence he aimed to deny and whose work he tried to destroy. But, most of all, it makes the saved soul, to whom Christ is unspeakably divine, precious, true and loving, shudder at the daring blasphemy of the thought. It makes the blood run cold. What else can such latter day madness be but an ominous sign of the coming anti-Christ, a foreboding of the day, near at hand, when men shall deify a mere man and shall render him the worship due to the Son of God.

How to Study and Know the Bible.

Martin Luther says: "The chief lesson and study in Divinity is, well and rightly to learn to know Christ, for He is therein very friendly and familiarly pictured unto us. From hence St. Peter saith: 'Grow up in the knowledge of Christ;' and Christ Himself also teacheth that we should learn to know Him only out of the Scriptures, where He saith: 'Search the Scriptures, for they testify of me'.

"We ought not to measure, censure and understand the Scriptures according to our own natural sense and reason, but we ought diligently by prayer to meditate therein, and to search after the same. The devil and temptations also do give occasion unto us somewhat to learn and understand the Scriptures by experience and practice. Without trials and temptations we should never understand anything thereof; no, not although we diligently read and heard the same. The Holy Ghost must be the only master and tutor to teach us therein, and let youth and scholars not be ashamed to learn of this tutor. When I find myself in temptation, then I quickly lay hold and fasten on some text in the Bible which Christ Jesus layeth before me; namely *that He died for me,* from whence I have and receive comfort."

How "The Creation" Was Written.

Franz Joseph Hayden was a cheerful Christian. When an old man, he said with emphasis: "When I think of my God, my heart dances within me for joy, and then my music has to dance too."

Emperor Franz once asked him which of his two oratorios he preferred:

"The 'Creation'!"

"Why?"

"Because in the 'Creation' angels speak, and their talk is of God."

In composing when he felt the ardor of his imagination decline, he rose from his work and resorted to prayer—an expedient which, he was wont to say, never failed to revive him. All his scores were inscribed with the words, "In nomine Domini," or "Soli Deo Gloria," while at the conclusion is written his "Laus Deo;" but, "I was," he declared, "never so pious as during the time when I worked on the 'Creation'. Daily I fell on my knees and begged God to vouchsafe to me strength for the fortunate outcome of the work."—The Ram's Horn.

Faithful unto Death.

John Eliot, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child.

"Why not rest from your labor?" asked a friend.

"Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for, that now I can no longer preach, He leaves me strength enough to teach this poor child His alphabet."

Eighty years of age, and bedridden, yet still at work for others!—Ram's Horn.

When I shall enter the invisible world, I do not expect to find things different from what the word of God represented them to me here. The voice I shall then hear will be the same I now hear upon the earth, and I shall say, "This is indeed what God said to me; and how thankful I am that I did not wait till I had seen in order to believe". — ADOLPH MONOD.

Many Christians are like the Leaning Tower of Pisa; as far gone from uprightness as it is possible to go without toppling over.—MADISON PETERS.

Our C. E. Topic.

Topic for March 23: "OUR OWN FOR CHRIST." Psalm 85: 1–13.

MEDITATIONS.

This is the watchword of a genuine missionary spirit. True missionary work is not giving, but praying for souls and seeking to convert them. "Our own" — who are they? Husband or wife, brother or sister, father or mother, bosom friend or fellow laborer, neighbor or townsman— these are our own. Though these do not exhaust the list of souls whose salvation we yearn for, they necessarily head that list. "Charity begins at home." "Do the duty that lies nearest thee." A divided family, some being Christ's and some not, can not do very far reaching mission-work for the heathen across the seas. It is a question whether much blessing can rest upon the efforts of those Christians who are spiritually hampered and opposed by the unbelief and worldliness of the unconverted members of the family. Such lack of harmony at home is more or less of a distraction to any Christian, and, though it can not taint or disturb his inner peace, it can ruffle the serenity of his outer walk and becloud days that should be happy with somber streaks of sadness. On the other hand, when the whole family is a unite, of one heart and mind, what a powerful impetus does unity give to every department and sphere of Christian usefulness and service!

The Word gives us striking examples of concern for those of one's own household and blood. Christ weeps over Jerusalem,— "His own" — "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" No one has ever been able to fathom the depths of soul-agony that found expression in this heart-rending cry. The agony was proportional to the love. Understand the love, and you appreciate the agony. And Paul writes of his fellow-Jews, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

We want more of such consuming love for our own. We want to pray without ceasing for our unsaved kindred, and take every opportunity to lead them to Christ and to peace.

The Bible is a sensitive plant, which shuts itself up at the touch of mere critical investigation.—GORDON.

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Editorial.

"Adam, Seth, Enoch". These names constitute the first verse of the first chapter of the first book of The Chronicles. We suggest this verse as a text to some of our ministers, and would be pleased to have them preach Christ and the gospel from it. "Whatever things were written aforetime were written for our learning."—Paul.

The Editor extends his heartfelt personal sympathy to the bereaved parents, brothers and sisters, and many friends of our lately deceased sister, Miss Addie Musselman, of Steinsburg, Pennsylvania. She was loved and deeply respected by all who knew her, and her deeply affected pastor has been prompted to testify to the devotedness of her life. May the memory of such a life help to assuage the pain of separation that now convulses the hearts of those to whom she was near and dear!

"The Ram's Horn" has gone to the trouble of gauging clerical sentiment all over the country with reference to the subject of "Hell". There still seems to be a widespread belief in the reality of everlasting punishment for all unrepentant and headstrong sinners, Russel of Pittsburg to the contrary notwithstanding. If there were no hell, heaven would not be heaven. All distinction between good and bad would be idle hair-splitting, and character, holiness and purity would be mere names. Lack of the eternal quality of justice would mar the harmonious and perfect character of our God, and there would hardly be any need for the gospel. If there were no hell, some of the children of the Evil One would turn heaven itself into a hell.

Understand my word that you may believe it; believe God's word that you may understand it.—AUGUSTINE.

Under the Evening Lamp.

Thoughts on Water Baptism.

When the "beloved disciple" had finished his sketch of the divine-human life of Christ, he looked back over that unique public career, so crowded and busied with details and innumerable acts and words of love and lowly service, and exclaimed, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." When we turn our attention to the subject of water baptism, we can say almost the same thing. Religious libraries have been deluged with works on baptism, good, bad and indifferent. In proportion to its importance, it has occupied entirely too much of Christian energy. There are at least a few truths in the Bible more important than baptism. Yet it may be doubted whether some of them have called forth half as many books as has baptism.

This over-attention to baptism was doubtless fostered, if not originated, by the rise of the Baptist sects, including the Mennonites, in Holland, Switzerland, England and other countries, and by the intersectarian agitation, for centuries, over the question of infant damnation, first frankly and uncompromisingly suggested by Calvin. And the main reason why so much breath and paper, to say nothing of good nature and even temper, was over-zealously wasted in such a cause, is that baptism was all too intimately connected with salvation. As a rule, men bother their brains much more about matters directly bearing on salvation or determining salvation than about things which, though important, do not save or lose the soul. For instance, to be filled with the Spirit is one of the most warmly enjoined conditions urged upon believers in the Word. Yet, because men felt sure that one could get to heaven without being too careful about strictly following this injunction, they did not deem it of half the vital importance which water baptism assumed to them. Looking for the coming of Christ is far more frequently dwelt upon in the New Testament than is baptism, yet because men did not think this a doctrine necessary to salvation, they paid little attention to it. If they lived and believed right in other respects, it mattered little whether they ever thought about Christ's coming or not. That would take care of itself. "Will it help me to get to heaven?" is the question often asked of any new truth or doctrine or standard or practice. That is the touchstone. If it does, it is weighty; if not, it is of trifling moment. Supposing some one should say, "Well, you are in heaven now. Now live heavenly. Do all these things not in order to get there, but because you *are* there"—if some one should suggest this, we can imagine some people feeling the least bit uncomfortable, chafing under "duties" which they had previously thought temporary—crutches to help them heavenward—but which are now eternal, and therefore already a little galling.

It is plain, therefore, that to pivot the importance of any Bible rule of faith or practice on its direct relation to our title to heaven is childish, selfish, narrow, perverted and unworthy of a child of God. This is not the mind of Christ. We will not inquire into the subject of baptism from such a false standpoint, but will simply try to discover some obvious teachings of the Word in respect of this rite.

First of all, let us see what water baptism can not and is not intended to do.

1. It can not introduce us into the Church, the one body of Christ. For 1 Cor. 12: 13 tells us plainly that "by one Spirit are we all baptized into one body." The Spirit, therefore, not water, separates us unto Christ, and makes us one of His living members. Then, again, the disciples on Pentecost were baptized with the Spirit, not with water, as every one will agree. If you reply that they were baptized by John, we answer, some of them were, but not all. For instance, John did not baptize Matthew, if we can judge from the kind of publican life Matthew still led when Jesus called him. And even if John had baptized them all, if you read Acts 19: 1–5, you will learn that John's baptism, was not Christian baptism, and that because it was not baptism into the triune Godhead, all mention of the Spirit having been omitted. We have no record that Matthew and others were ever baptized, though that does not prove that they were not. All we contend for here is that John's baptism was not Christian baptism, and it is extremely improbable that those disciples baptized by John were again baptized by our Lord before He left the earth. They could not be members of the Church before the Spirit came, and when they did become such, it was through the Spirit's baptism, not through water baptism.

2. Baptism has no part in salvation. The thief on the cross was not baptized, and yet he was saved. Jesus said to him, "Today thou art with me in Paradise". He called upon the Lord in his distress and was saved. He had faith in the power of the Lord to "remember him in His kingdom" though he was a sinner and he knew Christ was righteous; and he cast himself upon the Lord's grace—and no faith can ever do more than that. Faith saved the thief. You might reply, "It would have been hard to baptize the man hanging on the cross." Not at all, had Jesus commanded it. With Him nothing is impossible, and had baptism been essential to the man's salvation, Jesus would have ordered him to be baptized then and there before he expired.

The Sunday School Lesson.

SUBJECT for March 23: TEMPERANCE LESSON. Eph. 5: 11–21.

GOLDEN TEXT: Be not drunk with wine, wherein is excess. Eph. 5: 18.

LESSON OUTLINE.

"The life was the light of men," John 1: 4. I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life, John 8: 12. While ye have the light believe on the light, that ye may become sons of light, John 12: 36.

I. The Christian is a child of light, v. 8, and of the coming day. 1. Thess. 5: 5.

1. The "light of life" has dawned upon him, v. 8; cf. 2 Cor. 4: 6; cf. v. 4.

2. He walks in the light, 1 John 1: 7.

3. He reflects the light, v. 11; Matt. 5: 16, Phil. 2: 15.

II. To maintain this character, separation from whatever is darkness or a work of darkness is necessary, v. 11; 1 John 1: 6.

1. God's condition for getting blessing or being made a blessing, is separation, Gen. 12: 1. 2; 2 Cor. 6: 17; Rom. 13: 12.

2. The devil's principle, upon which many Christians are acting, is assimilate, mix up, go in with the world's ways and sin's pleasures and you may leaven them with truth and righteousness. It is fatal.

III. The Christian maintaining his proper character of light, standing aloof from sin's works and ways, manifests the darkness and convicts of the sin, vs. 11. 13; cf. John 7: 7.

IV. Because of these foregoing divine principles let the sleepy Christian—2: 2, the one coming under the power of the world as in darkness and alienation from God—get his eyes open and get out from the company of dead sinners; where the Christ can shine upon him, v. 14; John 8: 12.

V. These facts about the light and the Christian's relation to it necessitates,

1. A careful walk, v. 15; a. looking out for the devil's pitfalls, Ps. 25: 15; b. directed by wisdom, Phil. 1: 9. 10; Col: 1: 9. 10; c. profitably occupied, v. 16; 1 Thess. 4: 11; Titus 3: 8, R. V. M. d. Understanding God's will for us. v. 17; Rom. 12: 1. 2; Eph. 5: 10.

2. Abstinence from whatever exhilarates the natural man, v. 18.

a. Wine inflames and unfits for everything. b. So does the wine of pleasure. c. The wine of love of money. d. The wine of the love of fashion.

All these and many others excite the natural man and are absolutely destructive of spirituality.

3. Being filled with the Spirit.

a. This puts on the new man and gives power to put off the old. Eph. 4: 22, 24.

b. Renews the spirit of the mind, thus giving spiritual discernment, Eph. 4: 23; Phil. 1: 9; through the filling of the Spirit love abounds unto discernment. So also transforming the life, Rom. 12: 12.

c. Makes possible a life of praise and mutual edification among believers, vs. 19. 20.

d. Produces harmony in the various social and domestic relations by giving the spirit of subjection and deference one for another, v. 21.—Notes for Bible Study.

A Timely Protest.

The following extracts are taken from a paper read by Rev. J. Howard-Smith, D. D., before the Council of the New York and Philadelphia Synod of the Reformed Episcopal Church, at a meeting several years ago, in West Chester, Pa. It was unanimously adopted by the Council, and ordered to be spread on the Journal of Council and published in the columns of "The Episcopal Recorder".

We protest against the treatment of the Bible as "literature.". The Scriptures have a relation to literature confessedly. That is, they are the record in human language, modified by the personal traits, associations and degrees of culture of the human composers in their respective historic times, of the Divine mind and will. But it has been the uniform confession of the Church of God down the ages of both Old and New Testaments, that the Spirit of God so controlled and directed the minds of the sacred writers, that the Bible in all its parts, in its history and its biography, in its poetry and its prose, in its doctrines and its precepts, in its letter and in its spirit, is God's Word, just and only what He intended man to have as his infallible guide in belief and life. To call it "literature" is to rob it of this supreme, Divine authority, and remand its sacred contents to the judgments and opinions and uncurbed manipulations of individual men. The Church is built, the faith of the believer is built, on Divine authority, not on the authority of human opinion; and the only way this Divine authority can reach the Church or the Christian man in the actual conditions of this human world is by that Divine inspiration the Bible claims. If it has only the authority of literature it cannot bind the Church, it can bind no man, it can furnish no reliable test or standard of truth, it can give no firm ground of assurance of eternal life to any human soul. We protest, therefore, against this virtual denial of inspiration in the Holy Scriptures, that drops them from the altitude of Divine oracles to the low level of human literature.

The Bible, its history, its doctrines, must stand or fall with its plenary inspiration. We believe the Bible altogether, and therefore reject and protest against this system of revolutionary criticism in its principles and in its issues.

We protest against the treatment of Christ that marks this school. The orthodox Church all down the Christian ages, standing firmly on its belief in the supreme divinity of the Lord Jesus, who testified to Himself as *The Truth*, has maintained that all the issues from His sacred lips are the words of truth unmixed, absolutely reliable, and hence bounding the liberty of the Church, of all men, whether as to creed, to ethics or to facts. Now, Christ gave the sanction of His supreme authority to the Old Testament as actual sacred history. His quotations and allusions, treating the Old Testament as Divinely true, cover its length and breadth, its letter and spirit. With Him there was a real, not a mythical Moses, who wrote of Him, and this in the Pentateuch. With Him there was a real not a mythical Jonah, kept alive in the whale's belly three days and nights, making him a memorable type of His own three days and nights entombment and glorious resurrection. With Him, either by direct assertions or by necessary implication, the sacred Books have their origin assigned to the respective periods and the respective persons claimed by them. His Divine authority stamps them as thus discriminated with the irrevocable decision conveyed in these words: "The Scripture cannot be broken." But here this destructive school joins issue with Christ. It denies the existence of Christ's Moses. It denies that such a Moses wrote the Pentateuch. It denies the existence of Christ's Jonah, the miraculous Jonah. It rearranges, on the ground of its claim to subjective intuitions, the chronology of the sacred Books in a manner that stamps error or falsity on the Lord's words concerning them. At times these men try to soften the bold, hard outlines, and obscure the jagged edges of their criticism, but not always. One who occupies a conspicuous place in this school, when asked if he believed the Saviour erred in quoting from the Old Testament, simply declined to answer! Now, we protest, in our adoring, absolute trust in the supreme Divinity, the perfect knowledge, the untainted veracity of the Saviour of the world, against this treatment of His Word, in whatever apologetic or qualifying terms. If you affirm that He erred through ignorance, you deny the justice of His claim to be the Logos, the Eternal Word, you dethrone Him who in the beginning was "with God and was God". If you say He knowingly erred, you not only derobe Him of Divinity, you despoil His manhood, you make Him a deceiver.

In the Desert With God.

(Continued from last week.)

Nowadays how many of God's dear children have picked up the "spirit of the age"; and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training; they have taken a terrible "short-cut" into the front of the battle; for that "short-cut" has cut off entirely "the school of God"! How different from what meets our eye in the pages of our Father's Book. If it be an Abraham we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18:1); while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a Joseph, we find him at least two full years in God's school—although it were Egypt's dungeon—before he stepped up to teach her senators wisdom (Psalm 105:22), and "save much people alive" (Gen. 50:20). If it is a Moses, we find him at God's school in the back side of the desert (Ex. 3:1); and then, but not till then, he appears publicly as the deliverer of the people of God. If it is a David, the wilderness for him is the school of God. There he slays the lion and the bear (1 Sam. 17:34–36), when no human eye was near. He gets the victory alone with God. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, "trembling", there is one there who trembles not; and he is the one who has been at God's school in the wilderness alone with Himself. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an Elijah, a bold witness for God, who was longer alone with his God than standing in the place of public testimony; and who found the solitude of Cherith (1 Kings 17:3) and the quiet seclusion of Zarephath (1 Kings 17: 9) a needed training ere he delivered the messages of God. We might tell of a John the Baptist who was in the deserts till the day of his showing unto Israel (Luke 1:80)—of the great Apostle Paul, whose journey to Arabia seem to have been for no other purpose than to be at God's school in the desert (Gal. 1:17). But from the instances we have already pointed out, nothing can be clearer than this, that if you and I are to be of any use to God down here—if we would glorify Him on the earth—we must have time to be alone with God. If we "can't get time," we must take it. Whoever or whatever is put off, God must not be put off. We must have time—every one of us, "gifted" or not "gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before the Lord in Gilgal (1 Sam. 15:33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain; no doubt of that. And God's work shall be done; no doubt of that either. We need not fear that God won't use us. It is only by being in God's school that he can use us—not perhaps in the dazzling way that the world and many Christians admire; but in His own way—in a way that shall most honor Him.

But the Lord makes all these things clear to us, while in the desert alone with Himself. It is only then we really do God's work—it is only then we do it in God's way—it is only then we do the very things God has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret

of His presence, what cares He for all our boasted service? It is ourselves He wants, and it is only service flowing out of the joy of His presence that is worthy of the name. It is only such service that shall stand the fire of the judgment seat, and bring joy in the day of Christ that we have not run in vain, neither labored in vain. May each one of us have an ever open ear to the Master's voice when he says to us, "Come ye yourselves apart into a desert place", remembering that though He were the Son of the Father, we find Him time after time departing "into a solitary place," and there praying, although in doing so He had to get up "a great while before day". The faithful witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching alone with God; and, beloved, so do we.

A Marvelously Blest Missionfield.

A. B. SHELLY.

There are few persons who are interested in missions and who are trying to keep themselves posted as to the progress and success of mission work who have not heard or read of the marvelous progress the work of the Church Missionary Society has made during the last decade in Eastern Africa. From an address delivered by Bishop Tucker of Uganda at Brighton, England, we cite the following facts testifying to the marvelous growth of the work in Uganda during the last ten years.

The Bishop, who has been engaged in mission work in Uganda for the last eleven years, speaks out of his own experience when he says, "Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labors of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the "due time" of joyous reaping. And what a wonderful reaping-time it has been!

"Ten years ago the number of baptized Christians was something like 300. To-day it is 30,000. an increase of exactly u hundred-fold.

"Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. To-day there are 700.

"Ten years ago there were but some twenty native evangelists at work. To-day there are some 2000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly an hundred-fold.

"Ten years ago Uganda was the only country in those regions in which the name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly put to death, has received the Gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the One true and living God. Bunyoro, in the north, has in like manner been entered, and that old centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the west, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Christ Jesus. And even now that infant church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe."

The Bishop then asks the question, "And who has been the instrument in all this wide-spread evangelistic and missionary effort?" He answers this question by saying, "It has been the Muganda himself. The Church of Uganda is a self-extending Church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on the truth which he himself has received, and which has made him "wise unto salvation."

He further says, "Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the Native to do that work which in his inmost heart and soul he believes he can do much better himself; and yet it must be so if ever Africa is to be truly evangelized.

"We have at this present moment in Uganda a noble band of 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas, and the native—understanding the native character, mind and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some 30,000 Christians within the last ten years."

Besides being self-extensive, the Church in Uganda is self-supporting and self-governing. There are few missionfields which have had the same amount of success and growth in a short time as the field in Uganda. And while we must never lose sight of the fact that it is God who giveth the increase, and that without His blessing all our efforts in "sowing and watering" will accomplish but little, yet we can not deny the fact that the method adopted and to which Bishop Tucker calls attention, had something and perhaps a great deal to do with visible, marvelous results. And if this has been the case in Uganda why should not similar methods produce similar results upon other mission fields as well? It is true there is a difference among peoples. What works well in one place may not produce the same results in others. But it seems almost to be a self-evident fact that native Christians anywhere, who possess the capability of instructing others and who are sufficiently trained to the work, will labor with more and greater success among their own people than foreigners can do it, whose knowledge of the people, their mode of thinking and their habits of life must necessarily be inferior to that of the natives themselves. One feature of successful missionwork must therefore be the training of native Christians for the work.

Quakertown, Pa.

Rev. Dr. Thoburn, M. E. Bishop of India, in an address before the Student Volunteer Convention at Toronto, entitled "Spiritual Men Needed for Spiritual Work," emphasized these four phases of spiritual work.

1. Only spiritual persons can lead an inquirer to Christ.

2. Only spiritual persons can teach those who are babes in Christ.

3. Only spiritual missionaries can develop the New Testament gifts needed to the development of every Christian church.

4. Only spiritual men can raise up spiritual churches.

Marriages.

CHRISTNER—MESSER.—On Feb. 19, 1902, at Germanville, Iowa, Ben Christner and Anna Messer.

LATSHAW—CLEMMER.—On Feb. 1, 1902, by Rev. A. S. Shelly at his residence in Bally, Pa., David H. Latshaw, of Bechtelsville, and Mary F. Clemmer, of Congo, Pa.

Deaths.

BIELER.—On Feb. 25, 1902, near East Greenville, Pa., Abraham O. Bieler, aged 62 years, 11 months, 28 days. He was a member of the Hereford congregation, and his remains were laid to rest in the cemetery adjoining the church, on March 3, with appropriate services conducted by the pastor A. S. Shelly, assisted by Rev. O. S. Kriebel. Three brothers, Allen, Christian and Abraham have thus passed over in rapid succession in less than a year. Abraham leaves a bereaved widow and three sons and one daughter.

MOYER.—On Feb. 26, 1902, near Clayton, Pa., Calvin Moyer, son of Edwin B. and Mary (Strohl) Moyer, at the age of 22 years, 11 months and 4 days. Deceased was a member of the Hereford congregation. Interment was made on March 4, in the Union cemetery, Bally, with funeral services attended by a large number of friends and fellow members of the Sunday-school and the church. Sermon by the pastor based on John 13:36 l. c. Rev. A. S. Mack spoke at the house.

WEIKEL.—On February 27, 1902, in Rockhill, Bucks Co., Pa., Annie Maria, nee Rosenberger, and wife of Elmer Weikel, aged 35 years, 5 months, 13 days. Funeral services were held on March 6th when her remains were deposited to the grave at the Tohickon church near by. Funeral services conducted by A. B. Shelly. Deceased was a member of the East Swamp Mennonite church.

Contributions.

For Heathen Missions.

During the Month of February.

GENERAL FUND. From a deceased sister, per C. Schowalter, Donnellson, Iowa, $500.00; Mennonite church near Beatrice, Neb., $106.10; Salem church, Dalton, O., $6.49; Y. P. S. of West Zion church, Mountridge, Kan., $20.00; Mennoville, Okla. Sewing society, $10.00; Hochfeld S. S. of Alexanderwohl, Kan. church, $8.75; Christian, Kan. S. S., $50.97; Alexanderwohl church, $17.20; Collected by John M. Friesen, Man. during Week of Prayer, $4.45; An anonymous friend of Missions, $100.00; Hoffnungsau church, Kan., $20.00.

FOR INDIA MISSIONS. Hillsboro, Kan. Y. P. S. $10.80; M. Stoddinger, Doylestown, Pa., $1.00; Missiou friends in Chicago, Ill., $10.00.

FOR ERECTION OF STATION IN INDIA. From Mr. and Mrs. Gerhard Vogt, Summerfield, Ill., $400.00; Sister Christine Vogt, Summerfield, Ill., $10.00; Jacob Dahlem, Summerfield, Ill., $5.00; Prof. B. F. Welty, Bethel College, Kan., $15.00.

FOR SUPPORT OF ORPHANS IN INDIA. From Bethel College S. S. Kan., $12.00.

FOR PURCHASE OF SEED FOR CONVERTED INDIANS. A tenth by F., Berne, India., $45.00.

GIFTS FOR INDIA. From Leonhard Sudermann, Berdjanck, 150 Rol; anonymous, Halstead, Kan., (intended for orphans) $19.48.

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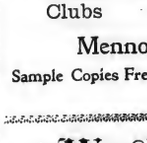

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 5 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Jud. 5. 22. 1 Sam. 15. 5, 6.
1 Kin. 20. 23.
2 or, *sapphi-rondo.*
3 ch. 6. 16. Neh. 2. 5.
4 Zeph. 1. 12.
5 Heb. *stood.*

10 ¶ Cursed *be he* that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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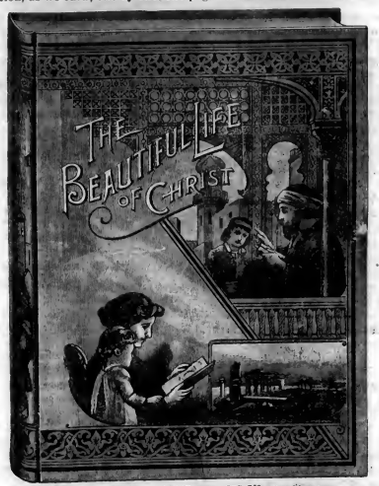

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News of the Week.

Domestic.

PEACE TREATY RATIFIED.

POISONED ARMS, DUM-DUM BULLETS AND IMPROPER USE OF FLAGS OF TRUCE ARE PROHIBITED.

WASHINGTON, March 15.—The Senate, without division, ratified The Hague peace conference relating to the conduct of war on land and sea. Senators Teller and Hoar spoke of the actions of General Funston in his capture of Aguinaldo, questioning the methods. Senator Burton defended General Funston, saying his conduct had been humane and honorable. Members of the committee on foreign relations said briefly that the ratification of the treaty would place this country in accord with the highest thought of the times. Those who raised questions disclaimed any intention to prevent favorable action.

The countries party to the treaty are Germany, Austria, Belgium, Denmark, Spain, the United States, Mexico, France, Great Britain, Greece, Italy, Japan, Luxemburg, Montenegro, Netherlands, Persia, Portugal, Roumania, Russia, Servia, Sweden and Norway, Turkey and Bulgaria. The provisions of the treaty are binding only on the contracting powers in case of war between two or more of them, and cease to be binding when a non-contracting power joins either of the belligerents.

The most important feature of the treaty is that prohibiting the use of "dum-dum" bullets. Among other things especially prohibited are:

To employ poison or poisoned arms.

To kill or wound treacherously individuals belonging to the hostile nation or army.

To kill or wound an enemy who, having laid down arms, or having no longer means of defense, has surrendered at discretion.

To declare that no quarter will be given.

To employ arms, projectiles or material of a nature to cause superfluous injury.

To make improper use of a flag of truce, the national flag or military ensigns and the enemy's uniform, as well as the distinctive badges of the Geneva convention.

To destroy or seize the enemy's property unless such destruction or seizure be imperatively demanded by the necessities of war.

Rules of war and the employment of method necessary to obtain information about the enemy and the country are considered allowable. The treaty provides as follows regarding spies:

"An individual can only be considered a spy if, acting clandestinely, or on false pretenses, he obtains, or seeks to obtain, information in the zone of operations of a belligerent, with the intention of communicating it to the hostile party. Thus, soldiers not in disguise who have penetrated into the zone of operations of a hostile army to obtain information are not considered spies. Similarly, the following are not considered as spies: Soldiers or civilians, carrying out their mission openly, charged with the delivery of dispatches destined either for their own army or for that of the enemy. To this class belong likewise individuals sent in balloons to deliver dispatches, and generally to maintain communication between the various parts of an army or a territory."

Armed With a Tomahawk.

WASHINGTON, March 15.—Considerable uneasiness was caused at the Capitol yesterday by the appearance of an Indian armed with a tomahawk. The Indian was on a peaceful mission, but this fact did not relieve the feelings of a number of persons, who criticised the Capitol police for allowing any person to enter the building with such a dangerous weapon. Curious crowds gathered about the red man and examined the tomahawk, which he did not hesitate to permit to leave his hands.

The Indian lingered about the main entrance to the House half an hour or so, and after having a brief conference with a Western Congressman departed in peace, much to the relief of some timid persons, who feared that he might suddenly take a notion to go on the war path.

It was said by the bystanders that a lone Indian, armed with a tomahawk, could play havoc in an unarmed crowd of statesmen before he could be overpowered and disarmed.

His Children Threatened.

PITTSBURG, March 17.—Repeated threats to abduct his three children unless a ransom of $25,000 were left in a certain spot and a warning that murder would follow the placing of detectives on the case have caused Alexander R. Peacock, former first vice-president and general sales agent of the Carnegie Company, to remove his little family temporarily from his Lexington-avenue home to the Holland House, New York. The case was put in the hands of detectives, and, it is said, arrest of the guilty persons is now practically certain.

Detectives here who are familiar with the Peacock kidnapping case believe the letters to Mr. Peacock were written by the same man who at different times during the past two years has written similar letters to many prominent men in this section threatening kidnapping, assassination and other calamities to those who failed to leave money at designated places. It is generally understood the man is merely a crank and his threats are empty ones.

STORM IN THE NORTHWEST.

SEVERAL FROZEN TO DEATH AND TRAINS BLOCKED BY SNOW.

ST. PAUL, March 17.—The weather in this vicinity to-day was bright, but high winds emphasized the cold.

Details from the terrible storm that has been raging for three days in the Dakotas are meager, owing principally to the condition of the wires. At least four and possibly many more persons are dead, because of the storm, and the loss of stock will be very heavy. Although warnings were sent out by the weather bureau forty-eight hours in advance the storm was felt most by the new settlers, several thousand of whom have moved to North Dakota from the Eastern States during the past month.

All trains are tied up in North Dakota, although rotary snow plows and large crews of men have been working steadily to attempt to clear the tracks.

DENVER, March 17.—The snow and wind-storm that has been raging for the past four days along the mountain railroads is beginning to make itself felt.

On Tennessee Pass nearly four feet of snow has fallen and the snow on the ground on Marshall Pass has reached the depth of seventy-eight inches.

Colorado & Southern trains are held at Alpine because entrance to the Alpine tunnel is blocked and the South Park branch is tied up. The Rio Grande and Colorado Midland roads are still open, but may become blocked at any moment.

Bryn Mawr's Loss.

PHILADELPHIA, March 17.—The loss resulting from the fire at Bryn Mawr College last night will be much greater than was first supposed. Denbigh Hall, the finest of the college buildings, which was erected at a cost of $100,000, was entirely destroyed, and its contents valued at $35,000 at least, were consumed. Seventy young women occupied chambers in Denbigh Hall, but all escaped. Mrs. Thomas, president of the college, said to-day that during the progress of the fire there had been some looting by strange men.

Young Man Killed When After Blackmail Money.

BEATRICE, Neb., March 17.— Willard Smith, a young man of twenty years, who, it is said, sought to blackmail a merchant of the town of Tillie, was shot and killed last night by one of a party of four men set to entrap him.

He wrote an anonymous letter, demanding money, which he went to secure, and, resisting capture, was killed.

Foreign.

Another City in Asia Minor Destroyed by Earthquake.

VIENNA, March 13.—A dispatch from Constantinople to day announces that the town of Kyankari, northeast of Angora, in Asia Minor, was destroyed by an earthquake March 12. No details of the disaster have been received. Kyaukari had 20,000 inhabitants.

Russian Traitors.

VIENNA, March 17.—About sixty arrests have been made in connection with the condemnation to death by a courtmartial, at Warsaw, of a Russian colonel named Grimm for the systematic revelation of military secrets to a foreign power. Among the persons apprehended are a number of Russian officers of high rank. Colonel Grimm has not yet been executed.

It is asserted that Colonel Grimm, during ten years, has revealed to Germany every plan prepared by Russia in the eventuality of war between the two countries. The discovery was due to Colonel Grimm's wife, who denounced her husband in revenge for his having paid court to another woman.

ZOLA ARRAIGNS THE ELITE.

AUTHOR'S DARING ATTACK ON PARIS SOCIETY.

PARIS, March 17.— Emile Zola's debut as a lecturer is the sensation of the hour in Paris.

He was invited to deliver a series of three lectures before an exceedingly aristocratic woman's literary and political club, in which he scored the "smart" rustling set before him in the following manner: You pretend to be interested in these questions, but really you are not. Your days are freely devoted to foolish amusement and useless actions, interminable toilet-making seances with dressmakers, luncheons, dinners, pink teas, so-called literary lectures, receptions, balls and theaters.

"You spend your time in gossip which is stupid when it is not wicked.

"You shirk motherhood, and when you have children they are mostly intrusted to mercenary hands.

"You grovel with astonishing alacrity to gain admittance into social circles above your own and can not conceal your asinine contempt for people supposedly below yourselves.

"You reduce your reluctant duty of charity to paltry offering for a few famous institutions.

"This is the sort of life a society woman leads. What right have you to meddle in philosophy, literature and politics?

"It is a mere accident by birth that you are not factory girls or dry goods saleswomen. And were you such can you feel certain that you would have the courage to prefer honest laborious misery to blameworthy ease?"

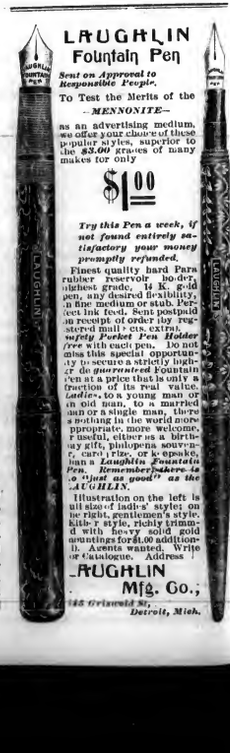
The audience was stupefied. Several of the members moved to-day that the invitation be withdrawn for the two remaining lectures, but the majority refused to do so, arguing that such a sincere man as Mr. Zola should be allowed freedom of speech, however startling and severe his words might be.

Change for the Worse.

CAPE TOWN, March 18. — Cecil Rhodes had a quiet sleep this morning but his symptoms, when he awoke, showed a slight change for the worse Oxygen is again being administered to the patient in increased quantities.

Chinese Soldiers Are Defeated By Rebels.

HONG-KONG, March 18. — General Ma has been defeated by the Kwang-Si rebels, who have taken possession of Fang Sheng. They have killed or captured many mandarians and looted the town.



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The Mennonite.

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Vol. XVII. BERNE, INDIANA, MARCH 27, 1902. No. 16.

Items of News and Comment.

A new church is to be built this summer in Edenburg, Manitoba.

Less than 12 per cent. of the people of Greater New York are Protestants.

Rev. Joel Lehman, of Kidron, O., filled Rev. S. F. Sprunger's pulpit last Sunday morning.

A Sunday-school convention will be held in the Schwenksville, Penna., Mennonite church, April 17.

Some Manitoba brethren intend removing to Alberta and Saskatchewan provinces this spring.

Mr. C. D. Amstutz, of Bluffton, O., has donated a work of 26 volumes to the library of Central Mennonite College. — "The Review."

136 persons professed to be converted after a week's Gospel meetings, conducted recently in Manhattan by Evangelist E. Payson Hammond.

Though Louis A. Beer is staying for the present at Mennoville, Okla., his business mail is still to be addressed to Berne, Ind., which will reach him promptly.

Last Thursday, Rev. S. F. Sprunger baptized Ella Romero, an Indian girl living with the family of Joel Welty, in Fort Wayne, Ind., and who has been ill for some time.

We are requested to correct our announcement of a few weeks ago that H. W. Shelly was one of the two brethren at work in the Germantown congregation since the resignation of the former pastor, Rev. S. M. Musselman. Bro. Shelly has not been a worker there.

Rev. W. A. Mason, of Amarillo, Texas, author of those spiritually refreshing papers on "Ephesian Truth" (which appeared in "The Faithful Witness", intends to leave April 1, on a preaching and teaching tour through the Southern States. Mrs. Mason will have special meetings for women.

Bro. A. B. Shelley writes: "Brother Krocker writes that his wife has been unwell for some time and has been bedfast for the last fourteen days prior to his writing. A doctor from Bilaspur, whom they consulted, declared that her right lung was affected. He adds, 'we lift our eyes to our heavenly Father, and believe that He will help'. May we remember our dear Brother and Sister in our prayers."

In Korea, east of China, "it is no uncommon sight to see men and women walking ten and twelve miles to a Lord's service". On very rainy days, they cover their horse-hair hats with an oil-paper cover, and their shoulders with an oil-paper cape, and then wade through the streets to church. Men contribute their tenths and women give up their jewels for missionary purposes, So reports "The Missionary Review". And further, "A thousand at a mid-week prayer-meeting on a rainy night!" In 1893, the first missionaries began to preach there.

President C. D. Hartranft, of the Hartford Theological Seminary, intends going to Europe next month where he contemplates compiling in fifteen or sixteen volumes, the published and unpublished writings of Kaspar von Schwenckfeld. It will be remembered that Schwenckfeld was a Silesian living in Luther's day, with whom he could not agree on the subjects of infant baptism, the Lord's Supper and the human nature of Christ. After suffering much persecution, both in Silesia and in Saxony (whither they first fled for refuge) a band of forty families came to America in 1734. There are at present about 300 families of them resident mainly in southeastern Pennsylvania. There has been much close affiliation between them and the Mennonites in the above state.

The three greatest delusions of modern times, Spiritualism, Christian Science, Theosophy, all originated with women, and they are propagated mainly by deluded women. — E. P. Marvin.

An Easter Sonnet.

H. G. A.

ALL Nature celebrates the Eastertide,
And all her host this glorious Easter day
In one grand, cosmic resurrection-play,
Whose theme is "Life", whose stage two continents wide;
Across the plains, up every mountain-side,
Along the river-banks, on land and sea,
In every songster's throat and budding tree,
Life's forceful currents swell and glow and glide.
And can our hearts be torpid, lips be mute,
Who share Christ's deathless life? who are the fruit—
The mellow fruit of that tomb-quickened Vine
Whose tendrils God's high golden throne entwine?
May Spring's life-dews each wintry heart baptize,
And make of it eternal paradise!

Sunday School Teachers' Institute.

The quarterly Sunday-school Teachers' Institute of the Swamp Pastoral District took place on Saturday afternoon and evening, March 15, in Bethany Mennonite church, Quakertown, Bucks Co., Pa.

There were two sessions—an afternoon, and an evening session. Reno B. Rosenberger acted as leader of the exercises, and Flora L. Fellman as secretary.

The afternoon session was opened with devotional exercises. Amelia F. Landis, whose topic was, "The History of the Sunday School", was absent, and in consequence, the leader spoke briefly on the subject, and Daniel M. Landis read from a pamphlet some very interesting points, including dates connected with the origin of the Sunday-school, which was in the Garden of Eden. In 1872 or 1873, the International Lesson Helps were introduced.

After the singing of a hymn, Prof. Seward M. Rosenberger very ably conducted the Normal lesson, and suggested that a class be enrolled by the State to graduate at some future time. The leader appointed Prof. Rosenberger, Frank H. Bean, Mrs. Allen E. Bleam and Flora L. Fellman to formulate a plan and a class. Almost a dozen consented to be enrolled.

After a hymn was sung, the afternoon session closed.

The evening session was opened with a praise service, Rev. Andrew B. Shelly conducting the devotional exercises, after which Miss Ella Landis read a paper on "The Teacher's Preparation". The topic was discussed by Elwood F. Shelly, Reno B. Rosenberger, Rev. A. B. Shelly and Seward M. Rosenberger.

After singing a few hymns and answering a few referred questions Frank H. Bean conducted the Normal lesson on "The New Testament World". This had been assigned to Joseph M. Meyers, but he was absent.

It was moved at the afternoon session that the officers should be appointed every year instead of at every meeting and that a president and vice-president be elected.

Flora L. Fellman was elected secretary and treasurer by acclamation, as was also Reno B. Rosenberger for president. There were three nominations for vice-president, resulting in the election of Uriah S. Stauffer.

The leader appointed the following committee on programs for the year: Quakertown, Uriah S. Stauffer; West Swamp, Allen B. Bleam; East Swamp, Miss Ella Landis; Flatland, Daniel M. Landis. After another hymn was sung, the institute closed with the Lord's Prayer.

Archdeacon Hare says that often people fancy the world is becoming Christian, when the fact is, Christianity is only becoming worldly.—Christian Cynosure.

Swine Versus Health.

J. K. HEDRICK, M. D.

The article written on swine and health several issues ago with quotations from Dr. Kellogg is disgusting to the brain and also to the appetite.

He says the swine is a brute with a skin rough with tetter and scurf that seems as if it would drop off in a rotten mass when it rubs itself at the stable. But instead of that the picture is not quite as bad as it is painted; for when the swine are killed and scalded and thoroughly cleansed, their skin is as nice, clean and smooth as anything that is palatable. He also states that it is nothing but a lump or mass of fat, or, in another part of the article, a diseased carcass, when it is quite different, because the accumulation of fatty substance is caused by stuffing or overfeeding by cereals such as oats, wheat, corn etc., and not by filth. The accumulation of the adipose or fatty tissue is caused by the system being healthy and in a proper state to take up the nutritive portion of the food through the intestines and carry it through the system for immediate use, the extra portion to be stored up in the adipose tissue for future use, if required by the swine, and if not needed, then to be used as lard. He had mentioned that the excretory organs could not carry away the extra portion. This is because it is food and not waste material. Lard is termed by him an extract of a diseased carcass. If he calls swine which are fed and stuffed by the different cereals, diseased animals, it would be well to take a closer view of the swine family.

My definition of lard is that it is an oily or greasy substance obtained from the adipose tissue of the swine by refining it with a high temperature at fire, which removes all organic or inorganic matter present, making it a pure and useful household product, and much more so than some of the patent products placed upon the market, of which the consumer does not know the ingredients.

Peter, in Acts 10: 10–14, had a vision of a basket, or large sheet, knit at four corners, let down upon the earth with all manner of four-footed animals, both tame and wild, and creeping things and fowls of the air, and then he was commanded to kill and eat. But Peter said "Not so, Lord, for I have never eaten anything that is common or unclean". But it is not what goes into the mouth that defileth, but what comes out.

The Jewish law was to become circumcised but not so with the Gentiles. Paul, in Corinthians 7: 19 says, "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God."

Therefore because the Jews were told not to eat swine, it is not said that we are to walk in Jewish ways. In Mark 5: 13, the swine tormented with the evil or unclean spirit ran down a steep place into the sea and were choked and furthermore we have no history that any other swine have been affected.

Quakertown, Pa.

What to Eat.

JOHN J. SUTTER, M. D.

Should we eat to live or live to eat?

This is the question that appeals to every man who has arrived at the summit of his physical activity.

A man of fifty does not require the same kind of material as a young growing person, and a man of physical activity requires different food from that of a man of sedentary habits. The elements that a growing body requires become a menace to the system after he ceases to grow, and he should reverse the program and eat rather to live than live to eat.

God intended man to have animal food. If he had not, he would have presented a beet or a turnip rather than the mother's breast to the newly born infant. Man can exist on milk alone, but on no other one kind of food can he live, nor does he relish constantly any other one kind of food.

Man, the highest type of animal, requires different food from any other being. We cannot compare the food of man with the food of animals. For a dog or a cat will eat very sparingly of common dry bread, and would soon die if fed on bread alone, while man can eat it at every meal.

Men, human beings if you please, use tobacco in several different forms, for years not suffering so very much, nor gaining anything thereby, yet, if given to a snake, it will kill it instantly. We have many vegetable plants that are poisons to man, the smallest portion of which would kill any human being, yet many animals eat them as food.

Therefore what is food to animals may be poison to man or *vice versa*. What is food to one class of men may be a stone to another class. We must go even farther. What one person may eat and relish without danger, another could not eat without sorrow or suffering. So each healthy person must know for himself to a certain extent what to eat and what not.

Over-eating rather than the kind of food we eat causes the much suffering and the ill humor of life. Dyspepsia, for instance, from which so many suffer, is in nine cases out of ten their own fault, and not God's fault in creating animals; and arises from the combination of too much food with too little exercise. "To lengthen your life" says an old proverb "shorten your meals." Plain living and high thinking will secure health for most of us. It matters perhaps comparatively little what a healthy man eats so long as he does not eat too much.

Mr. Gladstone has told us that the splendid health he enjoyed was greatly due to his having learnt one simple physiological maxim which he laid down as a rule for himself, always to make twenty-five bites at every bit of meat. This rule should be observed by each one of us and especially by the country people and the negro.

There have been many Esaus who have sold their birthright of health for a mess of pottage.

The description given in another number of this paper of a "hog" by Dr. Kellogg, was undoubtedly a new and strange definition of Mr. Hog to most of us. Mr. Hog is certainly not a very good appetizer if we look at him with the eyes of Dr. Kellogg. If Mr. Hog were an animal who could make a reply to this attack, I am safe to say that the man would have attacked him differently and given him a just description. The picture is exaggerated in all particulars. When he says that disease, scrofula, torpid liver, are synonymous to fat and that want of tone, or life in the excretory organs produce fat, then we are at a loss to know why a diseased person or a man with scrofula does not get corpulent, or why, if the excretory organs were stimulated and made active, that we have not found an excellent anti-fat for which so many people are looking.

Look up Webster and see what definition he gives for "fat."

The great white plague, "consumption", which is carrying so many people away every year has been traced greatly to indoor life, drinking of milk and to eating of beef rather than to eating of pork.

Cooking of food is to make it more easily digestible, more palatable, and to destroy all parasites that might be dangerous to life, which enter food after it is preserved.

You who have a microscope and understand bacteriology, take some of the saliva or mucus of your mouth, place it upon the stage of your microscope, adjust the eye piece and gaze. To your surprise you will see whole families of microbes. How many? one? No. Let us count. Twenty or more different families, different tribes of microbes all in your mouth. Strange that you should live! Are you filthy? No. These microbes have a purpose, and are placed there for the good of man. Don't worry because of the presence of these microbes in your body. Worry probably kills more people by discouraging the digestive functions than anything else.

Reader, turn to Acts 10: 9–16. Some light may be given there what to eat and what not.

Let me add one more thought to what has been said: Our people eat too much meat in general and drink too little water. Not less than four pints of good, clean water should be drunk every day. Eat less meats, drink more fresh water and be cleanly.

Though I speak with the tongue of men and of angels and am not cleanly, it will not save me from the itch, and though I suffer all manner of persecution for righteousness sake and am a glutton, Dyspepsia will call me her own.

"Go to your banquet then, but use delight
So as to rise still with an appetite".

Always be hungry and you will always be happy, and if you are happy, you will always be virtuous.

Bluffton, O.

The Choice of Hymns.

The Bishop of Southampton, England, offers some very sane and much needed criticism on popular church hymns. Every hymn ought to be tested by the following standards:

"A hymn ought to express (1) adoration — the feelings and thoughts of the human soul in the presence of God; (2) praise and thankfulness for His mercies; (3) prayers and aspirations; (4) self-abasement and ackowledgment of sin; (5) a means of doctrinal instruction, the emotional expression of some religious truth, a declaration of religious faith, an act of meditation on some aspect of revelation; or (6) a stirring appeal to the will, a passionate incentive to right action. Several of these purposes might, of course, be combined in one hymn; but without one or the other it might be safely affirmed that no hymn, however popular, was anything but sentimental, unmeaning, and liturgically worthless."

The Bishop further objects to such hymns as "'Tis weary waiting here" because most people ought not to feel thus. They were placed here not to wait wearily for heaven, but to "rejoice evermore", and be "fervent in spirit, serving the Lord".

The Real Mission of the Church.

We extract the following from a most lucid and practical addres on "God's Purpose in This Age" by C. I. Scofield. He says:

With the bringing in of the new thing, the church, came a new body of revealed truth for her enlightenment and guidance. Following the establishment of the church in the Acts are twenty-one Epistles directly addressed to churches, or to Christians, filled with doctrine for their especial instruction. To these writings, then, we naturally turn when we would learn our calling and mission.

And what is that calling and mission? Is the church to take up the work of the rejected King, and to establish in the earth the kingdom? What, in a word, is the relation of the church to the world? Briefly this: to pass through it a pilgrim body of witnesses.

To quote Scripture upon a proposition so indisputable would be, where the New Testament is known, impertinent. The church is everywhere said to be heavenly in calling and destiny, and exhorted as pilgrim and stranger to walk in holy separation from a world which hates Christ and will hate the faithful disciple of Christ; her one mission, the preaching of a crucified Christ to a lost world.

Now here are these two things, the kingdom which is the rule of Christ over the earth, redressing every wrong, establishing every right, and raising humanity to the highest ideal of social order; and the church, a body called out from the world, and having toward it the one mission of heralding everywhere the glad tidings of salvation through the blood of the cross; watching, meanwhile, and waiting for the coming of the King to set up the glorious kingdom. What confusion, what perversion, what inevitable failure, when a false and indefensible exegesis seeks to turn aside the church from her true mission, to the impossible task of establishing the kingdom in the absence of the King.

That the preaching of the gospel produces everywhere many of the kingdom conditions is blessedly true. Where the gospel and an open Bible go, the humanities and ameliorations which are to have their full fruition in the kingdom age spring up. Even the unconverted acknowledge the new ethical ideal, and there is an immense quickening of the higher powers of man. These are gracious and beautiful results in which we may legitimately rejoice. They are vindications of the truth of our blessed faith.

But what we need to guard ourselves against is the notion—now, alas! all but universally prevalent—that these results are the chief object and end of our mission; that we are sent into the world to civilize it. No, my hearers, these are its incidentals. It appears that the sick in Jerusalem were healed when the shadow of Peter fell upon them as he walked the streets, but Peter, my friends, was not walking the streets for the purpose of casting that beneficent shadow; he was going and coming in the work of his apostleship. Suppose he had turned aside to this business of shadow making? Who doubts that very speedily the shadow would have lost its power.?

It follows from what has been adduced that the true mission of the church is not the reformation of society.

It has been truly said that the good is a great enemy of the best. No one questions that reform work is good, when wisely directed. It seeks noble ends, and with this we all are in sympathy. All that is not in question.

The one and sufficient objection is that it is turning aside from the work given us to do. The world, my friends, was full of the very evils which afflict society to-day when Jesus Christ was on earth. Slavery, in its most odious form; drunkenness an universal blight and curse; the social evil not even disgraceful. Did Jesus organize great reform agencies? anti-slavery societies, temperance societies, personal purity societies? He organized nothing. What he did was to provide for the organization of one society the church; and to commission her to preach, not reformation but regeneration.

It often seems to us that Christ's way is circuitous and slow; that we shall accomplish much more, and that more rapidly, by some other means. Not so. The prayer, and faith, and personal effort and self-sacrifice, and money invested in any one of the great reform movements would have evangelized the earth.

And, be it remembered, what Christ did not do the Apostles did not do. Not one of them was a reformer.

This, then, is our mission, to preach the gospel to every creature. This, then, is the purpose of God in this age—to take out of the Gentiles a people for His name, the Church, the ecclesia, the called out ones. Here we stand fast. We will not attempt in this age the work which God has reserved for the next.

Had Matthew written this book (his gospel) by himself and not by verbal inspiration, he would have followed the custom of other writers in making himself more prominent. He might have begun the book with an elaborate account of himself, his earthly circumstances, and spoken, perhaps, at length of the scene which is but rapidly sketched in one verse "And Jesus passing on thence saw a man sitting at the tax office called Matthew, and says to him, Follow Me. And he rose up and followed Him." Matt. 9: 9. The Holy Spirit, however, guided his pen, and in the right place in the right words he records the story of his own call.—A. C. GAEBELEIN.

Let my name perish, but let Christ's name live forever. — WHITEFIELD.

Gathered In.

MRS. GEO. C. NEEDHAM.

Gathered in like ripened grain,
Housed with forecast and with fear,
From the coming autumn rain,
That the farmer knew was near;
Garnered though the sun was bright,
And the foolish wondered why,
There was cause for haste or fright,
Since no signs were in the sky.

Gathered in like scattered sheep,
Called to follow and obey,
From the pleasant slope or steep,
Where in peace they fed and lay:
Brought secure within the fold,
Never one left out astray,
For a stalking lion bold,
Greedy hungered for the prey.

Gathered in as ships at sea,
When the raging waves run high,
Beat beneath some friendly lee,
Where they can at anchor lie:
Sheltered from the tempest's blast,
Comforted in sight of shore,
Till the fearful night is past,
And the wind prevails no more.

Thus the Lord is calling in
Many choice ones to the tomb,
From that storm of wrath and sin
Soon to burst in lurid gloom:
He has folded them to sleep.
With a father's tender love,
While each grave bed angels keep,
Watching from the heights above.

Weep not then that they are gone,
Rather weep that we are left:
Here to joyful wait that dawn
When the sacred graves are cleft;
Here to warfare and to stay,
Breasting evils yet to rise,
Grieved with sorrows fresh each day
That are hidden from their eyes.

Our C. E. Topic.

Topic for March 30: "THE RISEN LIFE, CHRIST'S OURS." Luke 24: 1–12. Col. 3: 1–10.

MEDITATIONS.

The resurrection of our Lord is always a glorious theme, teeming with inspiring suggestions. And the fact that Spring—gay, cheery young Spring, with flowers in her hands and smiles on her face, is on our threshold about the same time, ready to enter, always adds fresh interest to the great truths of Easter.

The foundation principle involved, in Christ's resurrection from among the dead is *life*. And with life, are born hope and joy. No gloomier, no more absolutely hopeless event could have taken place than the death of the Lord of heaven and earth, but, again, no brighter is possible than the resurrection of that same Lord to live to God forevermore. If the former was sunset, the latter was sunrise. To this great contrast the angel gave joyous expression when he asked of the women at the tomb, "Why seek ye the living among the dead?"

We have a living Saviour, therefore, one who "hath life in Himself". "In him was life" says the Evangelist John, meaning that His very nature is life, so much so that death could not hold him. The earthly, temporal part died on the cross, but not the heavenly and the eternal, which alone rose triumphant from the tomb.

And this living Saviour wants living men, not dead men to worship and serve Him—men who are spiritually alive, whose life is not this poor imperfect, faulty affair we ordinarily call "life", but is the Christ-life, as perfect and divine as His own.

And here the second passage given above—Col. 3: 1–10—fits into our thought. Paul, writing to Christian people, supposed to be born again, says, "If ye then be risen with Christ". A Christian's divine life is a "risen" life—a life that was preceded by death. "Dead in sin"—is the epitaph every natural man bears legibly written upon his features. He has a name to live and yet he is dead. Paul writes to the Ephesians, however, who were "dead in trespasses and sins", that they had become alive, and specifies how this change was effected. "But God * * * * hath quickened us together with Christ and hath raised us up together and made us sit together in heavenly places in Christ Jesus." If this means anything, it means that our new life is closely connected with Christ's resurrection—"raised us up together". Because Christ lives, I live. If He had not risen, there would be no prospect of my ever living or possessing a life such as His. A man is less than nothing apart from Christ. Without Christ he is dead, with Him he lives. Perfect identity of the man Christ and the man in Christ is constantly taught in Scripture. This is nothing so new that it needs defense or extra explanation. All life in nature is one whether we see it in the tree or the flower or the seed or the fruit, whether in plant or animal, jelly-fish or elephant. It is the same thing in every case. So with the divine life.

Only a resurrected child of God can enter into the depths of the real appreciation of a risen Christ.

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Editorial.

We venture that Mr. Hog never knew before now how many friends and defenders he really has. He has been grossly caricatured, his friends think, and they want to give him a fair trial. This is correct. Two physicians of two different schools submit, in this issue (page 2), the result of their matured professional observation. Their testimonies are entitled to the fullest respect and attention. The truth cannot suffer, but only gain by a thorough impartial discussion. All we need to pray to be delivered from is exaggeration.

Many Northern people were highly gratified, and (we imagine) many Southern people were to the same degree shocked at the fact of Prince Henry's little chat with Booker T. Washington, the highest living representative of the colored race. That a scion of the very highest political and social stratum of modern society should thus mingle on such nearly perfect terms of equality with one who but a generation ago had neither social nor political status whatever, is hugely significant, and is enough to make some narrow-minded social exclusives pause and reflect. But far more glorious is the truth that God "who made heaven and earth" and "who is above all", is "no respecter of persons", and that the very lowest, homeliest, stupidest, obscurest and most degraded outcast of society is welcome to approach the royal presence of the King of kings.

Under the Evening Lamp.

Thoughts on Water Baptism.

It had been part of our aim in the last paper to show that baptism is neither a rite of admission to the true Church of the first-born nor a means of salvation; and that it is altogether wrong to deem something of little or no importance because it is not essential to salvation. Let us here quote a few relevant words from old Bishop Butler, whose great work, "The Analogy of Religion," written over 150 years ago, still remains one of the greatest religious books ever written. We quote from the "Analogy": "But as it is one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all: it is highly necessary that we remind ourselves, how great presumption it is, to make light of any institutions of Divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey them: an obligation moral in the strictest and most proper sense."

The good Bishop's words express a thousand fold better than I could the respect and reverence due to God's ordinances, even though some may seem less important than others, because of their inferior place in the scheme of redemption. So let no one dare to think that because we attempt to stand on the ground that baptism never saves nor helps to save, we therefore are disposed to slight it or are in danger of abandoning it. Nothing could be further from our intentions. But let us frankly recognize the place God has in his Divine economy for every ordinance and duty and gift.

Before we proceed to consider the positive side of baptism, however, let us notice one or two more meanings which it cannot have.

3. It cannot stand as a sign or recognition of the baptism of the Spirit in the case of the one baptized with water. If that is true, then Peter made a mistake when he said, "Repent, and be baptized, every one of you for the remission of sins, and ye *shall* receive the gift of the Holy Ghost" Acts 2: 38. The Spirit's baptism here followed the water baptism. In Acts 8: 12, we read that the Samaritan believers were baptized, and yet further on, in the 16th verse, we read "For as yet he (the Holy Ghost) had fallen upon none of them." At Ephesus, certain disciples were "baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the Holy Ghost came upon them," Acts 19: 5, 6. Cornelius, indeed, received the Holy Spirit before he was baptized—and it is this fact which seems to support the contentions of those who hold the view here controverted. But it cannot be said that Peter's baptism of Cornelius was simply a sign or recognition of the Spirit's work. And when we consider the example above cited, such a view becomes still more difficult to entertain.

4. Baptism is not a condition the fulfilment of which procures the eternal forgiveness of sins. Peter's words, "Repent and be baptized for the remission of sins" do not mean this. Ananias' word to Saul, "Arise and be baptized, and *wash away thy sins*, calling on his name" (Acts 22: 16, R. V.) has undoubtedly a meaning, but it cannot mean the eternal washing away of our sins. Christ's blood alone can do that. It alone can "cleanse from all sin".

We have reserved for the end of this paper any references to the strange theory of "baptismal regeneration," as it is held by some sects. That natural water should possess any such divine efficacy as to be potent to regenerate men and introduce into them the Christ-life, seems contrary to the plain teaching of Christ in John 3:6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit". In other words, the "spirit" or the spiritual life is born of the Spirit, not of anything earthly or material. Cornelius was born of the Spirit before a drop of water touched him. It is not the Spirit's wont to descend upon unregenerated men. He first purifies them, and then He dwells in them. Those who uphold "baptismal regeneration" depend on John 3: 5 "Except a man be *born of water* and of Spirit, etc." It is assumed that "water" here must refer to natural water. Why not then interpret the word "born" to refer to the natural birth? One would be as legitimate and justifiable as the other.

But you say "what then does it mean, since it must mean something?" We will answer this in a somewhat indirect manner. We refer you to two passages, one in James and one in 1 Peter. In James 1: 18, we read, "of his own will begat he us by *the word of truth*, etc." In 1 Peter 1: 23, we read, "Being born again ..... *by the word of God* etc." It is plain that the Word, in these two expressions, has something to do with our being born again. We have seen above that the Spirit is directly concerned with the new birth. Both the Spirit and the Word are immaterial sources of regeneration, co-operating in the divine process of imparting life. The Word is the "seed", (Luke 8: 11) the Spirit is the sower, (John 14: 26). Where does natural water come in?

The only natural course is to perceive that "water" is a symbolical word, setting forth, in this case, not the Spirit (as in John 8: 38, 39) but the Word of God. The symbol and the thing symbolized are brought together in Eph. 5: 26—"That he might sanctify and cleanse it with the washing of water by the word". The plain meaning of this is: Christ cleanses His Church by the use, not of natural water, but of the water of the Word. The same idea is expressed in John 15: 3—"Now ye are clean through the word which I have spoken unto you".

The Sunday School Lesson.

Some Sunday-schools, instead of taking up the Review of the Quarter for their lesson next Sunday, may prefer an Easter Lesson. For the satisfaction of such, we will insert an Easter selection from Scripture with a comment from the well-known pen of R. A. Torrey.

The Lesson comprises John 20: 1–18. Golden Text: Jesus said unto her, I am the resurrection and the life. John 11:25.

DR. TORREY'S COMMENT.

PETER AND JOHN INVESTIGATING, 1–10. All the apparent contradiction in the gospel narratives would disappear if we knew all the facts in the case. It was dark in more senses than one as Mary hurried toward that tomb in which she fancied her Lord lay, but the sun was soon to rise and bring to her the brightness and joy of an endless day. As soon as Mary saw the stone rolled away she jumped at the conclusion that the tomb had been rifled. It never occurred to her that her Lord had risen and that God had rolled away the stone for her to enter the empty tomb and hear about her risen Lord. Thus we often in our ignorance and unbelief put a dark construction upon facts that are really fraught with the gladdest meaning. Mary was looking for a dead Lord and she will shortly find a risen one. Eagerly did Peter and John run to the tomb that was reported robbed. John, being the younger, reached the tomb first, but in gentle reverence does not enter, but stoops to look in. Peter, true to his impetuous disposition, rushes right in. He sees the linen clothes lying and the napkin that had been about Jesus' head carefully rolled together in a place by itself. This is apparently insignificant detail, but is one in which there is deep significance. It is not merely a proof that the tomb had not been rifled, leaving disorder behind. It shows us that Jesus in that supreme moment of His life, when the life of God passed anew through that cold and lifeless clay and death forever was abolished, and life and immortality were brought to light, displayed that same divine serenity and calmness that marked His whole career, and instead of excitedly snatching the napkin from His face and hurling it wherever it might fall, quietly took it off and in an orderly way rolled it up and laid it down in its place. Some would have us believe that this story is no fact but fiction. Where is the master artist that is capable of this minute but sublime touch of life, and not merely human life, but divine life? When John entered and saw, "he believed". It was ignorance of Scripture that had kept them from believing up to that point (v. 9). They were responsible for not understanding and believing before. Luke 24: 25, 26.

MARY WEEPING, 11–15. It was love that kept Mary lingering at the sepulcher, it was unbelief that kept her weeping. Again and again had Jesus told His disciples that He was to be crucified, buried, and that He should arise again the third day. But this was so contrary to their ideas that they could not understand it, and it found no lodgment in their minds. His enemies remembered it (Matt. 27: 63), but His friends did not. No wonder Jesus rebuked them for their unbelief and hardness of heart (Mark 16: 14. Luke 24: 25, 26). We too are very slow to grasp the glorious significance of our Master's words and so are often weeping when we should be rejoicing. Mary looks into the tomb to see if after all there is not some mistake about it, half hoping to see the body of her crucified Saviour lying there. She sees two angels, but she has no eye for angels, it is her Lord Himself she wants. Half in wonder and altogether in protest, the angels exclaim, "Woman, why weepest thou?" Mary's answer is very touching, "Because they have taken away my Lord, and I know not where they have laid Him". Her faith was badly shattered, and yet she still speaks of Jesus as "my Lord". He was a dead Lord, but she will go to Him. And right at her back was the living Lord who had come to her. How soon tears were to turn to joy, unspeakable joy. The darkest hour Mary ever knew will soon give way to the gladdest. Now Mary turns and looks quite steadfastly at Him, yet does not recognize Him. How clear it is that we are reading an actual description of facts, and no skillfully constructed fiction. No one manufacturing a tale of the resurrection would ever have made it up in this way. This is life, not fancy. Jesus repeats the question of the angels and adds another, "Whom seekest thou?" Mary's answer to Jesus' question has in it an exquisite touch of life and love: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away". Think of that frail woman undertaking to carry the body of a full grown man. But how true it all is to a woman's love that never stops to ask what is within its power, but undertakes to do all that love prompts. Does some one still fancy that this is fiction?

MARY WORSHIPING AND WITNESSING. The way Mary came to recognize her Lord is also deeply significant. He just said one word, "Mary". No other ever had pronounced that name just as Jesus did. And when it came falling upon the morning air in the old familiar tone, Mary's blindness is gone forever. There is a swift turn and a glad scream, "Rabboni", and she is at His feet, seeking to hold them fast. Is that fiction also? But Jesus does not suffer her to hold Him fast. There are other sad hearts, and Mary must leave Him and hurry to them. "Not on me lay hold—but go". So there are times when we lie at Jesus' feet and rapturously embrace them; but Jesus bids us rather rise and go tell others the glad truth that has been made known to us. Jesus is not ashamed even after his resurrection to call this weak band of disciples, so slow of faith, "my brethren" (Matt. 28: 10). He is our Brother still. Jesus speaks of God the Father not only as "my Father" but also as "my God". Nothing could bring out more clearly and decisively the true humanity of the risen Christ.

The World Turned Upside Down.

Missionary Penner, of India lately sent us a Calcutta news paper called "The Amrita Bazar Patrika" (untranslatable), a large eight-page sheet about the size of a Chicago daily, published Thursdays and Sundays. To say the least, there is much queer reading in it and not a little that is shocking to one's moral sense. As a good specimen of Anglo-Indian newspaper literature we publish the following speculation under the above heading. While the whole seems written in the spirit of unbelief and mockery, that part which refers to those who "serve both Satan and the Lord" is refreshing. We quote:

A *Pioneer's* telegram announces:—

"M. Santos Dumont, the aeronaut, has made a trial voyage round Monaco Bay. He has improved the rudder of his balloon, and the vessel performed wonderfully, going in all directions with equal facility. M. Santos Dumont intends to undertake a flight to Corsica presently."

Does the reader realize what the above means? It means a revolution, it means society thrown upside down. It means the triumph of Jesus Christ over Satan. Jesus Christ and Satan have been struggling these eighteen hundred years for mastery. The latter succeeded in holding his own these about two thousand years, but Jesus has at last triumphed.

Readers of the Bible know that Satan promised the sovereignty of the world to Jesus, if he would but yield to him. Jesus rejected the proposal, and that was the origin of the bitter struggle for the two great Representatives, one representing evil, the other good. It has at last come to an end in the victory of the aeronaut, Santos.

Jesus after rejecting the proposals of Satan began to preach a crusade against the latter. He preached that Satan was not a friend but a foe in disguise. This deceitful creature meant to introduce family feuds which can result only in distruction all round. For, says Jesus, there is but one God, one Creator, one Father, and therefore men are all brethren and they form one family. "Don't listen to Satan," said he, "and seek to injure your brother. He promises sovereignty of the world. And what does that mean? It means the slavery of your brethren, it means he will help you in making a slave of one who is your brother. Reject him and follow me, and if you do that I shall give you, not the sovereignty of the world, but of Heaven."

Men wondered. They preferred the bewitching life that Satan promised. Would not that be glorious, thought they, to sit on a raised throne and make their fellows tremble before them? Would it not be delightful to make others work for your pleasure? What does the Prophet promise? Kingdom of Heaven, is it? But who knows there is a Heaven at all? A bird in hand is worth two in the bush. Why should we give up pleasures which are in hand for a prospective Heaven, the existence of which is doubtful? They did not like the proposals of Jesus at all.

They wanted to confound the Prophet by a question. They asked: "Lord, what am I to do with a brother, who hurts me? You say that all men are brethren. But what am I to do with a brother who proves himself to be my enemy?" Jesus replied: If a brother hates you, love him in return. If a man gives a blow on you cheek, return the other to him for another. That is the way you should treat a brother. If you do that you will, not only secure the Kingdom of Heaven but also peace and happiness on this earth. Don't believe what the other fellow says that there is pleasure in sovereignty; the greatest sovereigns on earth are the most miserable. Know you, if you wish to punish an enemy, the surest, the safest, and the best way is to love him!

Men demurred to this counsel, they preferred the one given by Satan. And they began to follow the rule of beggaring my neighbour, of claiming teeth for tooth, blows for blow &c. &c. Satan thus triumphed, and men flocked round his standard. They invented gunpowder, they cast cannons, constructed forts, and built ships. They raised jails and forged chains. When they found a nation weaker than they, they took away its liberty. When they found a man weaker than they, they confined him in jail. The stronger thus roamed triumphant, and the weaker groaned and Jesus Christ wept.

And when they saw Jesus weeping, they felt an indescribable emotion in their hearts, and they sought to console themselves with the thought that the Prophet was a visionary; a sick sentimentalist; the rule of life that he laid down for man was Utopian, and was not suited to practical life. They discussed the question among themselves. They say it was only a mad man who could preach that a man should turn his other cheek to receive another blow. The more natural and the more pleasant way was to give ten blows for one.

But then there were others who were more prudent. These men thought that though they were not sure of the existence of a Heaven they were also not sure of its non-existence. What if Heaven existed? Would it be prudent to give up the Prophet altogether? Let us make a compromise. These tried to make a compromise and serve both Satan and the Lord. They called the Lord good, but they served Satan. To this class the vast majority of those who call themselves Christians belong. They serve both. They go to Church on Sundays, and on other days they fight. They speak like the followers of the Lord but act like the followers of his opponent. They tried to keep both in good humour. And thus they built Churches and fortifications, manufactured cannons and Bibles. On the field of battle they prayed for the confusion of their enemies and the glorification of the Lord. Their policy was that if after death it proved that there was a Heaven they would enter

it by the number of Bibles they circulated, and the number of times they had attended the church.

The invention of Santos Dumont converts man, not only into a flying animal, but it enables him to carry burdens in his flight. This makes every man infinite times more powerful for mischief than before. There are roughs in America and infinite resources. The invention of the South American aeronaut makes it possible for a wealthy American millionaire to come across the continent, and destroy Paris in a few moments in the most pleasant manner possible. They have only to let fall a few hundred thousand bombs from the skies. We mention Paris because Vauban has made it the most impregnable city in the world, and to show that, after the invention of Santos Dumont, the protection of a city, by fortification on scientific basis, becomes a delusion.

In the same manner, helpless and weak as human creature is, he has made himself more terrible than the tiger by the invention of gunpowder and other explosives. He has, in this manner, learnt to destroy his unarmed or weakly-armed fellows from a safe distance. He has built ships, which are impregnable to shot, for attack and defence. He has learnt to organize armies and convert war into an art on a scientific basis. But, if man learns to fly and control a balloon, he can not only laugh at maxims, torpedo boats and monitors, but also at big and well-trained armies.

Then the strong maintain authority by laws and penalties. It will be impossible to serve process upon a flying man or to bring him to trial at all, for before a process reaches him he may fly to the end of the world. And if you succeed in putting a man to jail, his friend may come suddenly and carry him out with the help of a balloon. Thus Santos Dumont is likely to succeed where Jesus failed, that is to say, his invention is likely to prove the equality and brotherhood of man.

Why Must Societies Be Secret?

Rev. A. M. Fretz has a letter in the last number of "Der Familien Freund," Milford Square, Penna., discussing the above subject. Its translation from the German, offered here, may be beneficial to many readers.

"The writings of Messrs. Fries and Mumbauer relative to Secret Societies I have read with interest. The former asked the question, "Why must the society be a secret one?" The latter, though lengthy and having many good things to say of secret societies, concludes thus: 'I know I have not answered your question satisfactorily.' But since this is an important question,— for in their secrecy all lodges are alike — I shall try to answer to the satisfaction of both. I will not, of course, reply from the lodge standpoint but rather from the higher principle on the basis of which we as Christians ought to answer all questions. These societies, I find, must be secret for the following reasons:

"1. From the object sought to be attained. Many of them, like the Mollie Maguires, the Ku-Klux Klan, etc., have selfish, and even disgraceful ends in view, which can not possibly be reached without secrecy. It is not possible for them to form good intentions without resorting to secrecy as a means of accomplishing them. Consequently the lodge is a relic of barbarism.

"2. Because of their religious nature, in fulfilment (they believe) of the prophetic vision, Ezek. 8: 7, 16. Freemasonry alleges that it originated in the Judaism of Solomon's time, the mother of secret societies, whose numerous progeny is all posterity, which observed similar religious practices.

"3. On account of their narrowness, selfishness, and foolishness. The teachings of Christ and His Church, in all their comprehensiveness, are opposed to secrecy, being opposed to narrowness, selfishness and foolishness. Read Mat. 5: 14, 16; Luke 6: 33. Prof. Chamberlain, of the Chicago Theological Seminary, says: 'I am decidedly opposed to secrecy, it is foolish or harmful. Ought not to be tolerated in a free government. The spirit of fraternity and insurance is all right, but secret orders are too narrow and selfish. Anything good can be done honestly and openly.'

"4. Because of their love of such things as can not be tolerated in the light of the gospel. Read John 3: 19–21.

"5. On account of their anti-Christian teachings. John 18: 20; Luke 11, 33; Mat. 24: 26; John 8: 12.

"6. On account of their anti-Christian principles, as transmitted by the apostle Paul. 2 Cor. 6: 14–18; Eph. 5: 11–13.

"The above-mentioned are, then, some of the reasons why these societies must be secret, judging from the Bible. To really live according to the Scriptures; to follow the Lord; to love one's neighbor as one's self; to be a true Samaritan; to render service as required of the Lord; to worship God in truth, instead of Baal, the sun-god; to have the best wishes for even those who are against us, instead of taking oaths to be avenged on them; to wear the armor described in Eph. 6: 10, 18, instead of aprons, swords and banners, trumpets, lodge-members' battle-axes, etc.; to prefer the ever-open door of the Christian church to the 'Tylered' door of a hall; to possess the hope of a resurrection in Christ, instead of the resurrection as practiced in freemasonry; to find the open door of heaven, instead of the uncertain, symbolical Grand lodge above, —to all this we need no secrets other than those revealed in Christ and His Word and by the Holy Spirit, who leads us into all truth. My prayer is that these several reasons may be an instrument in the Lord's hand of releasing those calling themselves Christians from the chains of the lodge, that they may verily be lights to guide into the true liberty in Christ such as have not yet found anything better than secret societies."

The Crocus' Soliloquy.

HANNAH F. GOULD.

Down in my solitude under the snow,
Where nothing cheering can reach me,
Here, without light to see how to grow,
I'll trust to Nature to teach me.
I will not despair, nor be idle, nor frown,
Locked in so gloomy a dwelling;
My leaves shall run up and my roots shall run down,
While the bud in my bosom is swelling.
Soon as the frost will get out of my bed,
From this cold dungeon to free me,
Up will I peer with my bright little head;
All will be joyful to see me.
Then from my heart will young petals diverge,
As rays of the sun from their focus;
I from the darkness of earth will emerge,
A happy and beautiful Crocus.
Gayly arrayed in my yellow and green,
When to their view I have risen,
Will they not wonder how one so serene
Came from so dismal a prison?
Many, perhaps, from so simple a flower
This little lesson may borrow—
Patient to-day, through its gloomiest hour,
We come out the brighter to-morrow.
—"The Friend."

Death in sin, our natural condition.
Death for sin, our judicial condition.
Death to sin, our sanctified condition.

Some one once asked Augustine where God was before heaven was created. Augustine replied, "He was in Himself." Luther said, "He was building a hell for such idle, presumptuous, fluttering spirits and inquisitors."

"Failure is often the sign of qualities that mean final success. Nearly all the great workers in all professions failed at first. We must do our best and keep on, even if we fail again, giving thanks always unto God."

Mission Notes.

Missionary John A. Funk, laboring among the Arapaho Indians in Oklahoma, in his last quarterly report, writes that the gospels of Luke and John are now accessible to this tribe in their own tongue. He speaks of the difficulty of learning the language, averring that a heavy-tongued man would never succeed. The Arapaho alphabet lacks the letters d, f, g, l, m, p, q, r, v, x and z. Such combinations as the th-s-th are common.

Frank Harrington can now proclaim the gospel to his native brethren in their own tongue. He is an earnest and intelligent worker. It is hoped the Board will retain him.

Bro. Funk is willing to go to the Arapaho children in the Government school at Darlington once a month to preach there and keep in touch with several converts, if the Board will pay the expenses.

Marriages.

HUNSBERGER — GEISINGER. — On March 22, 1902, by A. B. Shelley at his home in Quakertown, Pa., Henry H. Hunsberger, of Souderton, and Emma A. Geisinger, of Springfield, Pa.

ALDERFER-ALDERFER.—On March 15, 1902, at Schwenksville, Penna., by Rev. W. S. Gottshall, Rhineard A. Alderfer, of Mainland, Penna. and Miss Susan A. Alderfer, of Salfordville, Penna.

CRISPIN — SHELLY.— On March 19, 1902 at Norwood, Pa., by Rev. A. S. Shelly, George N. Crispin, of Ridley Park, and Jennie Z. Shelly, of Vera Cruz, Pa.

Deaths.

WEIKEL.—On March 11, 1902, in East Rockhill, Bucks Co., Pa., Harvey Christian, infant son of Elmer and the late Anna Maria Weikel, aged 2 months and 15 days. Funeral services held by A. B. Shelly and interment made at the Tohickon church on March 17th.

VAN BUSKIRK.—On March 12, 1902, in Bethlehem Pa., Jacob van Buskirk, aged 85 years, 4 months, 12 days. His remains were buried in the Nicky Hill cemetery, Bethlehem, on March 15th. Funeral services were conducted by A. B. Shelly, assisted by Rev. Franklin.

MUSSELMAN.—On March 10, 1902, near Steinsburg, Pa., Addie Musselman, daughter of Christian M. and Barbara Musselman, aged 19 years, 4 months, 29 days. Funeral services were held and interment made at the West Swamp Mennonite church on March 18th. A. M. Fretz spoke at the house and A. B. Shelly preached at the church. A. S. Shelly and D. N. Reiter assisted in the services at the church.

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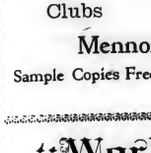

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

R.C.v. 600.
[a] Judg. 5. 22. 1 Sa.m. 18. 5. 2 Kin. 23. 32. [b] or, magnificently. [c] Ch. 8. 16. Nah. 3. 2. [d] Zeph. 1. 12. [e] Mich. 2. 1.

10 [c]Cursed *be he* that doeth the work of the LORD [d]deceitfully, and cursed *be he* that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [e]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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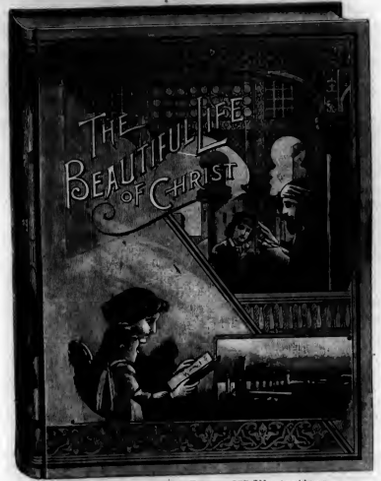

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

Important Bills Passed.

WASHINGTON, March 22. — Three measures of vast importance to the people were acted upon yesterday. The Senate passed the war revenue repeal bill, which relieves the people of about $70,000,000 of taxes annually. This bill already had been passed by the House.

All of the distinctive war revenue taxation is wiped out, except the special tax on bucketshops, which is to be retained purely as a police measure. The differences between the two Houses are not at all radical, so the revenue repeal bill will become a law within a short time.

The bill for the protection of the President provides that any person within the limits of the United States or in any place subject to the jurisdiction of this country, who shall kill or cause the death of the President, the Vice-President, or any person in line of succession to the presidency, or who shall cause the death of the chief magistrate of any foreign country, shall be punished with death.

Special provision is also made that any person who has conspired to commit any crime of murder of any sovereign may be indicted and convicted separately, even although the other persons to the conspiracy may not be punished at all.

Immigration Bill.

WASHINGTON, March 19.—The general immigration bill was reported to the House with a recommendation that it be passed. This measure was prepared by Chairman Shattuc, of the committee on immigration and naturalization. Summarizing his work, Mr. Shattuc says:

"The bill excludes from admission to the United States anarchists or persons who believe in or advocate the overthrow by force or violence of all governments or forms of law or the assassination of public officials."

Another new class of persons excluded is epileptics and persons who have been insane within five years previous to coming here and persons who have had two or more attacks of insanity at any time previous. They were formerly exempt after one year.

The section relating to contract labor is made more stringent and now includes persons who have been induced to come to the United States by "offers, solicitations, promises or agreements," and the section includes the words, "those who import or attempt to import," which it is claimed will catch the contractor even if the laborers are not landed.

The bill also provides that inspection shall be made from time to time of all reformatories, insane hospitals, charitable institutions, etc., and that all aliens who are there found who have become public charges under the law are to be deported. This provision is made to help clean out the institutions of the country. The head tax on immigrants is increased from $1, as at present, to $1.50 This is to meet the expenses of the immigration business.

Mr. Shattuc says the bill will be taken up in the House in the immediate future.

Cuban Independence Deferred to May 20.

WASHINGTON, March 25.— The Cuban problem is causing the administration any amount of anxiety. Governor-General Wood and President-elect Palma, who are here, declare that unless Congress affords a larger measure of relief than is proposed in the bill the ways and means committee will report, the launching of an independent government on the island will be a hazardous undertaking.

So critical is the situation that at a conference at the White House last night, lasting until nearly midnight, it was decided to postpone until May 20 next the withdrawal of authority of the United States.

It had been planned to turn over the island to an independent government April 1, but both the President-elect and the Governor-General advised delay. The Governor-General is cautious about expressing publicly his views, but it is well known that he fears an uprising in the island should the United States withdraw without doing something commercially for the inhabitants.

Reciprocity With Cuba.

WASHINGTON, March 19. — On a show of hands last night at the Republican conference the sugar beet men were overwhelmingly defeated, the Payne proposition providing for a 20 per cent. reciprocal agreement with Cuba being adopted by a vote of 85 to 31, but the operation of this plan is limited to December 1, 1903.

This resolution in substance provides that the President is authorized, after the establishment of an independent government in Cuba and the enactment by government of immigration and exclusion laws similar to those in effect in this country, to enter into reciprocal arrangement with Cuba on the basis of a 20 per cent. reduction in the Dingley tariff rates.

TRIO SENTENCED.

TEN YEARS FOR NEELY, RATHBONE AND REEVES.

HAVANA, March 25. –C. F. W. Neely, ten years' imprisonment and to pay a fine of $56,701.

W. H. Reeves, ten years imprisonment and to pay a fine of $35,516.

Estes G. Rathbone, ten years' imprisonment and to pay a fine of $35,324.

These are the sentences imposed by the Cuban court on the three men found guilty of embezzling postoffice funds.

Neely was accused of being in his cash account $119,278 short and in his general account $30,600 short, while he was charged with selling $100,813 worth of surcharged Cuban stamps which he said he had destroyed.

Rathbone was accused of converting to his own use money belonging to the revenues of the Cuban postal department. Reeves was also charged with sharing in the division of the spoils.

Rathbone was made director-general of Cuban posts on December 28, 1898, at the beginning of American administration. He was Fourth Assistant Postmaster-General at Washington before his appointment. The postal committee commended him for "trained judgment in postal affairs, together with indefatigable energy."

Rathbone made a marked impression in Havana. His villa was magnificently furnished. His horses and carriages were marvels of elegance. His carriage alone cost $850, and the harness more than $300. He entertained lavishly and made frequent voyages to New York and Washington.

Neely was sent to Havana from Muncie, Ind., on the recommendation of Perry S. Heath, who wrote to Rathbone that "Neely would make a grand confidential man." Rathbone at once placed Neely at the head of the postoffice finance bureau, which sold stamps to all island postmasters and received the money for them, as well as for box rents.

Reeves came from the postoffice at Washington, recommended as a clerk who was capable of accounting. He was made chief of the postal accounts, and he was to countersign all warrants issued by the director-general.

Big Coal Strike is Near.

SHAMOKIN, Pa., March 25.—A provisional strike order affecting 144,000 anthracite coal workers has been issued by the United Mine Workers' convention.

An appeal has been made to the National Civic Federation in hope that a conference can be brought about between the miners' representatives and the operators. To this end messages were sent to Senator Hanna, president of the Federation, and he has called a meeting for Wednesday. If the Civic Federation fails, the strike will be ordered in all the anthracite workings. Should a strike occur as a result of the declaration, over 144,000 mine workers would be rendered idle.

It is believed more than likely that a repetition of the struggle of 1900 will take place in the anthracite region.

James H. Fairchild.

OBERLIN, O., March 20.— James H. Fairchild, the "grand old man of Oberlin," is dead. He had been connected with Oberlin College for sixty-three years. He was born in Stockbridge, Mass., November 25, 1817. In 1842 he was made professor of Greek and Latin and afterward filled the chair of mathematics, theology and moral philosophy. In 1886 he became president of the college. He resigned in 1889, but continued to teach in the college and theological seminary until 1897. A son and daughter survive.

Foreign.

Boers Talking Peace with Kitchener.

LONDON, March 24.—The Associated Press has good reasons to believe that Lord Kitchener, in his interview with Mr. Schalk-Burger, at Pretoria, agreed to withdraw the banishment proclamation issued in September if General De Wet and the other Boer leaders will surrender. Acting President Schalk-Burger, F. W. Reitz, ex-Secretary of State of the Transvaal and Commandants Lucas Meyer and Krogh, with their secretaries and attendants, arrived at Pretoria Saturday on special train from Balmoral. They entered Balmoral under a flag of truce.

Upon arriving at Pretoria, Mr. Schalk-Burger and his party drove immediately to Lord Kitchener's headquarters, where an interview was had with the British general. The Boers afterward proceeded to Kroonstadt under a safe conduct.

For a week Schalk-Burger and his colleagues were stationed at Rhenoster kop, north of Balmoral, where they were closely pressed by British columns. Dispatch riders entered Balmoral Friday night and notified the British of the approach of Schalk-Burger and his party.

In the House of Commons, late this afternoon, the War Secretary, Mr. Brodrick, announced that a fortnight ago, Mr. Schalk-Burger intimated to Lord Kitchener his desire for a safe conduct through the British lines and back, in order to see Mr. Steyn, with reference to the possibility of peace proposals. Lord Kitchener, with the consent of the government, acceded to the request. The announcement of the War Secretary was received with cheers.

Rebellion in China.

VICTORIA, March 25. — Marcus C. Hill, a Yokohama merchant, who arrived on the steamer Kaga Maru, is said to be carrying to New York an order for arms and ammunition for the rebels in southern China.

Mr. Hill, in an interview, says that if the cable reports of the capture of six cities by the rebels are correct, the movement which is under Sunyetsen, will be successful. Before leaving for America Mr. Hill saw the rebel-leader and was told by him that 50,000 troops were ready to join the rebellion and would bring with them modern arms and ammunition. Recruits are flocking to the rebel standard, and their hope is to reach the city of Canton. Here they expect to get sufficient ammunition and arms and treasure to carry on the rebellion, which will eventually result in the overthrow of the reigning power in China.

HONG-KONG March 22.— The rebels have captured the prefectural town of Kam-Chou, in the province of Kwang Tung, and have seized the arsenal and granaries. The mandarins of the garrison fled and appealed to Canton for reinforcements. The Viceroy of Canton replied that it was impossible further to deplete the Canton garrison, and urged General Ma to make the utmost efforts to put down the rebellion at any cost.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, APRIL 3, 1902. No. 17.

Immanuel.

The followlng verses were written by Rev. C. H. Spurgeon, at the age of eighteen.

When once I mourned a load of sin:
When conscience felt a wound within:
When all my works were thrown away;
When on my knees I knelt to pray,
Then, blissful hour, remembered well,
I learned Thy love, Immanuel.

When storms of sorrow toss my soul;
When waves of care around me roll:
When comforts sink, when joys shall flee;
When hopeless griefs shall gape for me,
One word the tempest's rage shall quell—
That word, Thy name, Immanuel.

When for the truth I suffer shame:
When foes pour scandal on my name:
When cruel taunts and jeers abound;
When "Bulls of Bashan" gird me round,
Secure within Thy tower I'll dwell—
That tower, Thy grace, Immanuel.

When hell enraged lifts up her roar:
When Satan stops my path before;
When friends rejoice and wait my end;
When legioned h sts their arrows send,
Fear not, my soul, but hurl at hell
Thy battle-cry, Immanuel.

When down the hill of life I go;
When o'er my feet death's waters flow;
When in the deep'ning flood I sink;
When friends stand weeping on the brink,
I'll mingle with my last farewell
Thy lovely name, Immanuel.

When tears are banished from mine eye:
When fairer worlds than these are nigh,
When heaven shall fill my vanished sight;
When I shall bathe in sweet delight,
One joy all joys shall far excel,
To see Thy face, Immanuel.

Items of News and Comment.

The organ for the new chapel in Oraibi, Ariz., arrived there several weeks ago. Missionary Epp makes acknowledgment.

Rev. A. B. Simpson's Missionary Institute on the banks of the Hudson at South Nyack, N. Y. is just completing its twentieth year. Its object is the equipment of home and foreign missionaries. Its present enrollment is over 160.

"Come to Jesus" was written by Dr. Newman Hall of England in 1848. During the Civil War it was distributed by tens of thousands through the camps and hospitals. It was translated into twenty languages and attained a circulation of three million. As pastor of Christ Church, London, he was the predecessor of Rev. F. B. Meyer. He died the 18th of February, this year.

John and Charles Wesley were, in their day, laughed at as "Bible moths", but to their close adherence to the Word in life and song and preaching, we owe one of the greatest revivals of modern times. They celebrated the Lord's Supper weekly.

Mr. and Mrs. Daniel Fitzgerald, for three years steward and matron respectively of the Mennonite Home, Frederick, Penna., have resigned their positions. Mr. and Mrs. Jacob Zuschnitt, of Souderton, Penna., succeeded them on Tuesday.

In connection with the services during Passion week, the First Church of Philadelphia added twenty-four souls to its membership—15 by baptism and 9 by the right hand of fellowship. The latter were formally received Thursday evening, fourteen were baptized Friday evening and one at the early Easter morning service. The theme of this 6 a. m. service was "The Life after Death". Its reality. Its mysteriousness. Its blessedness.

The most encouraging reports reach us of the Bible-teaching ministry of Rev. James M. Gray. All winter he has had day classes in Gordon School, Boston, and night classes in Worcester, Providence, Pawtucket and elsewhere. Nearly two thousand people thus studied the Scriptures every week. Tuesday evenings he conducts a class for teachers in the Boston Y. M. C. A. Every Saturday afternoon he lectures before a great gathering in the Park Street church, Boston.

It is well-known to our readers that Rev. Chas. E. Hurlburt is in Africa. There are at least ten fellow-workers with him. He writes from Kangundo, B. E. Africa, and on February 6, he and a Dr. Henderson started out to open a new station, thirty-five miles distant. Their intention is to open a series of stations. One of them preaches in the villages in the open air and also in a small chapel twice a day, which is now "too small". This man also teaches the children twice a day. Others are busy learning languages. The women look after the food, clothing, cleansing and medical relief of the children and women. Dr. Hulburt's message is: "This country is now opening and should be possessed for God at once".

Last week's number of "The Newton (Kan.) Journal" devoted a great part of its space to advertising the business of the town in the shape of write-ups or sketches of the principal houses and firms. The following is its record of the "Western Book and Publishing Co.," under the management of Rev. H. P. Krehbiel:

A popular resort for lovers of books and art is at the Western Book & Publishing Co., 504 North Main. Here can be found the largest and most complete line of books in the county; all the late periodicals, news, school books; the latest copyrighted works by the best authors; fiction, history, biography and poetry. They also carry the largest line of German books in the state of Kansas. They carry a full line of stationery and blank books and are the county depository for the state school text books. Here may be found a fine line of art goods and artists' materials, and the only kodak supply house in the county. They have a printing establishment in connection and publish the Post and Volksblatt, a six column, eight page paper, having the largest circulation of any German paper in the state—2700 paid subscribers. They publish the Review, an eight page paper, and do the printing for the Bethel College Journal. H. P. Krehbiel, the manager of this establishment, is an enterprising business man who believes nothing is too good for his customers, and has built up a large trade which is more than local.

(EDITOR'S NOTE. This representation is not entirely clear to us. Ayer's "Newspaper Annual" for 1901 reports the circulation of the Newton "Volksblatt," on the basis of publisher's statement, to be 960. Since then, the Hillsboro "Post" has been purchased by the "Volksblatt" and the two periodicals have been consolidated. For two reasons, the circulation of the "Post" was probably small (at least below 1000): 1. It failed to report its circulation and 2. it was founded only in 1898. Assuming its circulation to be equal to that of the "Volksblatt" up to a year ago (960), the combined circulation would be about 1900. Has the "Post - Volksblatt" gained 800 since?)

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2. Man ignorant of God through sin.
3. Man unlike God in sin.

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4. The great mystery — the God-man.
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6. The signs to the sons of men.

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7. The parting of the ways.
8. Light on the hidden years.
9. The vision of John.

BOOK III. THE TEMPTATION.

10. Introductory.
11. The first temptation.
12. The second.
13. The third.
14. Final.

BOOK IV. THE TRANSFIGURATION.

15. Introductory.
16. The Master Himself.
17. The celestial visitors.
18. The amazed disciples.
19. Final.

BOOK V. THE CRUCIFIXION.

20. The approach.
21. The sufferings of Christ.
22. Sin unveiled. Grace outshining.
23. The kingly exodus.
24. The representative crowds.

BOOK VI. THE RESURRECTION.

25. Perfect victory.
26. The Divine seal.
27. Faith's anchorage.

BOOK VII. THE ASCENSION.

28. God's Perfect Man.
29. Man's wounded God.
30. The new union.

THE ANSWER OF CHRIST. MAN REDEEMED.

31. The Spirit indwelling man

through Christ.

32. The Spirit joining man to Christ.

33. The Spirit making man like Christ.

—"RECORD OF CHRISTIAN WORK."

"No One Can Be Certain of That."

A few months ago, while travelling in a railway carriage in the south of Scotland, I began to distribute some gospel books amongst my fellow-passengers.

A tall, stout man, sitting opposite me, while reading the one I had given him, shouted aloud:

"And he was quite right!"

I asked him what he meant. Holding the book in his hand he replied:

"The man spoken of here, when asked if his sins were forgiven, replied that no one could be certain of that, and I believe he was right."

I remarked that that was only his opinion, and he might be wrong.

"Oh, but" said he, "no man living knows that he is saved; and I don't care how good he is he cannot be certain of it on this side of the grave."

"Surely you don't believe God's Word."

"Oh, yes, I believe every verse of it from Genesis to Revelation."

Opening my Bible I read: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life," 1 John 5: 13.

"You say, 'No one can know,' and God says, 'Ye may know;' whether should I believe, you or God?"

Immediately he burst out, saying, "I don't care what you say, we can never be certain about it till we die; we must just do what we can, and hope for the best."

"Friend," I replied, "I am sorry that you don't believe what God has said."

"But I do believe the Bible."

"Does k-n-o-w read h-o-p-e in your version?"

To this he made no remark, excepting that no one could know; and that it was "great presumption" in anyone going the length of saying he was saved."

I replied that if what he said was correct, he would require to get a pair of scissors and cut out the following Scriptures:

"I write unto you, little children, because your sins are forgiven you for His name's sake," 1 John 2: 12. The apostle John states that the sins of those to whom he was writing were forgiven. If the apostle knew this they surely knew it themselves.

"We know that we have passed from death unto life," 1 John 3: 14. John does not say, "I, who have attained to such holiness, know," but "We know." They knew it. They did not hope that this great change would take place. They knew it had taken place.

"We are always confident," 2 Cor. 5: 6. Paul did not say, "It is great presumption in anyone to be confident"; nor did he say, "I, who am so nearly perfect, am confident", but, "We are always confident".

My friend listened to the Scriptures and my remarks on them, but declared that he would still hold to his opinion that "No one could be certain."

Reader, have you hitherto imagined that no one could be sure of his sins being forgiven while here on earth? If so, lay aside your "thoughts" and "opinions" and believe God's Word, Isa. 55: 7; 1 John 5: 13; 2: 3.

Reader, whether will you believe, God or man? "Tell me how I can be sure of it," I hear one ask. You can only know it through believing what God has said in His Word. You cannot feel saved; you cannot feel your sins forgiven, but thank God you can know it, and know it now, as you read these lines. You and I deserve to die eternally on account of our sins, but Christ died for us. The punishment that we merited He took. "He was wounded for our transgressions, He was bruised for our iniquities;" and now Jehovah declares, "By Him all that believe are justified," Acts 13: 39. "He that believeth on the Son hath everlasting life," John 3: 16. Don't wait for any "experience" or "feeling", but rest your soul on the bare Word of God, and you will know (not "feel") that you are saved and your sins forgiven.—Notes for Bible Study.

The Sepulcher.

HIRAM C. BRUNNER.

On Friday our Lord entered the sepulcher. On Sunday he left it. Between the two days intervened one long hopeless Sabbath day. Did the disciples go into the Temple that day? Did they meet in some upper chamber to pray? They hardly had heart for prayer. Their faith had suffered shipwreck. The day when their Lord was in the power of the grave all was gloom. It was a day not to be recorded; a day to blot out of the calendar of history. So not one of the four evangelists tells us anything of that ever-to-be-forgotten day.

Through death into the tomb—that is the record of what we call Good Friday. But there was no hope in that day for the disciples. It was the overthrow of hope, the record of utter final defeat. Satan had conquered. Nay, was this Jesus what we thought Him? We had hoped he would redeem Israel; have we been silly enthusiasts, the dupes of a mistaken teacher? There is no hope; for he is dead, dead!

Out of the tomb into life and triumph—that is the story of what we call Easter Sunday. Jesus is the Christ. He is risen! He has triumphed gloriously! Even death and the grave cannot hold him! Every hope is justified and every enemy confounded!

Ah! that was a glad day, worthy to be the first of a line of new Sabbaths. The story of that day is told with triumph. All the four evangelists tell it. The Book of Acts tells it again, and every epistle repeats it. Now every Sunday commemorates it, but chiefly this Sunday which we honor with music and praises.

So near stand grief and joy, despair and triumph. Between them lies the sepulcher. On the earthward side of the sepulcher is death. What has the world to give but death. Only a few years, a generation of longing and effort, and then the end, the hopeless end of death. But on the heavenly side is life. Our friends are not in the grave; they are passed beyond it; they have entered into the true life. Christ was the first fruits, and after him came the harvest. On Easter Sunday the Lord rose, and doubt all fled. Now life and immortality are brought to light. Now we know in whom we have believed.

Hatfield, Montg. Co., Pa.

Scraps from Spurgeon.

Kick against the truth, and the argument for it will seem to have no existence.

Prejudice is a blind and deaf judge, who decides a case before he has seen or heard the evidence.

Grace makes us perfect after her kind; but only in glory will the last remains of sin be altogether removed.

It is a dreadful thing when hearers have more use for a dictionary than for a Bible under a sermon.

It is written, "they could not enter in because of unbelief"; but it is never said that one who entered in by faith was censured for his impertinence, and driven out again.

God does not suspend his eternal love upon our emotions. That were to build a temple on a wave. We are saved according to facts, not according to fancies. Certain eternal verities prove us saved or lost; and those verities are not affected by our exhilarations or depressions. If the Lord has said the word, He will make it good whether you feel triumphant or despondent.

The precious promises of our great God are expressly intended to be taken to Him, and exchanged for the blessings which they guarantee. Prayer takes the promise to the Bank of Faith, and obtains the golden blessing.

The secret hope of a man is a truer test of his condition before God than the acts of any one day, or even the public devotions of a year.

One said the other day to a friend of mine, "I once went to hear Mr. Spurgeon, and when I went into the tabernacle, if you had asked me about myself, I should have judged that I was as religious a man as ever lived in Newington, and as good a man, certainly, as ever made part of a congregation; but all this was reversed when I heard the gospel that day. I came out of the place with every feather plucked out of me. I felt myself the most wretched sinner that could be on the face of the earth, and I said I will never go to hear that man again, for he has spoiled me altogether".

Ordinary religion is nature gilded over with a thin layer of what is thought to be grace. Sinners have polished themselves up, and brushed off the worst of the rust and the filth, and they think their old nature is as good as new. This touching-up and repairing of the old man is all very well; but it falls short of what is needed. You may wash the face and hands of Ishmael as much as you please, but you cannot make him into Isaac.

A Washington Letter.

S. BACHMANN.

To the Mennonite:—

Very seldom is a communication seen in the Mennonite from this part of the country. We Mennonites, in the West, feel somewhat isolated, and have difficulties to contend with peculiar to the territory in which we live. Still we have the realization of the presence of God and some progress is being made. In the face of difficulties the brethren labor on cheerfully, enjoying many blessings God bestows, and the labor in the Lord of those who are steadfast and immovable is not in vain.

In taking a retrospective view of the past year, we have great cause for profound gratitude to God for the signal blessings He has vouchsafed to us and the cause so dear to our hearts. Temporally we have, in general, been blessed with excellent health. Only one of our number has been taken from us by the cold and icy hand of death.

We are justified in harboring optimistic thoughts regarding the future success of the church in this neighborhood. We have the confidence in Him and believe that if we as a people will fully consecrate ourselves to God and His service He will lead us to success and victory. The writer of this can testify that his labors among this dear people have been generally pleasant, and the outlook for the work in the future is truly hopeful. My heartfelt desire is, that the Holy Spirit, whose kind office it is to dispense blessings upon his own and thereby glorify the Great Head of the Church, may be with his people in this community, impart unto them wisdom from on high and guide them in the discharge of their responsible duties.

I have been a resident of this state four years. It is the best place I have found yet. Not for one moment have I been sorry that I came to this good and beautiful state. Washington is sometimes grossly misrepresented. It is true exaggerations have been of such awful dimensions, that one would not be inclined to believe them, yet they have served to make people suspicious; for instance, some who have come here on a visit or to locate, succeed in getting here in the unpleasant season, and perhaps during a three or four days' rain, and coupled with this, they became homesick and discontented, and returned to the East with the monstrous report that it rains here thirteen months in a year, and ten days in a week. To me the rainy season is not unpleasant, when compared with the dust storms of Kansas, in the spring of the year. We do not have the severe, violent, and sudden changes from warm to cold, or vice versa, which is so hard on the health in the East. In fact the change of temperature here is very gradual and easy, which makes this climate more healthful.

The rains are seldom dashing or beating, but slow and easy. The summers are ideal, neither too hot nor too cool, but just right. Last summer there were only a few days that were slightly uncomfortable. The nights are cool, and a person is never deprived of a good night's rest for want of a cool, balmy and refreshing atmosphere.

Washington, (so the old settlers tell me) has seen but one failure in its history, and that was not an absolute failure. Last season the crops were all very good; the cereals did very well. Many fields yielded from 45 to 50 bushels per acre. I know of one field of barley, in this immediate neighborhood, that yielded 100 bushels per acre.

This is a great field for sportsmen; the fields abound with wild duck, geese, grouse and quail. The streams are well stocked with trout, salmon, etc. In the mountains are to be found deer, elk, bear, cougar, or mountain lions. The scenery is beautiful; broad fertile valleys, hills and buttes, beautifully ornamented with fir and cedar. Here and there a very beautiful sight greets the eye in a snow-capped mountain, towering above buildings, trees and hills, to the skies, basking in the pure atmosphere and sunlight of higher regions. As to improvements, the country is wonderfully up to date, and in many respects apparently ahead of the East.

Washington has rich mineral deposits and magnificent timber, which are bringing great returns to this state. Washington is destined to become one of the leading states in the Union and the near future will witness wonderful changes along every branch of industry. This coast is bound to become a center of great financial activity, the opening up of China, the acquisition of the Philippine Islands, the annexation of the Hawaiian Islands, and the Nicaraguan Canal, are sure to make a great demand for the products of this coast, thus giving farmers and merchants better commercial advantages; the canal especially will reduce freight rates both by rail and water, and bring us the extra benefits of Eastern and European markets. People of the East, who will adopt this state as their future home, are coming here in large numbers. It is not the lazy, shiftless and indolent element that is coming here, but those of push, energy and brains. The railroads terminating in this state and Puget Sound reaching far into the interior, give this state unequaled commercial advantages, which tend to make Washington one of the leading states in the Union. Wishing the editor of the Mennonite, as well as all its readers God's richest blessing, I remain your humble co-worker in the cause of Christ.

Colfax, Wash., March 22, 1902.

Swine Eating—An Explanation.

A. M. FRETZ.

The article on the above subject by Dr. Kellogg contributed to the MENNONITE by myself seems to have provoked quite serious thoughts and animated discussions on the subject. And as some of my friends are censuring me for it, and I admit not without good reason, I beg for a little space, not to dispute concerning the matter (see Titus 3: 9), but for a word of explanation. While I am not responsible for the article itself, I acknowledge responsibility for its appearance in the MENNONITE. I want to say now that I candidly believe the matter in said article was very much overdrawn and exaggerated, and the communications by my good friends Drs. Hedrick and Sutter in last issue of the MENNONITE, more in accordance with the truth. While I believe that many people would be better off if they would not eat so much pork and lard, my rule is to eat in proper moderation as I feel that my system needs such things as are prepared and set before man to eat, asking no questions. I believe the rule given by the apostle Paul in Romans 14: 1-4 is the very best rule for Christians to follow in the matter.

Souderton, Pa.

P. S. Acts 10: 9-16 has nothing to do with our eating or not eating. Quite a different subject is illustrated and taught to Peter in the vision he had.

Swearing Poorly Paid.

"What does Satan pay you for swearing?" was the practical question put to a profane man. "He doesn't pay me anything," was his reply. "Well, you work cheap," responded his reprover, "to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; and, lastly, to risk your own precious soul, and for nothing!—you certainly do work cheap, very cheap, indeed!"—MADISON PETERS.

"The believer of this dispensation", says Scofield, "is not under the law. He finds his rule of life in the Epistles, which are as distinctly given for the church as the Pentateuch was for Israel. Part of that rule of life enjoins work—not indeed "for the meat that perisheth", still less that he may accumulate wealth. See 2 Thess. 3: 11, 12; Eph. 4: 28.

Our C. E. Topic.

Topic for April 6: GROWING IN GRACE. 2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12-15.

MEDITATIONS.

The first passage above tells us that we are to grow—grow in grace and knowledge.

The second tells us how to grow—by being nourished by "the milk of the word".

The third tells us what the climax of our growth is to be—"the fullness of Christ".

What does it mean to "grow in grace"? Perhaps we approach to the Biblical meaning if we change the expression to something like this: grow in usefulness by God's grace. God saves us by His grace that He may use us by His grace. He makes His grace known to us by the gifts He bestows. The first gift is salvation (Eph. 2: 5, 8) which includes the forgiveness of our sins (Eph. 1: 7), full justification from them (Rom. 3: 24) and a warm welcome to His presence and acceptability in His sight (Eph. 1: 6). But a child is not to remain a child. He must grow. He must receive "grace for grace". God continues to bestow gift after gift, and a right-minded, normal child of God will desire them all along. The first great gift of grace, subsequent to salvation, is the Holy Spirit, through whose abundant ministry all other gifts are distributed. In the Spirit God gives us the entire garden with all its fruits and products. These various gifts are ours, not for our own nourishment but to be useful to God and our brethren. For instance, our speech is to be "with grace, seasoned with salt, that we may know to answer every man" (Col. 4: 6)—of course for his good. We are to "sing with grace in our hearts" (Col. 3: 16)—to glorify God and to teach and admonish one another. Paul received grace to preach and to labor (Eph. 3: 7, 8; 1 Cor. 15: 10). We must have grace to serve God aright (Heb. 12: 28) and so the Spirit allots appropriate powers and talents to every member of Christ's body (Rom. 12: 6) for the perfecting of the saints.

What all does "knowledge" include, in our passage? In a word, the Bible applies knowledge to heavenly things, for all earthly things are beneath knowledge—foolish. And the sum of all heavenly knowledge is Christ. Col. 2: 3. He is made unto us wisdom. To know Christ even very inadequately, is to know God and God's nature, salvation, peace, joy. To know Christ, and God through Christ, is life eternal. To know Christ is to know heaven, for He makes heaven. Leave Christ out of heaven, and you have an empty house devoid of mother, — devoid of life,—a house merely and no home. "Knowledge", therefore, is not the storing up in the head of a multitude of dry facts; it is a rich experience filling the soul. It is not acquired by handling dead things, but by a living contact with a living Saviour. And to show how it will take all eternity to learn to know Christ, beginning now and here, however, we need only read Eph. 3: 19—"And to know the love of Christ, which passeth knowledge, etc". To know something which yet "passeth" (surpasseth) "knowledge" is this not a contradiction? No, for our knowledge here is "in part", and full knowledge is attainable only in heaven. Let it be our life's substance to grow in the knowledge of Christ.

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Editorial.

Bro. A. M. Fretz frankly acknowledges in this issue, that Dr. Kellogg, whom he quoted in his recent article on "Swine-eating Versus Health," exaggerated the facts in the case, and this concession will serve to largely equalize differences. Truth is mighty and will prevail.

Our Western District brethren ought to have a lively time roasting Dowieites, Eddyites and Rationalists. If you read on page 6 the program of the Ministers' Conference, you will learn that these three heresies will come up for discussion. We are more eager to hear what the brethren have to say about Rationalism than about the other two; since these have, perhaps, reached their top notch and are declining, but Rationalism seems yet to be on the morning side of its meridian. Eddyism and Dowieism appeal mostly to sick people; Rationalism to well and ill alike.

Perhaps it will be news to some to read of the following steps Spurgeon took during the close of his life, and for the reason as stated by himself. In October, 1887, he withdrew from the Baptist Union—his own Conference, one may say. In announcing his decision to withdraw, and replying to his critics, he said: "To pursue union at the expense of the truth is treason to Jesus. To tamper with His doctrine is to become traitors to Him. We have before us the wretched spectacle of professedly orthodox Christians publicly avowing union with those who deny the faith, and deny the personality of the Holy Ghost". He announced his determination of withdrawing if certain other clergymen (probably those who represented the above denial) were not excommunicated. This the Union refused to do and furnished the occasion for Spurgeon's withdrawal. We love to see a man with sufficient backbone in him to believe with all his heart what he does believe, even though it tears a ragged gap in the ranks of union. The strength and justification of union is "unity of faith". Eph. 4: 13.

It is often a question among young people, and often among older heads, what pleasures are permissible on the Lord's day, and what should be put on the black list. Some would proscribe games but see no harm in taking a buggy-ride for amusement. Some proscribe both, but can with a calm conscience spend the day in worldly conversation. And thus there are all shades of opinions and convictions; there is every brand of conscience. What is the law, anyway? It may be said at once, there is no law as to how we shall observe the resurrection day of our Lord, and this is the beauty of the whole matter. Every concerned conscience is thus directed to its Lord, and the law the Spirit lays down for that conscience can not be a mere dead letter, but must be a living, organic principle. And, in addition, it must be remembered that every day is a holy day. With the true Christian the question is not, What day is holy? but rather, What day is not holy?

Under the Evening Lamp.

Thoughts on Water Baptism.

It goes without saying that I unhesitatingly believe in water baptism even though I do not believe that I am either wholly or partly saved by it. The Epistles constitute the depository of church truth, and we, living in the church age, must especially consult the inspired writings of Paul, in order to see how baptism is related to our standing as Christians. In 1 Cor. 1: 13, from Paul's question, "Were you baptized in the name of Paul?" we can readily infer that the members of the Church of God at Corinth were baptized, though Paul himself was not sent to baptize, his chief mission being to preach the gospel. We find also that the Galatians were baptized—baptized into Christ. Gal. 3: 27. The Colossians were baptized, since Paul says they were "buried with Him in baptism." But Paul's largest reference to baptism is to be found in his Epistle to the Romans—6: 3–4. Here he discusses baptism and shows its significance.

Taking all these facts into consideration, it is our duty, in line with our first spiritual forefathers, to be baptized. Though it does not save, it brings a blessing as the reward of obedience. And when Christ associates baptism with faith, it is our duty both to believe and to be baptized.

It remains for us to discuss the significance of baptism and in connection with this, such problems will arise as to whether baptism *in*, *into* or *unto* is correct, the connection of baptizing with teaching, the difference between John's baptism and Christian baptism, the form of baptism, etc.

The Sunday School Lesson.

SUBJECT FOR APRIL 6: Saul of Tarsus converted. Acts 9: 1–20.

GOLDEN TEXT: Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Acts 3: 19.

LESSON OUTLINE.

I. Practical.

Jesus Christ was revealed:

1. To Paul (1–7). See Gal. 1: 12. His experience was a "pattern" for all "sinners", of whom he said, "I am chief." 1 Tim. 1: 15, 16.

Note the following points: (1) "Light from heaven" (2). Gen. 1: 3. 2 Cor. 4: 6. (3) Jesus speaks first (4). Luke 19: 10. Rom. 3: 11. (3) He reveals Himself as Saviour—"Jesus" (5). Matt. 1: 21. (4) He is addressed as "Lord" (6). 1 Cor. 12: 3.

2. In Paul (8–14). See Gal. 1: 15, 17; 2: 20. "He saw no man save Jesus only." See Matt. 17: 8.

Note the following points: (1) What a change! "Led by the hand" (8) like a child to the place to which he had come in pride,—asking directions where he had expected to command and persecute. See Acts 26: 19. (2) "Three days" (9) without sight and fasted. Is this not a suggestion of the truth of Phil. 3: 10 and Gal, 2: 20?

3. Through Paul (15–20). See Gal. 1: 24.

Note the following points: (1) Every believer is a "chosen vessel" (15). 2 Tim. 2: 21. (2) Every vessel has a distinct place in His purpose. See Acts. 9: 15—"bear my name" and v. 16—"suffer for my name's sake." Eph. 2: 10; 1: 4; Acts: 4: 12; 5: 41. (3) Every vessel must be "filled" (17) "with the Holy Ghost." (4) Thus he who had "persecuted Jesus" (5) was led to "preach Christ" (20). Isa. 55: 13; 2 Cor. 5: 17.

II. Dispensational.

Paul was not the "twelfth apostle" (1: 26). Matthias was duly chosen to fill Judas' place after the divinely appointed way of ascertaining the mind of God prior to the coming of the Holy Spirit. He completed the number in Jewish relations.

Paul's apostleship was unique. He tells us his ministry was peculiar and unprecedented. See Rom. 2: 16; 16: 25. The calling of the Church was dependent upon Israel's rejection, which was sealed in Stephen's death. The conversion of Saul was closely connected with Stephen's martyrdom (8: 1). "Rebekah (church) was chosen after Sarah (Israel) died and was brought to Isaac to comfort him. See Gen. 24.

Paul unfolds the Doctrine of the Church—in other ages a mystery. Eph. 3: 3 cf. Matt. 16: 16; Acts 9: 20.

III. Typical.

Paul was the Lord's own convert (Gal. 1: 12) and his conversion is a "pattern" or "hidden type" of Israel's conversion. Zech. 12: 10; 2: 5, 10–12.

IV. Concluding Thoughts.

1, Ananias, an humble, quiet believer (22: 12) is sent in answer to Paul's prayer (11) and is a coworker with God in deepening and developing Paul's life for His service (17). Notice his freedom and familiarity with the Lord (13–14).

2. Paul's Companions "feared", "saw the light", but "heard not the voice" of Jesus (22: 9), representing many who are moved by seeing the display of God's power but not moulded by receiving His word. Rom 10: 17. Heb. 6: 4–6.

3. "Saul" means "asked for" and "Paul" means "little" (Acts 13: 6). See 2 Cor. 10: 1, 10; 12: 5–10.

An Aftermath of our Easter Lesson.

Oftentimes the study of the S. S. lesson at home and its discussion in class act simply as stimulants to further study and often their best result is to get us really interested in that particular portion of Scripture. It is in keeping with this idea that we present some additional thoughts extracted from our rich Easter Lesson.

Jesus rose the "first day of the week". This specified time of the resurrection gives all risen ones in Christ new ground to stand upon. "The Sabbath was ended, not changed". Matt. 28:1. "We are not under the law to keep the Sabbath day, but it is our privilege to observe the Lord's Day. Rom. 6: 14. Acts 20: 7. "We work from rest."

The resurrection is foreshadowed notably in two Old Testament personages— Isaac (Gen. 22: 12. Heb. 11: 19) and Jonah (Jonah 1: 17. Matt. 12: 40). The time of the resurrection is beautifully foreshadowed in Levit. 23: 10, 11, where "*on the morrow after the Sabbath*", the priest offered God Israel's sheaf of firstfruits. Paul says, "But now is Christ risen from the dead and become the firstfruits of them that slept". 1 Cor. 15: 20.

Christ's resurrection is a pledge of the "first resurrection" (Rev. 20: 5, 6). This "first resurrection" is the "resurrection of the saints" (Luke 14: 14)—those who on faith in Christ, "the resurrection and the life," have previously passed from death unto life and can no more come into judgment except for works (John 11: 25, 26). Those who are not Christ's will continue to sleep on until they shall be summoned to the judgment of the white throne (Rev. 20: 11-15). The millennium will intervene between the two resurrections. Rev. 20: 5. That there are without doubt two distinct resurrections, both as to time and subjects, is also provable from John 5:29, where each of the two is given its own distinctive name—"the resurrection of life" and "the resurrection of damnation". Paul, in 1 Cor. 15: 23, 24, asserts that there is a certain "order" in God's program of resurrections, and this order (1) "Christ the firstfruits"; (2) "they that are Christ's at his coming;" (3) "the end", that is, at the close of the millenium, when Christ, having reigned "a thousand years", shall be ready to "deliver up the kingdom to God". This coincides with the period mentioned in Rev. 20: 7–15. Compare 1 Cor. 15: 26 with Rev. 20: 14 as to the destruction of the last enemy, death. Read 1 Thess. 4: 14–18 for a vivid description of the first resurrection.

It may be said of Mary Magdalene, and of her intentions respecting the body of Jesus, that though it was a "labor of love", it was not a "work of faith". Of Mary of Bethany it may be said that both belonged to her. Her "labor of love" was wrought when she anointed His body for the burial while He was still living, and her "work of faith" shines out conspicuously in her staying at home on the resurrection morning. Faith is "the evidence of things not seen". "Blessed are they that have not seen and yet have believed."

Mennonite Articles of Faith.

(Translated from the German by A. S. Shelly.)

XXXV. OF ETERNAL LIFE.

The kingdom which the blessed shall inherit in the day of the final judgment (Matt. 25: 34) we understand (1 John 3: 2) to be in general a condition of joy (Matt. 25: 21; Ps. 16: 11; Isa. 51: 11;) and glory (1 Pet. 1: 4) far exceeding our conceptions in this life of humble limitations (1 Tim. 6: 16). For this reason the Holy Spirit in order to help our infirmity, speaks of it throughout figuratively in terms of such things as in this life are esteemed the most agreeable and delightful (Matt. 8: 11; 22: 2; Heb. 11: 10; Rev. 19: 7; chaps. 21 and 22).

To speak of it more in particular, we believe that it will consist in a life of eternal and heavenly bliss (Luke 15: 7; Rev. 19; 7), imperishable and unfading, which will be enjoyed under conditions of perfect delight and satisfaction in soul and body, spoken of as a fullness of joy in God's presence and pleasures at His right hand forevermore.

The body will be freed from all its present imperfections and infirmities, altogether changed (Phil. 3: 21), spiritual, heavenly (1 Cor. 15: 40–44, 49, 50), shining in glory (Matt. 13: 43), fashioned like unto the glorified body of Jesus Christ in heaven.

In no less degree will the soul be set free from all that is yet painful and grievous (Rev. 7: 16; 21: 4) and on the contrary will be clothed with all the perfection of which it is capable, both in knowledge (1 Cor. 13: 9–13) and in glory (2 Thess. 2: 14; 1 Pet. 5: 10), perfectly at one with God, and thus transformed into that image of glory (2 Cor. 3: 18) toward which the upward progress in this life is but as the beginning, though its consummation be sought with longing desire (2 Cor. 5: 1, 2; Rom. 8: 23.)

The place of this blissful state is heaven, where God dwells (Isa. 57: 15; John 14: 2), a city that has foundations whose builder and maker is God, of which the greatest glory on earth is but a shadow.

Though there will be degrees of glory (1 Cor. 3: 8), some shining as the sun (Dan. 12: 3; Matt. 13: 43) others as the stars, even as also one star differeth from another in glory, according as they suffered much and contended rightly (2 Tim. 2: 5–12; 1 Cor. 15: 58; Rev. 3: 4. 5) or have excelled in holiness and zeal (2 John 8; Rev. 2: 17; 3: 12), yet such one according to his capability will be filled and satisfied.

The company of the blessed will be extremely delightful. First there will be the perfectly blessed and all-sufficient God (Matt. 5: 8; 1 Joh. 3: 2; Rev. 21: 3), and Jesus Christ as the Lamb that was slain (Rev. 5: 6; John 12: 26; 14: 3; 17: 19–24); then the holy angels of God (Rev. 7: 11; Heb. 12: 22–24) together with all just men made perfect from Eden to the end of the world (Luke 13: 28–30). Among all these there will not be found the least contention or disagreement, but on the contrary, the fullest accord Rev. 5: 8–14; 7: 9–12) and the most passionate love (1 John 4: 7–21). In all probability they will know each other (Matth 17: 3; Luke 16: 19–31) and also communicate to one another their knowledge, their experiences, and their enjoyments, all of which will be the source of unspeakable joy (Ps. 79: 13).

The blessed will be occupied largely in beholding unveiled all the perfections of God (Ps. 63: 3–6; Ex. 34: 5–8) and Jesus Christ as the mediator between God and man, and all the divine providences and works both in nature and in grace, especially the work of redemption (Rev. 1: 5) as well as that of conversion and sanctification (Col. 1: 12), etc. Thus beholding all the wonderful things in God, in His saints, and especially in one's own self (Rev. 15: 34; 2 Thes 1: 10; Tit. 3: 3–7; Eph. 2: 3–10) under the unbroken influence of the Spirit of glory, the overshadowing of the Almighty, and the guidance of the Lamb in the midst of the throne, both body and soul will be continually refreshed, and be absorbed in the delight of united and responsive praise, worship and glorifying (Rev. 7: 10–12) in all eternity.

"The Seed is the Word."

ACTS 12: 24.

In Mark 4: 14 we read, "The sower soweth the word," and in Luke 8: 11 it is written, "The seed is the Word of God."

The emblems, symbols and figures of the Bible are remarkably striking; and none more so than this. To call attention to the fact will magnify the perfection of Scripture. There are innumerable points of resemblance between the Word of God and a seed. I can only mention a few.

(*a*) There is nothing in all the world that contains so much in so little bulk as a seed. It is the same with the Word of God; it is the very concentration of truth. Nothing can be added to it, or taken away from it. It is rounded and finished off, complete; easily carried in the memory, always available. Nothing is omitted, nothing is superfluous; every needful thing is compacted within the smallest possible compass.

(*b*) Its unfoldings are marvelous. The interpretation of Scripture, and its application to every fresh demand, as the ages go on, is amazing. For every succeeding generation, the Bible has some fuller disclosure, or unprecedented significance; some broader aspect, or deeper revelation of truth; and its sweet, rich adaptation to the complicated need of each new experience is like the opening and vivid outgrowth of a beautiful plant.

(*c*) Its power of infinite reproduction. The unlimited capacity and possibility in some tiny seed is bewildering to imagine. But just so, the Word of God, warmed by His love, and watered by His grace, buds, blossoms and fruits itself, in characters and lives, reaching out and out, touching others and others again, till one is lost in the effort to estimate results.

(*d*) It is a *living* thing. This is the essential element of a seed, and beyond all else it is true of God's Word. In a mysterious way, it is the power that quickens dead souls, that imparts divine vitality. We cannot tell how this is accomplished; it is in vain to reason and philosophize about it; we know that just as in nature dead matter cannot originate life except by the introduction of a living seed, so without the instrumentality of God there can be no spiritual life; any religion that has not this source and spring is a dim abstraction, an unreal sentiment. And further, we know that when a seed is hid in the earth its activity is almost indescribable; it finds dull, dead mould and impresses it with its own character, it draws to itself all the blessings of earth and heaven, it converts a wilderness into an Eden. So the Word of God is "quick and powerful", it stirs the feelings, awakens desires, changes opinions and regulates the whole life. With what impressiveness this vital characteristic of the Scriptures should be constantly realized; inspiring great zeal in using the Word, and also a deep sense of responsibility.

(*e*) A seed is composed of two parts, the germ and its shell. One might sow grain without the vital principle, and, of course, there would be no crop. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life," and then He adds, "these are they which testify of Me," or *enfold* Me. And so, it is not the Scripture, but Jesus Christ in the Scripture which we must find. The letter killeth, the Spirit giveth life. Paul speaks to the Corinthians, of preaching in demonstration of the Spirit, and *of power*; as though there might be a demonstration of the Spirit, and no power. In the light of much failure, in the use of the Word, it may be well to consider that it is possible to sow germless seed.

And further, to remember Jesus' own figure (John 12: 24), the seed must die before it can bring forth fruit. So it is more even than to find Christ in the Bible. He must be recognized and accepted as a sacrificed and risen Saviour, and this is life eternal.

An Application. Our Lord Jesus Christ said, concerning His disciples when He was about leaving this earth, "I have given them thy word" (John 17: 14). What a furnishing for abundant service! Not a man's words, nor thoughts, ideas or speculations; but the Word of God, the one un-

failing source of supply (2 Tim. 3: 16, 17).—HEARING AND DOING.

Rowland Hill, entering the house of one of his congregation, saw a child on a rocking-horse. "Dear me!" he exclaimed, "how wonderfully like some Christians. There is motion, but no progress".

Correspondence.

STERLING, O. Easter services were held at the Baptist church by members of the Mennonite church.

Morning services were well attended considering the inclement weather. Rev. J. E. Sprunger gave an able discourse, taking for his text, "Who is this?" — the last clause of Matt. 21: 10.

An Easter progam was rendered in the evening. The exercises were opened by an organ voluntary and the singing of "Christ the Lord is Risen Today." Prayer was offered by Rev. D. G. Davidson, pastor of the U. B. church. Mrs. Thomas, Miss Hadly, Messrs. J. E. Wirkler, of Oberlin, and Platt Amstutz, of Wooster, assisted us in our exercises with several excellent songs. A well appreciated reading was given by Miss Tuttle. Mr. A. J. Krabill gave an address expressing the significance of Easter. Various other exercises were given by the choir and children. The program closed by the singing of "When We Waken in the Morning."

The weather being fair we had a good attendance.

WADSWORTH, O.—The annual Year Book of our congregation was distributed among the members of this church a short time ago. The Year Book is an extremely handy booklet, giving information on the work of the past year, hopes and plans for future work, and items of general interest to all who are interested in what their church is doing.

The Sunday-school, in order to secure better and more prompt attendance on its services, has purchased a banner which is to go to the class which has the best percentage of attendance during the next quarter. It is to be hoped that several, at least, of the classes will claim the banner.

The Easter services of our church were held on Easter morning at the usual time for Sunday morning's services. They were conducted in the same way as our usual Sunday services with but two exceptions. The theme of the songs, anthem, scripture reading and sermon was the resurrection of our Redeemer, Jesus the Christ, and at the close of the sermon, Mr. Wirkler, of Oberlin, favored us with a solo, the words of which were taken from that beautiful poem of one of the Carey sisters:—

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day
Than I ever have been before."

BERNE, INDIANA. — On Good Friday we had baptismal service at the church and also service preparatory to the communion held on Easter Sunday following. Two candidates were baptized and received into the church.

On Easter Sunday morning we had communion and a very large number took part. Quite a few of the members from Fort Wayne, Indiana, were present and took part. Also Mr. J. E. Amstutz and Miss Ida M. Zepp, students of the C. M. College, took communion with us. They accompanied the Misses Sarah C. and Louisa Sprunger to Berne, to spend a few days of vacation between the Winter and the coming Spring term. Bro. J. E. Amstutz spoke very earnestly to the Young People's meeting Sunday evening.

A new organ is put into the church, as the one we had was not large and strong enough for so large a church and congregation as we have here.

The choir has taken up the oratorio of Haydn's Creation and is busily practising it.

C. M. C. BLUFFTON, OHIO.—The Winter term of the school has come to a close. On the 25th and 26th of March the final examinations were held.

A number of the students went home, some to spend a few happy days of vacation with dear ones at home, others went away to visit with friends and still others went to stay.

The last weeks of this term certainly were busy oges for the students as well as for the professors. Hundreds and hundreds of circulars for the summer term were sent out, also notices of the now-appearing "College Record" were sent out.

The "Record" is to make its first appearance in the beginning of April. It is a paper issued by the school with Prof. D. F. Jantzen, editor. We trust that all our school friends will show themselves interested enough in the school to read the paper.

Our library lately was kindly remembered with some books by Rev. S. F. Sprunger from Berne, Indiana, which make a very good addition to the library of the school and are very highly appreciated.

Bro. James E. Sprunger, of Oberlin Seminary, came to Bluffton, Saturday evening, March 15th, to visit his sister, S. C. Sprunger, of the C. M. C., and also to call on his friends in town. Sunday afternoon he gave a very interesting address to the Mennonite Sunday-school in town. In the evening he preached in town from the text, Ps. 37: 5. The sermon was appreciated very much by those who had the pleasure to hear him. We will be very glad to welcome him again. Monday morning, March 17, quite a number of the students were down to see him start on his journey back to Oberlin. We bade him farewell, then gave him our college "yell" to which he responded by the familiar "yell" of Oberlin.

Doctor Steiner and wife royally entertained on the evening of March 19, the professors and their wives and the students of the academic department of the school, and on the afternoon of the 21st, Prof. Jantzen had invited all the German students to his home, and with the assistance of his wife entertained his students in a most pleasing manner. Of course, "es wurde deutsch gesprochen", which made it all the more interesting. And when Prof. Jantzen read, "Hauptmann's Lied von der Glocke", to the students, all felt like calling out a few "Hochs" for the German language. Enjoyable refreshments were served, and before leaving the picture of those present was taken.

With these lines the correspondent takes a departing look at the C. M. C. sadly regretting not being able to stay longer, but nevertheless wishing success to the school and God-speed in the work.

NOBLE, Iowa. A very pretty double wedding was solemnized by Rev. Stuckey at the home of Mrs. Louis Rittler, Wednesday evening, March 26. The occasion was the marriage of her daughters, Frances and Kate, the former to Frank R. Duenbostle, a prosperous young farmer of Floyd, Iowa, and the latter to Jos. W. Wittrig, of Wayland, Iowa. Mr. Wittrig is junior member of the firm of Luellen & Wittrig, hardware merchants at the above named place. Their many friends wish them an abundance of happiness.

Our Christian Endeavorers held no meeting Easter evening on account of Easter services in the Mennonite church in Wayland. A program has been arranged for a union meeting between the two Young People's Societies of this and the Wayland church, April 20th. Our church will elect Sunday-school officers next Sunday.

Program of the Western District Ministers' Conference.

TO BE HELD APRIL 15, 1902, IN THE ALEXANDERWOHL CHURCH, KANSAS.

I. Exposition of Eph. 4:11—16, by Jacob Toews.

II. What should be our attitude toward the State S. S. Convention? by Valentine Krehbiel.

III. What might be the advantages or disadvantages of the methods of the English evangelists—e. g. those of Williams? by D. Goerz.

IV. What are Eddyism and Dowieism? Are we in danger from this source? If so, what might it be? by J. S. Krehbiel.

V. Where and when shall the customary laying on of hands occur? What is our idea of it in the light of the New Testament? And what blessing may thereby flow to the one thus ordained? by Prof. C. H. Wedel.

VI. Is our age again rapidly drifting toward Rationalism? If so, what should we do to oppose this tendency? by J. W. Regier.

The Program Committee.

An Old Fashioned Woman.

No clever, brilliant thinker she,
With college record and degree;
She has not known the paths of fame;
The world has never heard her name;
She walks in old, long trodden ways,
The valleys of the yesterdays.

Home is her kingdom, love her dower;
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverend saint enshrined,
And following hers the childish feet
Are led to ideals true and sweet
And find all purity and good
In her divinest motherhood.

She keeps her faith unshadowed still;
God rules the world in good and ill;
Men in her creed are brave and true
And women pure as pearls of dew,
And life for her is high and grand
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes.
A gentle, clear eyed messenger,
To whisper love—thank God for her!
—L. M. Montgomery in Congregationalist.

Marriages.

UNZICKER-LAUDERMAN.—On Mar. 19, at Collinsville, O., by H. J. Krehbiel, William Unzicker and Amelia Lauderman.

BOSHART - WYSE.—On March 11, 1902, at Wayland, Ia., by Rev. P. E. Stucky, Jacob B. Boshart and Alice C. Wyse.

KLOPFENSTEIN-STOUT.—On March 19, 1902, at Wayland, Ia., by Rev. P. E. Stucky, Joseph Klopfenstein and Anna May Stout.

DUENBOSTLE-RITTLER.—On March 26, at Noble, Iowa, by Rev. P. E. Stucky, Frank R. Duenbostle and Frances Rittler.

WITTRIG-RITTLER.—On March 26, at Noble, Ia., by Rev. P. E. Stucky, Joseph W. Wittrig and Kate Rittler.

WEAVER-SCHROCK.—On March 27, 1902, by Jno. C. Mehl at the bride's home near Goshen, Ind., Amos H. Weaver and Edna Schrock, both of Goshen, Ind. The young people will make their home near Baker City, Oregon.

Deaths.

AMSTUTZ—On March 15, 1902, near Orrville, O., Edwin Amstutz at the age of 24 yrs., 3 mos., 16 days. He united with the Salem church, Dalton, O., at the age of 16 and proved to be a faithful member. Interment was held on the 18th, at the Salem cemetery. Services were conducted in German by Rev. A. A. Sommer and Rev. Joel Lehman, and in English by Rev. Erwin.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 2 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back *to their* children for feebleness of hands;

B.C. c. cco.
• Jois. 6. 23.
1 Sam. 15. 3, 9.
† 1 Kin. 20. 42.
‡ or, sepulchre.
‡ ch. 8. 16.
Neh. 2. 5.
• Zeph. 1. 12.
† Heb. stood.

10 "Cursed *be* he that doeth the work of the LORD †deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Floods Sweep the Southland.

CHATTANOOGA, March 29. — The storm last night raged in this city and section furiously for a short while, the rainfall being phenomenal, almost amounting to a cloudburst, accompanied by lightening.

A special from Harriman, Tenn., says:

Harriman was almost entirely destroyed by the flood, on account of overflow of the Emery river. The damage is estimated at a quarter of a million dollars. It is reported that two lives were lost.

It is estimated that from forty to fifty houses in Oakdale and Harriman were washed away. The tunnel at the junction on the Cincinnati Southern railway fell in, and many business plants were wrecked.

MIDDLESBORO, Ky., March 29.—The worst flood since 1890 swept over eastern Kentucky and East Tennessee last night. It rained for three days and nights, swelling the Cumberland and Powell rivers beyond their banks, as well as all other streams, and before the farmers were aware of the danger, the flood was on them. Many were compelled to flee for their lives. The farmers are the greatest sufferers and their losses will amount to thousands.

ON THE JUST AND UNJUST.

STORM WRECKS SEVERAL PITTSBURG CHURCHES.

PITTSBURG, March 31.—Just at the close of Easter services yesterday morning a terrific wind, rain and hailstorm burst upon Pittsburg and vicinity. One church was wrecked, the roof falling upon the congregation, starting a wild panic. More than a score were injured, six probably fatally. In another church the side was blown in, the stove overturned, and the cooler members of the congregation fought fire while trying to stop the panic. One boat was overturned in the river, more than forty houses were unroofed in this city and Allegheny, hundreds of factory chimneys were blown down, and great loss resulted.

The most serious result of the storm was in Knoxville Presbyterian church. Easter services were closing. The minister announced the closing anthem and the congregation arose. At that moment the storm struck. The chimney fell with a crash, the roof was torn loose, swayed a moment, and the panic-stricken worshipers struggled and fought in their efforts to reach the doors. Many were trampled under foot. An instant later the roof came crashing down into the auditorium, burying scores of men, women and children.

There were six physicians in the congregation, who hastily organized those who escaped into relief parties and sent out calls for the police and fire departments. Help was rushed to the scene and the surrounding houses were turned into temporary hospitals.

As the Rev. J. W. English, pastor of the Robison Run U. P. church, near McDonald, was raising his arms to pronounce the benediction, lightning struck the church spire and it toppled upon the roof, crushing it, and injuring seven worshipers, two of whom will die.

Several other churches were more or less damaged by the storm.

Disasters to Ships.

NEW YORK, March 31.—One ocean steamship afire and its passengers taken off out at sea and taken to New York city, and several vessels sunk or endangered along the Atlantic coasts were ocean perils reported yesterday. Three lives were lost in the series of marine disasters.

Not Supported by Facts.

INDIANAPOLIS, March 31.—Investigation by The News has shown that the statements of Charles F. Saylor, special agent of the Agricultural Department at Washington, touching the beet sugar industry, are not borne out by the correspondents. He was credited with saying that Indiana had a beet sugar plant in which $1,000,000 was invested; that California has $3,500,000 invested in such plants; Arizona, $1,500,000; Colorado, $5,000,000, and Michigan, $14,900,000. The News has looked into the matter in all these States and the following tables show the result by comparison with Saylor's figures, which have been used to prevent tariff reductions on Cuban sugar:

SAYLOR'S FIGURES.

States.	Plants.	Investment.
Arizona	2	$ 1,500,000
California	5	3,500,000
Colorado	7	5,000,000
Indiana	1	1,000,000
Michigan	28	14,900,000

RESULT OF NEWS' INVESTIGATION.

States.	Plants.	Investment.
Arizona	2 projected	
Michigan	18	$5,000,000
California	8	8,000,000
Colorado	4	3,000,000
Indiana	None	

—Indianapolis News.

Gotham Hotels' Chaplain.

NEW YORK, March 29.—The Rev. H. M. Warren, D. D., pastor of Central Park church, holds the position of chaplain of the New York hotels, an office that exists nowhere else in the world.

Dr. Warren himself originated the idea. Having lived much in hotels he saw the need of some one on whom the thousands of transients might call for any kind of pastoral service, regardless of creed, nationality or residence, and his idea has met with unanimous approval.

As a result of his activity a hotel chaplaincy society has been formed in whose advisory committee may be found many well-known names.

Four Barks in a Long Race.

SAN FRANCISCO, March 31.—A remarkable incident of the port was the departure on the same tide of four French barks, all grain laden and all bound for Queenstown. The four vessels, though owned by different firms, are exactly similar in appearance, all carry about the same sized cargoes and all are fed by bounty of the French government. All squared away for the southwest under a good spread of canvas, eager for the race that is bound to follow for the port of destination. Captain Jan, of the Marie Molinos, is particularly anxious to make a record, for it is to be his last voyage. When he arrives at Nantes he will begin his duties as port captain of a large fleet of ships. He hopes to reach Queenstown within one hundred days.

Miners' Strike Approved.

ALTOONA, Pa., March 31.—President Glidea, of bituminous coal district No. 2, United Mine Workers, has received notice that the national board of United Mine Workers of America has sanctioned a strike of the Rochester and Pittsburg Coal and Iron Company's miners on April 1, if the company's president, L. W. Robinson, has not by that time signed the scale adopted at Altoona last week.

The national board has appropriated $20,000 for the support of Robinson's men, if the strike goes into effect, and pledges a reasonable portion of the $300,000 fund in the hands of the Illinois State organization if more assistance is needed. The Rochester and Pittsburg company employs 10,000 mine workers, and thousands of other workers would be affected by the closing of their mines. The company held out for concessions not demanded by the other operators who attended the Altoona convention.

Atrocious Murder in Philadelphia.

PHILADELPHIA, April 1.—Fearing that he would be arrested for theft, William H. Lane, a colored butler, shot and killed his employer, Mrs. Ella J. Furbush, her twelve-year-old daughter Madeline, and probably mortally wounded another daughter, Eloise, aged 7 years, at their home, No. 672 North Fifteenth street, shortly before noon to-day. Lane, who is 25 years old, escaped from the house and four hours later was captured by Philadelphia detectives while waiting in Camden, N. J., to board a train for Bridgeton, N. J. He was immediately brought to this city, was identified by little Eloise and confessed his crime.

Lane is the son of a preacher, who lives in Bridgeton, and has served a time in the Mt. Holly (Pa.) jail for larceny, and has been confined in the Huntington (Pa.) reformatory.

Must Stand by Cuba.

WASHINGTON, April 1.—Chairman Payne of the ways and means committee, in reporting the Cuban reciprocity bill to the House after the committee meeting yesterday, recited President Roosevelt's recommendations in behalf of Cuba.

Mr. Payne explained the depressed condition of the Cuban sugar industry as due to the world's overproduction of sugar.

Negroes Lose Votes.

RICHMOND, Va., March 29. — The suffrage conference of the constitutional convention, after months of discussion, has adopted by a vote of 46 to 17 a plan of suffrage which has for its principal feature a temporary understanding clause, to continue in force for two years.

The features of the permanent part of the plan are a poll tax prerequisite for voting and an educational qualification. Exemption from the understanding clause are made to soldiers and their sons and extended to them in the requirement for reading and writing in the permanent plan.

By the temporary understanding clause it is expected that all white men who are now voters will be enabled to get their names on the new registration lists and that a large percentage of the colored voters will be disfranchised.

Foreign.

Boer Leaders will Confer.

PRETORIA, March 31.—President Steyn and General de la Rey have been located, and a meeting between them and President Schalk-Burger is expected to be arranged without further delay. It is reported that General Botha will also attend the conference.

The peace movement, however, has in no way interfered with the military operations. The British are again sweeping the northwest districts of the Orange River Colony, where it is believed they have about a thousand of General De Wet's men within the cordon.

Thirty-nine British soldiers were killed and forty-five injured in a railroad wreck, March 30, near Barberton, Transvaal Colony.

HEIDELBURG, Transvaal, March 31. —Commandant Alberts has called a meeting of the Boers in his district, to take place thirty-five miles east of the Spring station, in order to discuss the proposal for a general surrender. It is said that Gen. Hans Botha has summoned a similar meeting at Amsterdam.

Cecil Rhodes' Life Goes Out.

CAPE TOWN, March 26. — Cecil Rhodes died to-day. He passed a bad night and shortly before noon sank into unconsciousness, in which state he remained until the end came. He had been sick nearly a year. Several days ago he showed signs of improvement, and there was some talk of taking him to England.

For several weeks the physicians at Mr. Rhodes' bedside had been in constant communication with heart specialists at London, but they were able to prescribe only such treatment as would afford temporary relief.

LONDON, March 29.—The Daily Mail says it is in a position to assert that the late Cecil Rhodes left the bulk of his fortune, except some personal and family bequests, to the promotion of his vast imperial plan of education. This project embraces every land where the Union Jack flies. Its purpose is the intellectual betterment of the British race throughout the world and the fostering of the imperial sentiment.

The Daily Mail adds that this idea of better fitting "younger Britain" to cope successfully with rival nationalities was long a dominant scheme with Cecil Rhodes, but that even his closest friends little imagined the absorbing hold it obtained upon him until this was disclosed by the terms of his will. The details of this plan of education will be made public in a few days.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, APRIL 10, 1902. No. 18.

The Golden Text.

I like to think on the Lord's day morn,
Of the hosts of children far and wide,
Their faces fair, their brows unworn,
Who blithely sit at a mother's side,
Conning in tones so slow and sweet,
Over and over with patient care,
Till by heart they know it, and can repeat,
The Golden Text, be it praise or prayer.

For praise or prayer, it is sure to be,
The beautiful verse, a polished gem,
Culled from the sacred treasury
And fit for a royal diadem.
I like to think that the children dear
Will know that truth when their heads are gray,
That the hallowed praise their souls will cheer
Many a time on their pilgrim way.

I sometimes muse on the Lord' day eve,
When the Golden Texts have all been said,
And my tender fancies I like to weave
Over many a small, white bed,
The children sleep 'till to-morrow's morn,
Armed for whatever is coming next:
Their strength and courage alike unshorn,
And the sword they will carry, the Golden Text.

—"WORD OF CHEER."

Items of News and Comment.

Rev. G. Campbell Morgan will spend April in St. Paul and Duluth, Minn., and in Chicago, Ill.

In Denmark it is said a law exists compelling the tavern-keeper to pay a drunken man's doctor bill, in case he becomes sick through inebriety.

"When you get to the great city, keep close to those who preach the gospel to the poor," was Dr. Newman Hall's advice to a young man going to London.

We hear that Missionary Stover, who has been doing evangelistic work in India for a number of years under the management of the "Brethren," is back in America at present.

Bro. D. Goerz, secretary of Bethel College, Newton, Kans., has received about $15,000.00 to add to the special fund for courses in Bible Study and Mennonite History. Among them was a contribution by a good friend of the College, of $1000.00.

The Northfield Christian Workers' Conference, which is making such a spiritual Mecca of Northfield every year, will assemble this year from July 31 to August 17. Among leading names on the program are those of F. B. Meyer, G. Campbell Morgan and Henry W. Pope. Towner and Stebbins will conduct the singing.

One thousand "Brethren" or "Dunkards" from Ohio, Indiana, Illinois, Pennsylvania, Michigan, and other states, settled in North Dakota a few weeks ago, followed by several hundred from other localities. It took three passenger coaches for themselves and 100 freight cars for their freight.

Dr. H. C. Trumbull, editor of the "Sunday School Times," recently published a work entitled, "Individual Work for Individuals." Many letters of appreciation greeted its appearance, among others, one from Dr. John B. Nevius, a veteran Chinese missionary, containing this striking fact: "I suppose that a regular formal discourse has hardly ever been delivered in China, I was going to say for the last two thousand years, but they are very exceptional." The Chinese missionaries preach according to the original apostolic manner, they simply tell informally, though earnestly, the powerful old story of Jesus.

Many of our readers will still remember E. K. Mohr, a young man who took a most prominent part in the Sunday-school convention held in the old Schwenksville (Pa.) Mennonite church in 1887, and who gave a most excellent and practical address on that occasion. As a contributer of "Bible Readings" to the MENNONITE, he used to be delightfully in evidence. Of late, we had lost track of him, but quite recently he unexpectedly revealed his whereabouts to the editor in a pleasant letter, with the very kind promise that he would, as of yore, send us an occasional Bible Reading. We are glad to make this preliminary announcement. His address is Grand Rapids, Mich., and he is still a worker, holding the office of secretary and treasurer of the Kent County (Mich.) Sunday-school Association.

Here is a specimen of Second Elijah Dowie's work and we doubt not it is but a drop in the whole bucketful. We clip it form the "Herald of Truth." A few weeks ago a poor lad in the last stages of consumption, was induced by his mother, who was a "Dowieite," to go to "Zion" for treatment. She had paid tithes for a few years out of the earnings of the family, for the prosperity of Dowieism, but her son would not be admitted unless cash was paid in advance, and this money had to be borrowed. He went, and reports were sent to Elkhart that he was "improving." At last he had improved so much that word was sent that he had had a bad spell, but had gained more than he had lost in the attack, and that his mother should not be excited, but pray, for excitement would hinder the efficacy of the prayers that were being offered for him. At the close the nurse who wrote the letter acknowledged that she herself was "*somewhat excited.*" A day later at midnight a special delivery message came, stating that the boy was very lonesome and that his mother should come to Chicago by next train, a ticket having been enclosed in the letter for her transportation. She left in a few hours and found her boy — dead.

Read the sickening story over again and then think twice before ever giving yourself into the hands of such a heartless impostor.

A Reply.

Editor of the MENNONITE:

In the April 3d number of your worthy paper you copied a statement concerning the Western Book and Publishing Co., of Newton, Kansas, in which you seem to doubt the correctness of the reported number of subscribers to "Post and Volksblatt". We should take no further notice of this matter if the manner in which it is treated in the "Editor's Notice" did not indirectly reflect upon the veracity of the undersigned. For this reason it has seemed necessary to the undersigned to make the following statement:—

No matter what "Ayers Newspaper Annual of 1901" may say, or may fail to say,—"Post and Volksblatt" has a subscription list of 2700; the number of copies now regularly printed each week is 2775, and the number of subscribers is still on the increase.

With best wishes for the success of the MENNONITE,

H. P. KREHBIEL.

Newton, Kansas. Apr. 5, 1902.

(Editor's Reply — If I had thought the figures had emanated from yourself, I would not have added a note, nor seemed to cast any reflections whatever. But the manner in which the professional business boomers go about their business, often making sweeping statements without consulting reliable sources, is often calculated to make anyone suspicious. Now, since I have your own word for it, I lose all my skepticism. Let me congratulate you upon the success of your sheet.)

Brutality of Civilization.

A rather remarkable appeal for aid is sent to the people of this country by the Americo-Indian Famine Relief committee of Bombay. The appeal reads in part as follows:

American missionaries in Western India have assumed responsibility for the support and training of 16,000 of the rescued 25,000 famine children. This burden, assumed in the name of humanity, involves a cost of at least $320,000 a year, aside from the industrial plants needed. While these missionaries are bending every nerve to raise money locally from the Indian government, and charitable sources, both of whom view our work with sympathy, the greater share of the large burden must fall on the benevolent in America. Although the famine is over, the Americo-Indian Famine Relief committee, that distributed the funds sent through the "Committees of One Hundred on India Famine Relief", remains to use its influence to help the famine children until the time they can earn their own support. We therefore earnestly ask you, sir, to allow our appeal to be heard by the generous American public.

The thought which suggests itself at once is that the methods of modern civilization as exemplified by the great British empire are fearfully cruel. The support and training of these 16,-

000 children will cost $320,000 a year, and the people of the United States are asked to contribute the money, while the powerful nation that controls India is spending $345,000,000 a year for the support of the armies operating against the Boers. One-tenth of 1 per cent. of the money spent in carrying on the war would support this army of helpless children. The war expenditure for eight hours would support and train them for a year.

The most callous must be pained when a rich country, which proudly counts itself in the van of progress, is willing to spend $345,000,000 a year for conquest and glory, while it turns 16,000 little children over to the charity of the people of another nation.—A Denver (Col.) Daily.

Notes by the Way.

We are told, "there is no new thing under the sun," yet there is always something new for each of us to learn. Everyone that has an inclination to learn, can learn some new thing every day of his life. Even the solitude of the wilderness has been recommended for him that would learn to know himself. But the busy world is the place where to learn human nature. He that keeps his eyes and ears open as he passes through this world needs not to be ignorant, though he has never seen the inside of a college.

The following incident furnished the writer with some wholesome food for meditation. It was in the springtime, not so many years ago. A long drive had been made over the Western prairie, and a new "boom town" was reached just at night fall. The drizzling rain of the day had turned into a downpour. The rooms in the few hotels had all been taken, and, disheartened, the last and only remaining lodging house was sought. In reply to the question as to the chance of getting a bed for the night, the clerk replied, "Just one bed left, but you will have to be satisfied to share the room with half a dozen other men." When there was another applicant for the same bed before the conversation ceased, we considered ourself fortunate for this otherwise undesirable accommodation, for the night was bad and there was no possibility of sleeping out.

Being the first to retire, there was a good chance to survey the surroundings, and it did not take long to make a complete inventory. The room was about twelve by fourteen and contained four beds with about two feet of space between the beds. The steady downpour of the rain precluded all possibility of sleep for the time, so there was nothing to do but to speculate as to the character of the company for the night. Strange to say, they came in by pairs. The first two that made their appearance were two brothers who had come from the East to seek a new home in the West. They were quite profuse with their praise of what they had seen. They were sure that they could make their fortune in the new country.

The next two that came in were two oriental peddlers. They cursed the weather, the country, the people, and everything in general. They had had poor success. All this was done in the English language, and then they fell to conversing in "Unknown Tongues." We could not help but wonder if the English language furnishes the best medium for cursing.

The next two and the last pair to come in were two agents for harvesting machinery. They had worked different territory during the day and at once began to compare notes of their success.

They both came to the conclusion that it had been a poor day for luck. "I tell you, Jim, it don't pay to run around the country trying to sell machines." "I don't believe it does" replied the other. "I tell you the only way to do business is to settle down in a town and get acquainted with the people. You've got to win people's confidence before you can do business with them. That is the secret of success. Then it pays to be friendly. The first thing you want to do when you are located in a town is to learn to remember names and faces. You want to call a man by name when you see him, it pays every time. Most farmers like to be talked to in a familiar sort of way. Don't talk business to him right away. Ask him about his crops, his hogs, cattle and horses. Make him believe that you are taking an interest in him. When he brings his wife to town be sure to notice her. Ask her questions about the chickens and her garden. If there are any babies, be sure to notice them. Women like to be told that they have 'cute' youngsters. Invite them to come to town to see you. Of course they will likely not accept, so much the better. But if they invite you to come to see them, that is an opportunity that you don't want to pass by, in fact that is what you want to work for. Be sure and accept only half an invitation. It may not be pleasant to have dirty youngsters crawl around on your lap, but it pays, yes sir it pays big. By and by when that man wants to buy some machinery, he will say, well, there is that new man that has just come to town; he has taken an interest in me, and he seems to be a pretty nice sort of fellow, I think I will buy of him."

True, some of this was small talk, but it had a lesson to convey. The thought came involuntarily, "you are in the service of the Master. Have you been as careful of details in your work as these men knew they ought to be for the sake of gaining the "almighty dollar?" and a text came to our mind that seems to stick. It is this: "The lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." And as we listened to the pattering of the rain on the roof, we thought of the great apostle who said "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—Anon.

A Few Views on Sectarianism.

Martin Luther: I myself no longer know Luther, and wish not to know him. What I preach comes not from him, but from Jesus Christ. Let the devil fly away with Luther if he can, I care not, so long as he leaves Jesus Christ reigning in all hearts.

In the first place, I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul would not that anyone should call themselves of Paul, nor of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; let us call ourselves only Christians, after Him from whom our doctrine comes.

John Bunyan: Since you desire to know by what name I would be called, I desire to be, and I hope I am, a Christian; and I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. But as for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they came neither from Jerusalem or Antioch, but rather from hell and from Babylon, for they naturally tend to divisions, and you may know them by their fruits.

H. L. Hastings: With fifteen or more different sects planting their mission houses on a single public square in Tokio, it is no wonder that the Japanese Christians write to America, and beg us not to send them any more *kinds* of religion. With thirty-five different denominations at work converting the Chinese, is it strange that the shrewd Celestials say, "Gentlemen, agree among yourselves, and we will listen to you!" With thirteen different kinds of Presbyterians, and no end of other sects trying to show the heathen of India the way to heaven, is it strange that a Buddhist paper in Ceylon should say, "This is a pretty sight for us Buddhists, indeed. Let us but wait patiently, and we may see the whole mass of quarreling sects fall into the gulf dug by the pioneers of reason and free thought".

Sanctified Speech.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6.

A genuine scriptural conversion saves people from profanity, vulgarity and falsehood; but it takes a genuine work of scriptural sanctification to save people from publishing the falsehoods others have manufactured—repeating in anecdotes and jokes the profanity of others, and from idle words, jesting, flattery, and all forms of mere worldly talk. The standard rules for the use of the tongue taught in the Bible are too high for anyone who is not thoroughly sanctified to discern.

Our Lord said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Matt. 12: 34. This teaches that the speech will—yea, must—be of the same nature as the heart. If a man is a sinner in heart his speech will reveal it. If he is converted, but not sanctified, his speech will locate him. Though he avoid profanity, vulgarity and falsehood, he cannot avoid betraying the carnality in him. Selfishness, pride, uncharitableness, jesting for fun, envy, hatred, jealousy, flattery (which means deceit), and many other things, will characterize his speech. He may profess what he pleases, he may claim to be a teacher of holiness, but if there is a trace of carnality in his heart it will be betrayed by the tongue or the pen.

James made no mistake when he said, "If any man offend not

in words, the same is a perfect man, and able also to bridle the whole body." James 3: 2. Offend whom? The Holy Spirit, of course. The Bible standard is to please God in all things. Here we are taught that if we are sufficiently saved that if we do not offend in word — that is, by tongue or pen—we are perfect men and have no trouble to govern everything else. It is alone by the teaching of the Bible, under the light of the Holy Spirit, that we can learn how we are to please God.

One who is fully saved is not talkative. There are but few things about which he cares to talk. The conversation of the unconverted is too profane, vulgar and false, and at best is too coarse for his tastes, hence he cannot descend on their plane.

The conversation of the converted class, who are not sanctified, is too much mixed with self-consciousness, pride, fashion, flattery, uncharitableness, gossip, with very little deep spirituality about it. He cannot afford to descend from the pure mountaintop atmosphere of spiritual thought to converse on subjects so mixed with carnality. He has given himself wholly to God, and what he cannot speak with grace he does not speak at all.

To be able to maintain this lofty height of pure speech, Paul says: "Let the word of Christ dwell in you richly in all wisdom. teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. You must not only get the word of Christ in you, but you must get it "richly in all wisdom," and it must "dwell in you."—Sel.

Oaths.

By F. R. N. D.

Swear not at all is the simple rule that covers the ground. Oaths are ruled out. Whatsoever is more than simple affirmation or negation cometh of evil or from the evil one.

There is one denomination claiming the giver of this rule, as its Master that accepts the rule, at least in form, and so far as the law of the land gives opportunity. It is our own opinion that there is no good reason for compelling its members to use a substitute associated with the oath and retaining certain pledges contained in the original form. The phrase, So help me God, ought never to be used anywhere to secure credence for an assertion or confidence in a pledge. A more complete exemption should be granted the denomination.

Any denomination claiming allegiance to Jesus should recognize His rule, swear not at all, and His warning that swearing cometh of the evil one.

There is no limitation of Jesus' words to a denomination. There is no reason why a nation desiring to be named Christian should call him Lord and do not the things that he says. In so far as divorce laws affecting the meaning of a relation that is at the foundation of every family, and the law of oaths affecting all enactment, execution and application of law fail of being Christian, the nation comes short of being Christian.

In this view we are unable to feel the force of the stress sometimes laid on the words extra judicial.

Oaths are called unlawful as related to civil law, and thus there is a kind of argumentum ad hominem applicable in case a man does not care for the law of the Lord, but still professes regard for the law of man. It is an argument so far so good for him. When, however, oaths are condemned as extra-judicial with the obvious intention of discriminating against them as lacking the moral sanction belonging to judicial oaths, the question is in point, What gives these moral sanction? Not the Sermon on the Mount giving the moral rule, Swear not at all.

"At all" covers court cases and all governmental oaths.

We cannot agree that the discrimination against lodge oaths as not legal or judicial, is very convincing. We prefer a change of venue. The case can go directly to a higher court. Either civil officers, court witnesses and lodge initiates do not swear in Jesus' sense of the term, or else they all do what he says do not do when he says, Swear not at all.—Christian Cynosure.

God's Lights Never Out.

"Is the moon God's light?" asked little Ethel, who was afraid of the dark, but saw the moon through her window, just as her mother had put out the lamp. The mother replied, "Yes, the moon and the stars are all God's lights." "Will God put out His lights and go to sleep?" asked the little child. "No, my child, His lights are always burning." Then came the thrilling words, "Well, mother, while God is awake, I am not afraid."

Our C. E. Topic.

Topic for April 13: Giving: Its Law, Its Reflex Influence. 2 Cor. 8: 1-5: 9: 6, 7; 1 Cor. 16: 1, 2.

meditations.

As in all other departments of Christian activity, the early Christians are a wholesome example to us in the direction of giving. Two of the early assemblies of the saints—Philippi and Thessalonica — receive warm praise for their model giving. Two others—Corinth and Galatia—followed in the footsteps of their sister churches, if they gave in the spirit Paul advised.

From the above passages and others, which are rich, by precept and example, in suggestions about giving, we glean three needful truths that ought to find application when we give.

1. Systematic giving. The Corinthians and Galatians were to give, not by fits and starts, according to their feelings at any particular time. Such a standard would make them liberal to-day and stingy to-morrow. Paul's directions to the Corinthians were, "Upon the first day of the week, let every one of you lay by him in store" etc. This means that regularly every "first day", when they held their assemblies, they were to hand in their offerings, whether cloudy or clear, whether the barometer registering their feelings was low or high. Giving should be a rule of life, second nature to a saint, not dependent on the eloquence of a money-beggar or the rare and momentary height of a wave of feeling. Paul added, "that there be no gatherings when I come."

2. Intelligent giving. We read of two noble causes toward which the early saints contributed: relief of poverty and apostolic support. Both of these were worthy of the generous openheartedness of the donors. If we want to give systematically we must give intelligently. The better we become acquainted with the needs of the case and the nature of the work to be upheld, if it is noble, the more liberally and regularly will we give, The better the Philippians knew Paul and his spirit-separated work, the oftener they reached into their pockets and the bigger the pieces they slipped into his hand. We do not decry eloquence if it bring people vividly face to face with the crying needs of the heathen, and if the outcome be systematic and intelligent giving. In order that we may be controlled more and more by these two cardinal points in giving, missionaries from the fields, near or remote, should be listened to and we should as far as possible enter into fellowship with their experiences, trials, successes and aspirations and be one with them. Such a condition, when once reached, would do much to insure Biblical giving.

In speaking of intelligent giving, we are compelled to note with sadness the fact that millions of dollars have been thrown away by Christians on causes not distinctly evangelical, There are 800,000,000 souls in the world today who have never heard the gospel! "What!" you exclaim, "nearly 1900 years since the great missionary command was given, and the world only half evangelized?" "'Tis true; and pity 'tis, 'tis true." What is the reason? Scofield replies: "The prayer, and faith, and personal effort and self-sacrifice, and money invested in any one of the great reform movements would have evangelized the earth." The professed Christian has too often thought it his mission to civilize hand in hand with his preaching, and he has thus divided and proportionally weakened his energies. Scofield further asks, "Did Jesus organize great reform agencies? Anti-slavery societies, temperance societies, personal purity societies? He organized nothing. What he did was to provide for the organization of one society — the Church, and to commission her to preach, not reformation, but regeneration."

3. Giving from the proper motive. That is, not because it is policy and will eventually pay in dollars and cents. Lowell makes his "pious editor" say,

"I do believe in special ways
Of prayin' and convartin',
The bread comes back ere many days,
And buttered too, for sartin".

But this is no giving, at all. It is mere business tact and acumen. Liberal giving depends not on slender purses but on "the abundance of joy". The Macedonian Christians were persecuted—they suffered much for their faith—and were in "deep poverty"; nevertheless their inner joy could not be quenched, and though they gave little, they gave liberally, cheerfully, in trust and prayerfully. It was the widow's mite over again. Not fitful feeling, but the deep, abiding joy of salvation, kept alive by the Spirit, should be the fountain of Christian liberality. The underlying truth governing the motive is that we give to the Lord and the Lord will repay. Paul says beautifully of the Macedonians, "They first gave their own selves to the Lord and unto us by the will of God". No wonder they could give. They reckoned themselves and their goods no longer their own, but God's, and they would not withhold either. It took grace to do this. 2 Cor. 8: 1.

True systematic giving observes this order: 1. Yourself; 2. Your money.

True intelligent giving is mainly for the spreading of the gospel.

The soul of giving is fellowship.

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Editorial.

In answer to the question, as to what some of the best modern commentaries on the Old and New Testaments might be, a Presbyterian preacher in Geneva, N. Y., who publishes a magazine, volunteered this piece of advice: "The World's Work, The American Review of Reviews, The Atlantic Monthly, The Independent, The Outlook, etc., and a first rate daily newspaper." Certainly, these magazines are excellent for the literary man, but who ever dreamed of putting them into a theological library? Such an answer must have almost insulted the questioner, who was perhaps a sincere seeker for more light. Why did he not advise this man to buy Spurgeon or "Pilgrim's Progress" or Meyer or Mackintosh or quite an array of other helpful commentaries, rather than throw worldly husks to him and invite him to help himself? Such stupidity, unbelief, would-be-smartness — call it what you will—is unspeakably sad to think about.

According to some writer, referred to by Bro. John Horsch in an article in the "Herald of Truth," the Mennonites during the first half of the nineteenth century were devoid of "spirituality and true piety." Bro. Horsch resents such an insinuation: and if it is untrue, it ought to be resented. But may it not have been, in great part, true? It is no argument to the contrary to cite instances of devout Mennonite ministers, fervent Mennonite preachers, and all that. The people still may be, and often are, as dead as the pastor is alive. We must really, as far as possible, study the people themselves, and judge them by the general tone and tenor of their own lives and thoughts. It is to be feared that in every generation, far too many, and that in all denominations, are mere whited sepulchres, "having the form of godliness, but denying the power thereof." Let us not be so jealous of "our own Mennonite people" alone, and seek to defend merely them; let us not hold them up as so much better than most others; rather let us try to help a Presbyterian or a Baptist, not indeed to be a good Presbyterian or a good Baptist, but a good *Christian*.

A Secular View of Higher Criticism.

Read the following extract from a recent editorial in the N. Y. Sun on "What comes of giving up the Bible." It tells the terrible truth unsparingly.

Theodore D. Bacon, a Congregational minister of Detroit, tells very cheerfully in the last number of the "Outlook" of the destructive effect on all religious beliefs brought about by the "higher criticism" of the Bible.

So far from disturbing this minister of the Church of the Puritans, the "reasonableness" of this criticism rather commends itself to him as a happy proof of progress in enlightenment, for "the soundness of its methods and its general conclusions are attested by the universal acceptance which they meet at the hands of the younger generation of scholars." "As a clincher," he goes on, "we find that this criticism is but the application to the Bible of that method of study which is universal in the investigation of other historical documents and has reconstructed the history of Greece and Rome."

That is, he is glad that the Bible at last is treated scientifically as a purely human "document," though "by taking from it its absolute authority we not only modify our belief in the historical character of certain occurrences, but we overthrow the foundation for every one of our religious beliefs." If this method is applied to the Bible it must be applied, of course, to every form of supernaturalism lying at the basis of theology and of religious belief; the whole must go by the board and natural science only must prevail.

In the same spirit he counts it a gain that scientific investigation has made the divinity of Jesus Christ "a divinity of which we may all in some measure be partakers;" in other words, makes it no divinity at all. The Atonement, too, is made more reasonable for him because it "is seen not to be an isolated, artificial arrangement by which God agrees to a bargain fundamentally immoral," but "one of the universal truths of life, which finds in the life and death of Jesus its most perfect example." That is, this minister of the Church of the Puritans cheerfully consents to the complete elimination of the whole of a positive and fundamental doctrine of Christian theology, and the substitution for it of a mere philosophical abstraction.

Another vital Christian doctrine, Regeneration, is vastly improved, in Mr. Bacon's opinion, by making it merely "the spiritual counterpart of physical and mental ripening — an experience not morbid but normal to the human mind, though varying in the intensity of its operation." That is, Regeneration is made a purely natural process of development.

The loss of any definite belief in a future life, a necessary consequence of the scientific method of investigation, causes him some degree of regret, for it is not replaced by any faith "such as we would dearly love to lay hold of;" "but if it is the truth there is nothing for us to do but to face it, let come what may." All he can hope for is that "science may tell us more," though how can it tell us more of the unknowable and the undemonstrable?

Mr. Bacon comforts himself, however, by the remembrance that the Jews "until some time after the exile had but the vaguest ideas of any future existence."

Now, what remains of Christianity as a religion after its supernaturalism is thus extracted from it? What remains for Mr. Bacon to preach, except the "ethical culture" of Mr. Felix Adler?

The Sunday School Lesson.

Subject for April 13: PETER, ENEAS AND DORCAS. Acts 9: 32–43.

GOLDEN TEXT: "Jesus Christ maketh thee whole". Acts 9: 34.

LESSON OUTLINE.

I. CONNECTION.

In the intervening verses between last week's lesson and this, we have recorded concerning Paul his testimony in Damascus and the persecution he had to suffer (Acts 9: 20–25). Between verses 22 and 23 he probably spent three years in Arabia. See Gal. 1: 17. See also 1 Kings 2: 38–39. "Many days"—three years. On his return to Damascus, the persecution follows.

He met with a cool reception at Jerusalem (26). Barnabas proves to be a "Son of Consolation" (v. 27. 4: 36). Then Paul had 15 days of fellowship with Peter and James, the latter the Lord's brother (Gal. 1: 18, 19). He was forced to depart for Tarsus (28–29) for an uncertain period. Then we have the picture of a restful church (31). Notice the order above in all this.

II. GENERAL OUTLINE.

We cannot determine the exact time when Peter left Jerusalem. Some say Paul remained for eight years at Tarsus in obscurity and meanwhile Peter is in the work here introduced. Peter prepares the way for Paul's great work among the Gentiles. To Peter were given the keys of the kingdom of heaven. Matt. 16: 18. With one he unlocked to the Jew the grace of God at Pentecost, and with the other, he here opened the door to all Gentile believers. See Acts 10: 1 etc.

These great miracles are a fulfillment of John 14: 12. They are also full of typical significance. Judaism was now being rejected and set aside; Eneas representing the Gentile body quickened by the power of Christ, and afterward, Dorcas, raised to life, standing for Israel, "full of good works", afterward to be restored, to the wonderment of many.

This same combination occurs in the Gospels—in the thrice interwoven miracles of our Lord: the healing of the woman with an issue of blood and the raising of Jairus' daughter. The similarity of the latter with the raising of Dorcas is striking in its details and in the names, Talitha and Tabitha being identical. Mark 5: 41.

PETER.

1. He was a faithful undershepherd (32) obedient to his special commission Jno. 21: 15–17; 1 Pet. 2: 25; 1 Pet. 5: 2–4.

2. In the way of his ordinary duties he was given this extraordinary work (32). Count no task common.

3. Jesus Christ alone was exalted in his work (34) (40).

AENEAS.

1. His condition is illustrative of that of every unsaved soul (33) hopeless Jer. 17: 9; Rom. 3: 23.

2. The only hope for such a one is in Jesus Christ. Acts 4: 12. He saves instantly — "maketh" (34) perfectly "whole" (34). John 5: 24; 10: 27–29.

3. After he was healed, he was given something to do (34 35). When pronounced clean the leper must wash his clothes. See 2 Cor. 7: 1. "Let us cleanse." This was his testimony (35). So is our walk.

DORCAS.

1. Her name means "gazelle" beautiful and full of grace. Such was her character, (36) "full."

2. Her work was done by herself — in person. Too much is done by proxy to-day. "She did" (36).

3. Every saint may die in the hope of an imminent resurrection (41). The "dead in Christ" may soon be "presented alive." 1 Thess. 4: 15–18.

"JESUS CHRIST MAKETH THEE WHOLE."

To the Unsaved — emphasize the words "Jesus Christ."

To the Saved — emphasize the word "Whole."

The Great Physician never lost a case and makes no provision for a relapse (34). Eccl. 3: 14.

A Year in India.

Bro. P. A. Penner, missionary in India, lately sent an exceedingly characteristic and interesting letter to the many old friends at Bethel College. It appeared in the "School and College Journal" for April. It is hard to quote a part where all is good, but we believe what follows will be fairly representative.)

My dear Friends:—

Leading a partly divorced life seems to have become a part of our lot. My wife is in our temporary house one mile from here. I am in a tent on our newly acquired land watching the work. Just in front of me on this pleasant 23rd day of January, the stone masons are laying the foundations of our bungalow. To my left are a few workmen leveling a piece of ground. Both gangs need constant watching, because they are inclined to shirk the work and because "take your time" in the most literal sense is practiced. With the help of God we hope to occupy our new quarters before the hot season begins, about April. The house in which we intend to live is built almost exclusively of unburnt bricks. Only the first two feet above the foundation are of burnt bricks as a safe guard against white ants. These insects can tear down a wall in one or two years, hence all precautions must be taken against them. They are never seen during the day. Everything they meet is food for their craving appetite. They are a pest. Judging from the mud covering on the trees of our compound, we are blest with them. That means: Look out for your frocks.

* * *

The ten months spent at Dhamtari were not only pleasant but very profitable. We occupied a room 10 by 25 in the bungalow of Bro. Ressler, and Bro. and Sister Kroeker a room of about the same size in Bro. Burkhart's bungalow. Each of the rooms had a bath room about 8 by 10 in connection.

About two days after our arrival at Dhamtari, we began the study of the Hindi language. That we had not been able to speak the language in one year, lies partly in the fact, that rather often we had to leave our books and travel for the purpose of looking for a suitable location for our mission. Having once acquired the Hindi language, we must then learn the Chattesgarrh, a dialect of Hindi. If the opportunity is favorable, both languages may be studied together, the Chattesgarrh, however, only by contact with the natives. The Hindi language is full of idioms, which means a great deal of memory work. Just two illustrations. The past tense of "to die" is "m a r a" according to grammars; but if the word were used in conversation it would not be understood. The expression to be used is "mar gaya," which means "gone dead." We say, "I am going out to take a walk." The native says, "Ham bahar jaenge hawa kham ke waste," which means: "I am going out to eat air." Say this in a different way and the native is likely to say, "I don't understand English." But these peculiarities make the study of the language intensely interesting.

The hot season did not affect us as much as we had feared, although it was warm. It needs no forcible adjectives to express the intensity of the heat. At the beginning of the season, Apr. 4, our "little sunshine," Marie Hilda, made her appearance. Since then we need no alarm clock. Pleasant dreams often come to an abrupt conclusion. And yet, how can one help loving her? She has the round face of her mother, but the eyes of father.

The orphan children, at Dhamtari, could hardly be kept out of the room—all wanted to see the "bibi." On one occasion, a mute, a boy of about 13, came in and at once proceeded to take the two weeks old baby out of the crib and go out "to eat air."

* * *

Then, too, the omnipresence of God has been more precious to us here than at home. To know that the same God with the same willing hand to help is in India, this land of darkness, as well as in America, is very comforting. Here we are thousands of miles away from home and friends, and yet, perhaps our prayers at this very moment, are meeting at the throne of grace. Ah, yes, the Christian has long ago known of the wireless telegraph.

Singing, too, is a medium of bringing rest, and often helps over a hill of difficulties. Well has Chamisso said:

Und kam ich wieder zu singen,
War alles auch wieder gut.

In a word, our home, although small and much of its interior primitive is yet an oasis in the desert. Often have I said to my wife when I came home in the evening, "What a haven of rest our home." God grant that our lives may be very precious in his sight, so that our home may remain a "sweet, sweet home."

We are located in the so-called Chattesgarrh division of the Central Provinces. All castes of Hindoos are represented; the predominating caste, however, is the chamar from "chamra" (leather), hence, leather-workers or tanners. Their language is the above mentioned Chattisgarrh. They are a poor class of people among whom sin in all its grossest forms is of every day occurrence. The Chamars are also a poor people, living from hand to mouth. If crops turn out all right, they live, or rather exist; if rains fail or distribution of rain is such as to be unfavorable for the rice, distress and famine are the result. According to government reports, the crop this year has been a 4 – 6 Anna, which does not necessarily imply famine, but it does imply a shortage. A full crop is 16 Annas. The men to my left are men who, if their word may be believed, have received no crop. Although the chamar is a liar, a deceiver, a thief, etc., so that the common saying is, a chamar must tell 40 lies before breakfast in order to insure digestion, yet I must mention at least one very praiseworthy fact about him. He is a man that listens. That means more than the words perhaps at first seem to convey. I have great respect for the man that listens to argument, no matter whether he believes the speaker or not. The man that does not listen, seems to me, is almost beyond redemption. We meet such people that know it all. There is no subject upon which they can not give advise. There are many persons at home that would do well to practice listening. I believe it is almost as great an accomplishment to LISTEN in one language than to SPEAK three. I met a Brahmin several months ago who belonged to the class of "Know it all." The vexing point about him was, he knew, or thought he knew, all about Christianity and tried to trample Christ and his religion under foot. He would listen to no argument, but simply talk and talk away about the religion which he regarded as the true religion. We had quite a talk, rather onesided though. Said he, "We all ought to have one religion." "Yes," said I, "that is so, we all ought to be Christians." He spoke rather sneeringly of Christ and said that we ought to agree on something more definite and not cluster our beliefs around such a vague person as Christ. "I believe in nothing that I cannot see," he said. "Well, my friend, listen! you must believe some things that you can not see nor explain. Look at this flower. It grew from the same seed, had the same soil, the same moisture and the same sunshine and yet one is red and one is white." "I can not explain but it can be explained etc. etc.' He continued to talk of his beliefs, saying that he believed only what he saw. I could hardly edge in a word. When I noticed that he was not seeking for truth, but that his object was to trample Christ under foot, I said to him, "Listen, my friend, you are a learned Brahmin; have you any brains?" "Yes," said he, "I have." I replied, "I don't believe it, you can't see anything." That ended our conversation on that occasion. I met this Brahmin often afterwards and he is so polite that I am much surprised. As soon as he is ready to listen to arguments such as God's word will give me, I will talk to him. Be it said, that as a rule, the chamars listen, which means very, very much to us.

The people are not a strong people, and many are afflicted with contagious diseases. Leprosy, syphilis, and eye diseases are very common. The woman is the worker, often doing such work as men would do at home. For "thank you" there is no word in Hindi language, consequently the missionary must make a memorandum in his diary when he finds people appreciative. Their mode of life is very simple. One sari, a piece of cloth 5 – 10 yds. long rather tastily wound around the body, is the only garment of the woman. A similar cloth besides the turban suffices for the man. The food consists of rice twice every day. The warm boiled rice is called "dhat" and the cold boiled rice "dasi." Spoons, forks and knives are unknown to the natives, even among the higher classes. Nature provides for these utensils. Since the mode of life is simple and primitive, the expenses are small. We had a man employed at 4 Rs. ($1.33) per month, who had a wife and child to support. A cooly gets 2 an. (4 cts.) per day; a woman 6 pice (3 cts.)

In spite of all the faults and sins of this people, we cannot help loving them, when we see their condition. When we see within the rough, unlovely exterior a precious soul which Christ loves, and for which he died, then it fills us with a desire to love them still more than we do. It becomes easier to love them when we remember that Christ loved the unlovely.

Information from India.

Missionary Penner, under date of March 3, writes as follows:

Hearty greetings, first of all! Were we to count up the details of our activity in this country selected for us by the Lord, our report would become very long. We would cheerfully do it; but the claims on us are so numerous that we hope the Board will not look for such special details.

In the next place, we are glad to be able to report good health

once more—a great mercy, which we cannot appreciate too highly. Since the 14th of February, we have been living on our piece of land, in a tent given us by the Mountain Lake (Minn.) S. S. We think it is better here than a mile away, even though the tent is already uncomfortably warm during the day. Our dwelling-house will not be finished before hot weather. Only to-day were the walls completed. However, we are consoled by the fact that the God of the past still lives and that He will be able to protect us. Humanly speaking, it is dangerous not to be under a good roof in the hot season. The well is still only 34 feet deep. We temporarily suspended work because we had each morning from a foot to a foot and a half of water, and we began to wall up. Now we will soon begin to blast it to a greater depth. We have had a clay kitchen put up, 12 by 12, inside measurement, and 8 ft. high. In this kitchen we live during the great heat of the day and in our tent over night.

Now, since the bushes have been cleared away, the wild animals seem to be getting fewer. For a long time we have seen no snakes. However, the king of Champa slew a fine tiger about half a mile from our location. He gave us the skin. The king's (or Zenindar's) relations to us seem to become more and more friendly. We have no reason to complain. Above all, we are so grateful that the heathen seem to open their hearts. They confide in us a great deal, and visit us gladly. We have a great deal to do handing out medicine. Every day some come begging help. It is a pity that we do not know how to treat all of them.

And now we would commend ourselves and our work afresh to the earnest prayers of the Board.

With greetings, your humble servants, P. A. & L. Penner.

Missionary Kroeker's letter is dated March 5. He writes:

When we look back over the past month, we can do nothing but give thanks. The kind Father in heaven has been merciful to us in our work as in our life. We have no accident on record, even though we use powder daily to blast the rocks in the well. We have been afflicted with sickness, my dear wife, Susie, becoming very ill, so that, as Doctor McNeal says, great precaution is necessary. The right lung is affected. This provoked periods of fierce struggle, and our dear Father has heard, so that she is now able to be up most of the time. It was hard on me, having to be nurse and child-nurse, our regular child-nurse having gone to a wedding, no more to return. The woman we then employed was very dull. Sister Penner was with us a day, also Doctor McNeal. Through the former the Deputy Commissioner learned of our situation, and offered us his nurse, who might instruct ours. Thanks to their love and courtesy, I was thus able to fulfil my other duties more easily. Every day I have patients and other people to wait on, besides the building.

Further, it is worthy of mention that one evening in February the wind raged so fiercely that I was afraid the tent-ropes would snap or the stakes be wrenched out of the ground. The former did not happen, but the latter did. My dear wife was sick and weak, our room was full of dust, and without the tempest! Quite natural to ask, "Lord, why these trials? Whither shall we flee if the ropes should break? My wife sick and no fit shelter near!" But God heard our sighs, and in an hour the storm calmed down.

The house is nearing completion and we hope to be able to move into it in a few weeks. The total costs amount to Rs. 1730, As. 6, Ps. 3—about $575.00 in our money.

Bro. Kroeker writes further:

I have begun work for the orphans. By lot, it was decided that Bro. and Sister Penner should take charge of the orphan girls and we of the orphan boys. We have three boys at present. The first one came to us the 18th of December, 1901, the second, Feb. 16, and the third, March 1. These boys are supported by brethren in West Prussia and Russia. First, I built a clay hut to live in till our house should be finished. But the health of my wife would not permit this and I have appropriated it as a lodging for the workmen. This little house has two rooms. The orphans will take possession of one of them until we have the means to build an orphans' home. The three boys are about the same age—7-8 years. Our teacher is likewise to instruct them daily. If we could obtain $300.00 for such a home, I believe it could hold from 50 to 70 orphans. Still, we shall be satisfied as the Lord directs.

With greetings, we commend ourselves to your prayers, and remain your humble servants,

J. & Susie Kroeker.

Correspondence.

Wayland, Ia.—Easter services were held at the Mennonite church of Wayland, Iowa, on Sunday evening, March 30, 1902, at 7:30. There was a very large attendance—in fact, the house was not large enough, as many had to stand and every seat was occupied. A very interesting program was rendered, very nice singing and good speaking. After about an hour and a half were spent in this way, a collection was taken, which was very liberal.

This program reminded many a person of the resurrection of our Lord and Master, Jesus Christ, who was crucified upon the cross for the redemption of us poor sinners. As wicked and as unworthy as we are, still Jesus is pleading for us. How apt we are to allow our minds to wander, and forget what Jesus has done for us. We are changeable, in fact. Let us be careful that when we are out among those who think there is no Christ and that he was not resurrected that we do not condemn our own belief. As sure as we side in with them on this question, it strengthens their evil-thinking minds, and shows that we are weak in our profession. A true Christian will stand up for Christ in the midst of almost any number of unbelievers, for he has the assurance that they can do him no harm. They might possibly do as they did with Stephen—they might take his body and destroy it; but his soul they can never destroy. Thank God that He will protect our souls if we are faithful.

A true Christian is not only one who goes to church on Sunday and makes a long face and pretends as though he was doing his best, and then on Monday goes out and allows deceit to escape his lips, takes advantages wherever he can and will go into saloons or gambling dens or anything of that sort. Such a man is still no Christian. "The grass withereth and the flower thereof fadeth away but the word of the Lord endureth forever".

We shall be like Christ when he shall appear. Christ was the same yesterday, to-day, and will be forever. Now the question arises, Are we the same every day, are we up to Christ's standard? Are we still ascending the ladder step by step or do we sometimes fall back a few steps? Let us consider the question every evening whether we did our best to-day or not.

Donnellson, Iowa. — Easter services were well attended. Although the weather was cold and stormy, the Lord's Supper was partaken of by quite a large number of the members.

Rev. Schowalter intends to start for Oklahoma next Wednesday in the interest of the Indian mission work.

We still have extremely dry weather, and a great scarcity of water for stock prevails.

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18-21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services.
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Schrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5-9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the scholar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4. How can a S. S. be made attractive? Fred. Aeschliman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Program of the Western District Ministers' Conference,

TO BE HELD APRIL 15, 1902, IN THE ALEXANDERWOHL CHURCH, KANSAS.

I. Exposition of Eph. 4:11—16. by Jacob Toews.

II. What should be our attitude toward the State S. S. Convention? by Valentine Krehbiel.

III. What might be the advantages or disadvantages of the methods of the English evangelists—e. g. those of Williams? by D. Goerz.

IV. What are Eddyism and Dowieism? Are we in danger from this source? If so, what might it be? by J. S. Krehbiel.

V. Where and when shall the customary laying on of hands occur? What is our idea of it in the light of the New Testament? And what blessing may thereby flow to the one thus ordained? by Prof. C. H. Wedel.

VI. Is our age again rapidly drifting toward Rationalism? If so, what should we do to oppose this tendency? by J. W. Regier.

The Program Committee.

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600
[a] Jerem. 8. 16. & 47. 3.
2 Kin. 19. 23.
[b] or, magnificently.
[c] ch. 8. 16. Num. 3. 2.
[d] Zeph. 1. 12.
[e] Heb. *stood.*

10 [f]Cursed *be he* that doeth the work of the LORD [g]deceitfully, and cursed *be he* that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [h]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

[f] Jerem. 48. 10.
[g] or, negligently.
[h] Zeph. 1. 12.

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News of the Week.

Domestic.

Largest Wheat Acreage.

CHICAGO, April 7.—The Record-Herald publishes reports from nineteen principal wheat-growing States, concerning the acreage and condition of the crops, comparing the prospects this year with the acreage and results last year. Summing up the situation, it says that 32,000,000 acres of wheat were seeded last fall, an excess of 4,000,000 acres over last year. This is the largest acreage in the country's history; offsets, it is said, the damage by the drought, and will yield a greater crop than the record-breaker of 1901.

The dry spell was damaging enough but the copious rains of the last month have restored the blighted prospects. Kansas is the worst sufferer by the drought, having lost 1,000,000 of its 6,000,000 acres. Oklahoma, Texas and Kentucky also show a condition of only 70, as compared with 105 last year. Crop conditions on the Pacific coast are reported as perfect, and Missouri, Illinois and Nebraska also promise high yields. Indiana shows an acreage of 3,000,000.

Edward Everett Hale.

BOSTON, April 3.—The Rev. Edward Everett Hale, author of the "Man Without a Country", is eighty years old to-day. The event will be signalized by a great gathering at Symphony Hall this evening, at which addresses will be delivered by Senator George F. Hoar, President Charles W. Eliot and others. The celebration in honor of Dr. Hale wil be a New England affair.

The occasion is to be marked by a popular outpouring of the people. Harvard and Dartmouth Colleges will send delegations. Dr. Hale passed the day quietly, saving himself for the evening's exercises, which can not but affect him because of the spontaneity of the movement and the spirit of friendship and common brotherhood which underlies it all.

Although four-score years, Dr. Hale is scarcly less busy a man than he was ten years ago, when his seventieth birthday was appropriately celebrated at the parlors of the South Congregational church. He has just returned from a vacation trip to the South, but even while resting there he was by no means idle. Miss Susan Hale, a sister, has come from far distant Algiers to this city that she may participate in the festivities by which her brother will be honored.

Washington Enters an Anti-Merger Plea.

WASHINGTON, April 7.—Attorney-General Stratton, of the State of Washington, to-day brought to the attention of the United States Supreme Court the desire of that State to bring suit to prevent the merger of the Northern Pacific and the Great Northern railroads by moving for leave to file a bill of complaint on behalf of the State versus the Northern Pacific, the Great Northern companies and the Northern Securities Company. In making the motion Mr. Stratton said that counsel for the defendant was present and prepared to proceed with an oral argument. He added that an immediate hearing was desired.

Ex-Attorney-General Griggs, who was present as the representative of the railroad companies, acquiesced in what Mr. Stratton said as to the desirability of an early hearing, but the court declined to announce an immediate decision on that point. The chief justice said, however, that an early response would be given.

Seven Miles of Cargo.

NEW YORK, April 7.—The American liner St. Louis, which has arrived from Southampton and Cherbourg, reports that on March 30, when in latitude 49 degrees 2 minutes and longitude 9 degrees 23 minutes it passed through about seven miles of floating cargo. The cargo consisted of tins of lard, small bags of flour and bales of hay. There was nothing to denote to what vessel the cargo had belonged, but as the merchandise was of the American kind it probably originally constituted part of the cargo of some eastbound vessel.

Atlantic City Fire-Swept.

ATLANTIC CITY, N. J., April 3.—The most disastrous conflagration that ever visited this city raged along the beach front to-day. At 1 o'clock eight hotels had been either entirely or partially destroyed. A strong southwest wind was blowing, and the firemen seemed to be unable to cope with the flames. Assistance was asked from Philadelphia and Camden, and the former city sent three engines the train making the run in fifty-five minutes.

Two Killed—Fifty Hurt.

GLASGOW, April 5.—During the international football match between England and Scotland, here, this afternoon, a stand collapsed killing two persons and injuring fifty.

Bad Freight Wreck.

PITTSBURG, April 4.—Harry Dheen, fireman, and W. B. Mosher, brakeman, were killed, one man was seriously injured, and a number of cars were wrecked and cattle killed by a freight wreck at Crag Dell, Pa., on the Allegheny Valley division of the Pennsylvania railroad at an early hour this morning. The wreck was caused by a landslide.

Chinese Bill Passed.

WASHINGTON, April 8.—The Chinese exclusion bill, bearing several amendments increasing its drastic nature, was passed by the House yesterday. As the measure now stands it excludes not only Chinese by birth and descent, but shuts out all Chinese of mixed blood. The chief struggle was over an amendment to prohibit the employment of Chinese sailors on American ships. An amendment covering this proposition was at first ruled out on a point of order, but subsequently was modified to evade the ruling and was adopted, 100 to 74.

As passed the bill practically re-enacts all the existing exclusion laws and incorporates with them the existing treaty regulations. It extends these exclusion laws to the Philippines and the other possessions of the United States, and forbids Chinese laborers in our colonial possessions coming into this country.

Cuban Reciprocity.

WASHINGTON, April 8.—The debate upon the Cuban reciprocity bill opened in the House to-day. There was much activity among the leaders on both sides before the House convened, in anticipation of the coming battle, and when the Speaker called the House to order the attendance on the floor was unusually large. After the approval of the journal, some routine business was transacted, and Mr. Payne, chairman of the ways and means committee and leader of the majority, moved that the House go into committee of the whole for the consideration of the Cuban reciprocity bill.

Foreign.

RHODES GIVES TO MANKIND.

TEN MILLION SET ASIDE FOR SCHOLARSHIPS.

LONDON, April 5.—The will of Cecil John Rhodes, which has just been published, is one of the most voluminous and remarkable documents ever left by an Englishman. The desires of Mr. Rhodes' life are set forth in detail, and the results he had hoped to achieve while yet in the flesh are made possible for others through his last testament.

Mr. Rhodes left a great part of his vast wealth to Great Britain and the United States. By the terms of his will an endowment fund—estimated to amount to $10,000,000—was set apart for the foundation of sixty Oxford University scholarships for England and the British colonies, and nearly one hundred scholarships for the United States—two for each State and Territory in the Union. The scholarships have a yearly value of $1,500 and are tenable for three years.

Mr. Rhodes also provided for fifteen scholarships for students in Germany, to be nominated by the Kaiser, for the reason that "a good understanding between England, Germany and the United States will secure the peace of the world."

The scholarships are to be given to students upon the following qualifications:

1. Literary and scholastic attainments.

2. Fondness for or succes in manly outdoor sports.

3. Qualities of manhood, such as truth, courage, devotion to duty, sympathy for and protection of the weak, kindliness, unselfishness and fellowship.

4. Exhibition during school days of moral force of character and instincts to lead and take interest in his schoolmates, for these latter attributes will likely in after life guide him to esteem the performance of public duties as his highest aim.

The will provides that the marks for the several qualifications should be awarded independently. For the first, by examination; for the second and third, on ballot of their fellow-students, and for the fourth, on the report of the head master of the candidates' school.

Bloody Battle in Transvaal.

LONDON, April 4.—There was severe fighting all day on March 31 in the neighborhood of Harts river, in the southwestern extremity of the Transvaal, between part of General Kitchener's force and the forces of Generals De la Rey and Kemp, resulting in a repulse of the Boers after heavy losses on both sides.

The Canadian Rifles especially distinguished themselves, one party, commanded by Lieut. Bruce Carruthers, holding its post until every man was killed or wounded.

Malatesta Sent to Jail.

ROME, April 8.—Enrico Malatesta, the Italian anarchist, was yesterday sentenced by a court of justice to five months' imprisonment for contumacy on account of certain articles applauding the murder of President McKinley, which were written for and published in an anarchist newspaper. Malatesta's friend, Sottovia, arrested on the same charge, was also sentenced to five months' imprisonment.

Malatesta is credited with being the world leader of the anarchists of America and Europe. For the last thirty years he has been concerned in the risings of Spain and Italy and was active in the Barcelona bread riots, the trouble in Milan and the peasant revolt in Sicily. He has been expelled from every country in Europe except England, and when he left New York he went to London.

The Italian police regard him as the brains of the anarchist movement, and declare that he has been at the bottom of every anarchist plot for thirty years past. Sicily, Spain, Italy, Cuba and the Argentine Republic have all been scenes of his propaganda. He has been sentenced to death in three of these countries for armed rebellion, and has spent some ten years in their prisons. Malatesta denies, however, that he had anything to do with planning the assassination of King Humbert.

Kruger's Son Swears.

PRETORIA, April 7.—Casper Kruger, the eldest son of former President Kruger, and twenty-four other relatives of Mr. Kruger bearing the same family name are among those who have recently taken the oath of allegiance to Great Britain.

Haytiens in Revolt.

PORT AU PRINCE, Hayti, April 7.—A number of revolutionists, commanded by Gen Nicolas Baptiste, attacked and captured Jacmel, a town on the south coast of Hayti, on Saturday, occupied that town for twenty-four hours, released the persons who had been imprisoned there and then retired to the hills, taking with them all the arms and ammunition they could obtain. During the fighting which preceded the capture of Jacmel, two men were killed and a number were wounded. A Haytien cruiser has started for Jacmel with arms and ammunition for that place, and the Minister of War, V. Guillaume, has also left for Jacmel with a detachment of troops. All is quiet here.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, APRIL 17, 1902. No. 19.

A Teacher's Prayer.

A. E. PASCOE.

I have sown the seed, dear Master,
The seed Thou didst give to me,
Through months and weeks of the fleeting year
I have striven to lead to Thee,
The bright young hearts of the children fair,
The little ones Thou dost love,
Oh! say, shall I see them all again
In Thy jeweled crown above?

Oh! much has been weak and sinful.
So oft have I failed to speak
The message Thy Spirit gave me;
My faith has been poor and weak:
The pages are blotted many,
Dear Savior, as white as snow
Wilt Thou wash them to-day: I pray Thee
Let the cleansing fountain flow.

And now, through the fleeting minutes
Of the swiftly passing year
Give a token that Thou hast answered
My prayer for the children dear:
May many, before it closes,
Resolve to be only Thine;
Give their lives to Thy loving keeping,
Henceforth for Thy glory shine.

For this is Thy will, dear Master,
Thou hast promised to hear such prayer;
If faith be too poor to claim it,
Supply what is wanting there.
And help through the coming seasons
Thy servant to faithful be,
To bear, when Thou call'st me hither,
A harvest of praise to Thee.

—Penna. Herald.

Items of News and Comment.

The total insurance on the Central College building and furniture is $10,000.

The fifteenth State Convention of the Pennsylvania C. E. Union will be held at Pittsburg, July 8-10.

On Good Friday, 12 young men and 13 young women were baptized in the Ebenezer church, near Bluffton, O.

The Eastern District Conference will convene in regular annual business session, Monday morning, May 5th.

Four families removed lately from the Molotschna congregation, Marion Junction, S. D., to the State of Washington.

Mission services were held during the Easter season in the Herald church, Okla. Five precious souls came forward to be baptized.

In West Africa there is a section called the Jebu country. Four years ago there was not a single believer in the district. Now every village over a large circuit has its church "shed".

The Halstead (Kan.) church is in a flourishing condition again, after several years of stagnation. On March 9, 10 young converts were baptized, and on the 16th ult., a large congregation partook of the Lord's Supper. The S. S. is composed of 16 classes.

The city of Grand Rapids Mich., has a S. S. Superintendents' Union, — a bright idea which can be productive of much good. On Monday evening, April 7, a meeting was held, and such topics as "Decision Day Experiences" and "The Home Department — A Pastor's View" were ventilated. Bro. E. K. Mohr acted as chairman of the Program Committee.

"The College Record", issued monthly from the Central Mennonite College, Bluffton, O., under the able supervision of Prof. D. F. Jantzen, and a corps of assistants from the various departments and bodies connected with the school, appeared a few days ago in bright April garb. Nearly half of it is in the German language. It aims to be both newsy and literary, and will doubtless fulfill its purpose of becoming a ready medium between school and home. It more than takes the place of the old-time catalogue. Ten cents will put any one on the subscription list for nearly three years.

We are able to add a few more personal items as a fitting introduction to the Bible Reading by E. K. Mohr, appearing in another column of this number. He makes his living as Secretary and Treasurer of the Ocker and Ford Manufacturing Co., of Grand Rapids, Mich. He has been in Grand Rapids about 14 years. For a year and a half he was Field Supt. of the Mich. S. S. Association, and now holds the position of Secretary and Treasurer of the Kent county (Mich.) S. S. Association. He is a busy man and lives in his work. His ancestry is Pennsylvania Dutch and he is proud of his Teuton blood.

Some prayers are singular, but that is because they are direct, mincing no words. Here is a specimen by a plain man in homespun in the country of Wales, on the occasion of an all-day meeting, when several ministers were present. "Oh Lord, give us no musty bread to-day. Thou knowest we have enough of that here already. Oh Lord, great men are here to-day, but they are no good without Thee. Here is James Owens from Swansea, but he is no good without Thee, and here is our friend from London, we thought he would be the lean kine of Pharaoh but now we see he might be a blacksmith. No doubt he is learned, but he is no good without Thee, Lord".

ROLL THE STONE YOU CANNOT DRAG.—I saw some men building a stone wall the other day, and they were putting into it some enormous stones that they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses were unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll it over. While the horses were not strong enough to drag the stone, they could roll it over very easily; and so they rolled it over and over again until they got it into its place.

There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their stones of difficulty, then they leave them and give them up as defeated. But this is not wise, for among our daily trials and burdens of life, as well as among the rocks on the New England side hills, there is many a stone too big to drag that can be rolled into a place of service.—C. E. WORLD.

A Bible Talk—A Life Passage.

E. K. MOHR.

An old lady, having traveled extensively, in many countries, was asked as to the kinds of people she had met. The reply was: "Two kinds; men and women." While the form and measure of experience varies, in essence, our lives are much alike. "There is no difference" (Rom. 3: 22, 23) is written over many a common life passage.

Just as the kind invitation, to furnish some Bible Readings for the MENNONITE, is received, a letter from a distant state must be answered. A part of this, I trust, may be of interest and bring comfort and cause many readers to say, "But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." (Ps. 73: 28.)

If you have been unjustly accused and even worse treated, you may rejoice that you are counted worthy to suffer shame for His name (Acts 5: 41), and in your pain you are privileged to sing praises unto God (Acts 16:23-25); and, you know, we are exhorted by the example of the Master, to be patient, (1 Pet. 2: 19-23) and commanded to joy in the trials of the present (Heb. 12: 2, 3; Jas. 1: 2, 3). How do you like the following? Is it not a true Gospel message?

"When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, patiently bearing the insult or the oversight — this is victory. When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it in patient loving silence—that is victory. When you are content with any food, any garment, any climate, any society, any position in life, any solitude, any interruption—that is victory. When you can bear with any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory." (1 Cor. 15: 57, 58.)

If you have been unwise (Eph. 5: 17), if you have done wrong, a confession is in order, (Jas 5: 16 f. c.)—at any rate an attempt must be made to right the wrong (Matt. 5: 23, 24). As a rule, the injured person must make the first move. "Has any one wronged thee — be bravely avenged; slight it and the work's begun; forgive it and 'tis finished." Your reputation is what others think you to be, your character is what you are before God. (1 Sam. 16:7; Prov. 23: 7.) Never mind the reputation but make sure of the character.

If you have been wronged or persecuted, remember the promise in John 15: 18–20. "Pray for them which despitefully use you and persecute you" (Matt. 5:44). Give thanks and pray, and the peace of God will keep you (Phil. 4: 6, 7), and be persuaded that nothing shall be able to separate you from the love of God, which is in Christ Jesus our Lord (Rom. 8: 38, 39).

Cast thy burden upon the Lord and He shall sustain thee.
Psalms, 55: 22.

Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child. I shaped it;
Poised it in mine own hand; made no proportion
In its weight to thine unaided strength:
For even as I laid it on thy shrinking form, I said,
"I shall be near, and while she leans on me
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of my own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough: I would embrace thy care
So I might feel my child upon my breast.
Thou lovest me? I knew it. Doubt not then;
But, loving me, lean hard.

Grand Rapids, Mich.

Notes by the Way.

II.

Robert Burns, the greatest of Scotch poets, once when at church, sitting behind a lady of seeming respectability, noticed a louse slowly crawling down a stray hair of the woman's head. Taking from his pocket his ever ready notebook, he wrote the words:

"O wad some power the giftie gie us,
To see oursels as ithers see us;
It wad frae monie a blunder free us,
And foolish notion."

The Mennonites have so often been classed among the "queer" people that they are sometimes egotistical enough to be anxious to know what other people really think of them.

Not so many months ago the writer had an opportunity to have his curiosity satisfied in this respect. He was sitting in the corridor of a hotel in a Western town, when his attention was directed to a part of the room from whence came the word Mennonite. As the conversation seemed to be general, he considered himself an interested party. A travelling salesman was the speaker. "I tell you", said he, "if you want to find a nice class of people to deal with, go to these Mennonites, living a few miles out from town. No bad debts among them. Their word is just as good as their note. They regard it as a disgrace to make a debt and not be able to pay it. I am not quite sure, but I believe a man that don't pay his debts is thrown out of church. I know they are pretty strict, any way. Divorce? No, I never heard of one. Never hear them swear, and what seems strange they would not take an oath for anybody, it seems they want it understood that they mean what they say. You never met any of them? Well, that seems strange. Good many of them up in Kansas. No, they do not dress in a different fashion, at least these here don't. I am told there are some that wear the Dunkard coat, and the Quaker hat, and long beard. But you don't see that here. Mighty nice lot of people."

In this case at least it was neither the cut of coat, style of hat, nor the absence of the mustache, that stamped these people with the mark of honesty. The writer happens to be acquainted with the people referred to, and knows that there is not a single Dunkard coat in the whole settlement. Therefore we conclude that there is something wrong with the logic of the brother who, some time ago, wrote in the "Herald of Truth", "If people see a person in that suit they have all confidence in him, that his word is as good as any security he can give." And, "If the business men see a man with a plain coat they trust him without any further acquaintance." My dear brother, you are mistaken. The business man does not look to your coat to find your character, but he looks you in the eye, yes sir, straight in the eye. I am safe to say, that nine times out of ten he does not notice the absence of your coat collar at all. No, if a man looked to the coat only, any knave that would put on a plain coat could fleece him. But let the knave try it, and see what credit he can get on his coat. A man that wears a plain coat is sometimes fooled by a coat, but a business man, never. Then too, it would be a sad commentary on the Christianity of a man if he were compelled to wear a certain cut of coat in order that the world might know that he is an honest man. If his Christianity is not of such a character that the light of his soul shines through his face and writes "Honesty" in every line, no cut of coat will stamp him as an honest man. The eye is the window of the soul through which we look for character.

"O wad some power the giftie gie us,
To see oursels as ithers see us;"

Then we would know that it wasn't the coat after all.

It is "man" that "looketh on the outward appearance, but the Lord looketh on the heart."

—ANON.

Missions.

ADA M. LANDIS.

In attempting to discuss the subject of Missions we realize how unlimited its possibilities, how sacred its origin. The greatest argument in favor of Missions is the example we have in our Lord and Master. He ministered constantly to the spiritual needs of those around Him. He never lost an opportunity of leading another into the path of righteousness.

There may be great diversity of opinions as to the means and methods employed; as to the needs there can be none.

The cry from Macedonia has been ringing through all the ages, and still there is need for workers. And there is work for all, however humble their attainments. We need not feel disappointed if we are not as gifted as some others, for our lesson in 1 Cor. 12 says there shall be diversities of gifts. Some shall preach, others teach, some give money and others talent and thus aid materially as well as spiritually.

Of our calling we cannot doubt. "Go ye into all the world", does not mean our neighbor or some one else, but you and I.

True we are not all called upon to leave our homes for a foreign field, nor can we always labor in a public capacity, but the call is applicable just the same. Right in our home circle or amongst our friends there may be some soul whom we should save.

The field of labor is also without limit, "all the world" is waiting to hear the glad tidings of salvation. "The field is white, the harvest is ready, but the laborers are few".

The demons of drunkenness, licentiousness, treachery and vice of every kind, stalk abroad in our land. They appear in broad daylight, they enter our very thresholds, and yet we maintain a calm indifference.

From every part of this fair land of ours, comes that cry for light and life. Missions are needed in the South among the millions of illiterate negroes, they are needed in the North where the great tide of foreign immigration threatens to undermine our civilization. They are needed in the West to right the wrongs of the Indians, and to wipe out the blight of Mormonism from our land. They are needed in far India where countless thousands perish. They are needed in populous China with its millions of heathen gods. And even in the wilds of Africa there are immortal souls to save!

From the North and from the South, from the East and from the West, they shall come together in that great day; singing and shouting praises to God on high.

Dr. A. J. Gordon said a church that is not a missionary church will soon be a missing church. If we are truly Christ-like we must have the missionary spirit. Christ was an ideal missionary.

It is the missionary spirit in the world to-day that has builded schools, churches, hospitals, asylums, missions, relief stations and every other institution for educating and uplifting humanity.

It was the missionary spirit which inspired the angels' chorus "Peace on earth, good will to men."

937 N. 43rd St., Phila., Pa.

I have found that the people who are doing the most to save the souls of others are the ones who have their own souls saved in old fashioned way, by personal salvation and turning to the way of Jesus Christ.—MCNEILL.

Announcement and Invitation.

The congregation near, and in Beatrice, Neb. wishes to dedicate its new church edifice in town to the service of God on Sunday next, April 20. A cordial invitation is herewith extended to visiting members abroad, to share with us in the rejoicings, with thankful hearts to the giver of all good and perfect gifts for another new house of worship wherein to glorify and magnify His holy name.

By request of the Elder Gerhard Penner and Official Board,
THE CORRESPONDENT.
Beatrice, Neb., April 11, 1902.

Christ and the Scriptures.

This is the title of a most profound and incisive series of articles appearing in "Our Hope" by the late Adolph Saphir. It would be hard to find its superior in its spiritual discernment of the Word of God. The section in the April (1902) number is devoted to a searching discussion of the sub-heading "Bibliolatry", and to say that it is bracing and refreshing is to put it very mildly. Truer words were never spoken than these:

"By Bibliolatry I understand the tendency of separating, in the first place, the Book from the Person of Jesus Christ, and in the second, from the Holy Spirit, and of thus substituting the Book for Him who alone is the light and guide of the Church."

This is his theme. He cites the irony of the Jews' conduct, who, while perfectly familiar with the features of the prophetic Christ in the pages of the Old Testament, nevertheless did not recognize the actual Christ when He did manifest Himself. They had read the Bible without

Christ, the letter divested of the Spirit, which is Bibliolatry."

Then he points at Bibliolatry among Protestants. But we will let him do this in his own words.

"But while this form of Bibliolatry is chiefly among those who have not accepted the message of God (though they accept the "Bible"), and who are often encouraged in their state by not having this dead acceptance of the Bible pointed out to them, there is another form of Bibliolatry which is more dangerous to the children of God. Such phrases as "The Bible is the religion of Protestants," well-meant, and true to a certain extent, already indicate an incipient decay. Where there is life, and life in health, such expressions do not exist. Paul never would have said that the Scripture was the religion of the Christian. Christ was his Light and Life. If asked further about Christ, he would describe Him as the Scripture testifies of Him, and as the Spirit revealed Jesus to his soul. It is not that Paul thought otherwise than we do about the divine authority, sufficiency, and fulness of Scripture, but he stood to Scripture *in a true relation.*

"The Reformation churches soon departed from the true and living view of Scripture. Luther saw Scripture in its relation to Christ and to the Spirit; indeed, many of his sayings err on the side of subjecting the Scripture too much to the testimony of the Spirit to our spirit. They are unguarded, but in reality only strong and one-sided expressions of what he felt so deeply, — that we do not place the Bible as Christ's substitute or the substitute of the Holy Spirit; that the great value of the Bible is that it testifies of Christ; and that the Holy Spirit is the true enlightener and teacher.

"While Luther did not sufficiently guard his assertions (forgetting, too, that the testimony of Scripture concerning Christ was much more ample and full than his idea as to what that testimony ought to be), his followers too soon forgot the true position of the Scripture. *The Holy Spirit is above Scripture.* Not that there is anything in the Scripture which is not in accordance with the Spirit's teaching, for all Scripture is inspired of God, but the Church is in danger of ignoring the existence of the Holy Spirit and her constant dependence on Him, and of substituting for the Spirit the Book. And now commences the reign of interpreters and commentaries, of compendiums and catechisms; for if we have the Spirit's teaching in the Book instead of the Spirit's teaching by the Book, men wish to have it extracted, simplified, reduced to a system, methodized. And then practically speaking, the creed is above the Bible.

"Thus there has been to a great extent "text" preaching instead of "Word of God" preaching. The Word was "outside" of us, instead of "dwelling" in us. And our testimony is different in tone and power from that of the apostles and primitive Christians; for their testimony was in the Spirit and of Christ according to Scripture, while ours has become testimony concerning the Bible in reference to Christ and the Holy Spirit. The apostles spoke of Christ, and confirmed and illustrated their testimony by the prophecies of Scripture. They looked to the Man in the first place, and secondarily to the portrait given of Him in the Book. Whereas the pseudo-apostolic preaching fixes its own eye and that of the hearer in the first place on the Book, and deduces from it the existence and influence of the Person. The impression in the one case is: that the preacher announces a message from Christ, who is a reality to him; and this his experience of Christ, he asserts, is according to Scripture. The impression in the other case is: that Isaiah, Paul, John teach, according to the preacher's exposition, such and such doctrine. The one is preaching Christ; the other, about Christ. The one is life and spirit; the other is possible without the spirit and vitality. The one is testimony; the other is an exposition of another man's inspired testimony. The one is preaching the Word (with or without text); the other is text-preaching without the Word. Paul preached Christ; our tendency is to preach that Paul preached Christ.

"Why is it that God, in speaking to His own people, says so often, "I am the Lord"? Why does He speak so frequently and so earnestly against idolatry? Why does He teach us continually that the Spirit quickeneth; that the letter, even the good and inspired letter, killeth? Because the root-tendency of man is to substitute shadow for substance, the form and outline for the fulness, rules for life, and dead things for the living God. Because we like to stand on terra firma, and resemble children, who cannot understand on what pillars earth, sun, and moon do rest. Because we think of catching a sunbeam in a trap, instead of depending on the sun in the heavens. Therefore we are always apt to deify "brazen serpents." "Bible doctrine," past experiences.

"The man who first made a crucifix, doubtless simply meant it as an aid to his memory and devotion. The thought of the Saviour's love and death filled his heart with contrition, ardent affection, peace, and joy. 'Oh, if I could always thus see a crucified Redeemer!' And why not? Is not the same mercy and love, which manifests Christ unto the soul now, continually with us? Will there be no manna to-morrow? Ah, but he wants to fix and secure the impression. He makes the crucifix; and now, instead of Christ, we have an expedient — an aid to devotion, which will soon become an obstacle, and then a substitute for the living Christ. For the process of deterioration is rapid; soon is Christ forgotten, and the crucifix becomes not a symbol, but an idol, and men think not merely of the crucifix, but attach importance to a special crucifix, with wood from such a place, and which has been used by such a saint, etc.

"But idolatry, in the large and spiritual sense, is not confined to 'crucifixes.' The Bible may be the Protestant crucifix."

Our C. E. Topic.

Topic for April 20: HOW CAN I KNOW THAT I AM SAVED? John 8: 32. 1 John 3: 14. Rom. 8: 1–16. 1 John 4: 7.

MEDITATIONS.

This is a question that many have not answered for themselves, believing it cannot be answered. Can any one know he is saved—that is, can he be sure of heaven and of bliss years before his end? Many wait until they are on their deathbeds, and there they want to be sure of it, even if they never cared for it before. Others, again, are so skeptical that they will not venture on any confident expectations as long as they live. They believe it presumption to say you are saved, when for all you know, perhaps in the last hour of your life you will give way to some terrible temptation or commit some dastardly crime or neglect some important duty, and this inadvertency or indiscretion will forever seal the door of heaven against you. They point to the case of Esau, of whom it is said, "he found no place of repentance, though he sought it carefully with tears." Heb. 12: 17. They love to quote Hebrews 6: 4–8 as conclusive proof in favor of their contention that one act of a life otherwise regenerated is sufficient to undo all the work of grace which it took years to perfect, forgetting to quote the 9th verse in addition, which would prove to them that the preceding verses speak only of profession and not of actual change of heart and life. The seed which fell among thorns also sprang up and for a few hours or days enjoyed lusty growth, but we are distinctly told "because it had *no root*, it withered away." The genuine article and the counterfeit may look exactly alike, but one is rooted, and will abide, the other will soon die.

There is a difference between knowing you are saved and just thinking so. The one who knows he is saved builds upon Christ, the one who just thinks so, builds on self. The former knows he is safe, because Christ is faithful. If he continues to trust, which is all he can do, Christ will continue to keep. On the other hand, the man who builds his house upon the sandy foundation of his own character will feel his frail structure shaken every day by the tempests of temptation, and at no time will he have peace, even when he flatters himself he has plenty of it. He only thinks he is saved, while the man who is saved by grace through the blood of Christ knows that as long as he trusts, he is safe, however the storms and waves may rage outside. His soul is a sea of glass.

Our passages give us some additional means of testing our redeemed standing. Taken all together they amount to this: 1. Knowing the truth as it is in Christ, that He by His atoning death has delivered us from the eternal dominion of sin, we feel free, independent — a feeling which must be shared to be appreciated. This freedom is one of the clearest internal evidences that I believe I am saved. 2. We share God's nature—we possess a spark of his love. We are born of Him and it is but natural we should love not only the brethren, but to a great degree, all mankind, since God is love. By our love others may be able largely to tell who we are. 3. The Holy Spirit is a constant companion and guide. At first He enters our heart's home almost like a stranger, but He comes to stay, and soon we come to know Him, and He continually shows us the things of Christ. He bears witness *with*, not *to* our own newborn spirits that we are the children of God, thus being a second witness, instead of the sole one. There is nothing finer in "Pilgrim's Progress" than that scene in which the guide, representing the Holy Spirit, takes Christian around the great hall and shows him glimpses of Christ's work. The Spirit delivers us from the tyranny of besetting sins and bad habits. He makes our salvation apparent to those around us, and perfects in our practical life what has had its birth in our faith.

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Editorial.

Last Saturday the famous T. Dewitt Talmage passed away, after an illness of about six weeks. The voice that had echoed in nearly every corner of both worlds, has been stilled and now, it is hoped, he is adding his beloved hallelujahs to the chorus above. He was a man of great facility in the use of language, and withal, a man of considerable hopeful, buoyant energy, as far removed from the "blue Presbyterianism" of his up-bringing as can well be imagined, yet his gospel was Calvinistic to the core. Barring a few indiscretions of speech, into which the age, — the time-spirit, perhaps— betrayed him, the substance of his preaching was thoroughly evangelical and Biblical. He had not that everyday plainness and homeliness of speech that distinguished his greater compeer, Spurgeon, but his wit and wealth of illustration and his world of resources blazed out for him a popular career. The good he has done heaven will not permit to be unrewarded. Let us inter the evil with his bones.

With this number, the "Articles of Faith", as they have, for over a year, appeared in these columns, in translation by Rev. A. S. Shelly, Bally, Penna., former editor of THE MENNONITE, are brought to a close. As the Bro. truly says in his review of these "Articles", there is a need of literature of just this kind among our young people. Compared with other Protestant bodies, organized or existing in Reformation times, Mennonites possess a rather small amount of dogmatic or systematic doctrinal literature. The early Mennonites distinguished themselves not so much by their polemical energy as by their protest against lax living and an easy-going religion. Their function has been mostly that of weights to a clock keeping the balance of the motion uninterrupted. But the need is asserting itself, not, indeed, for a body of doctrine, different from other confessions, but for a definite understanding among Mennonite people as to what they do really believe. This translation, now completed, comes as near representing the common faith of Mennonites as perhaps any formula of doctrine in existence. Only let us not slavishly stick to it, but compare it diligently with the Word, and have the courage to dissent from it wherever we believe it is not faithful.

Under the Evening Lamp.

Thoughts on Water Baptism.

In my reading on the profound subject of baptism, I met with the suggestion of a most beautiful and helpful illustration of baptism in the Old Testament. It is found in 2 Kings 13: 20, 21. —"Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet."

It is our purpose, at this stage of our discussion of baptism, to notice the meaning of baptism and to see how far its symbol suggests or harmonizes with its meaning. Let us then analyze the above passage.

Elisha was buried.

A certain man died.

They wished to bury him, i. e. put him into the place of the dead.

But they hastily put him into Elisha's sepulchre.

He touched Elisha and revived.

Putting side by side with this analysis, the third and fourth verses of Romans 6, We have:

"Know ye not that so many of us as were baptized unto (not "into") Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It would be impossible to make the idea ot the symbol of baptism clearer than is indicated by Paul in the above passage.

The several ideas in these verses are related to one another in this order:

We are baptized unto Christ's death.

By this baptism unto death we are buried with Christ.

Baptism, therefore, is presented here as a burial. But this burial, to be sure, cannot refer to a literal burial in the earth, else it would not be a burial with Christ. It can not mean that the old nature of the one baptized is so dead and so buried out of sight that it can no more assert itself after the act of baptism; for this is contradicted by Paul's experience in Romans 7, and by his assertion that in the Christian himself "the Spirit lusteth against the flesh and the flesh against the Spirit"—which pictures the struggle of the two natures with each other. Besides, Paul says in this same sixth of Romans (v. 11), "*reckon* ye yourselves dead". If you are dead, no amount of "reckoning" will make you deader. Well, if baptism does not symbolize literal burial nor indicate the date of the death and burial of the old Adam, what kind of burial does it symbolize? We need only ask, What is burial for? why are men buried? Dead men are buried in order to get them out of the way of the living. There is a place for the living and there is a place for the dead. Burial simply means putting the dead into the place of the dead—where they belong. The Scriptures tell me that because I am a sinner, I deserve to die—nay, that I am dead, and that in my natural condition of deadness in sin and deadness to God (in whom alone is true spiritual life) I am but like a prisoner whose end is the gallows, reckoned dead until the day when the sword of justice must finally execute him. The final burial of my dead self is my removal to my own place. God will not bury me in heaven, but as far away from it as the east is from the west.

But all this is the preaching of law, which reveals to the sinner such an awful fate. The gospel of all grace, however, is likewise proclaimed to him, and one of its intended effects is to get him to see his critical situation and fly for refuge. It is absolutely necessary for him to acknowledge to himself, first of all, the truth of his position, else he will never cry for help. This acknowledgment constitutes *repentance* (the cry for help is not repentance). Here it is seen to be actually an act of faith—faith in the truth of God's word concerning his condemnation, though we generally apply the word "faith" to the apprehension of the truth concerning the work of Christ. But faith is always the same act, though its objects are manifold. (For the proof that repentance is as herewith described, read our discussion later on in these columns).

The repentant sinner sees himself in condemnation. He anticipates his doom, and dies a thousand deaths within his own consciousness. Supposing I were to be told that in ten days I must die. Its first effect upon me would be past description. The struggle in me ten days before death itself would be a veritable death struggle, and I would have had the experience of dying long before my execution; and men would wonder at my calmness and resignation on the scaffold. No wonder at all, for I was dead before I got there. In the same way, a sinner, staring eternal death in the face, goes through the process. There is a sort of mental symbolism going on in him all the time.

Now, though he has acknowledged his doom to himself, he is to acknowledge it publicly. This is done by baptism. The mental symbolism by which he had been professing his doom to himself is here reproduced in the public symbol of baptism, by which he professes it to the world at large. Baptism thus becomes a means of confession. It epitomizes the sinner's fate by seizing upon the most revolting circumstance generally associated with death, upon the one step that finally seals his doom—burial—, and thus in one short but all-embracing scenic representation, if properly understood, it becomes a declaration to the onlooker that he is in the place of death, owning himself undone, judged, dead and buried. Then baptism is seen to be a very apt symbol of a burial which sets forth judgment.

It will be seen, from the above that baptism is not repentance, for repentance precedes it. It is the public profession of repentance.

Thus far not a word about Christ. Thus far baptism, if viewed correctly as far as we have proceeded, has been silent about Christ, and rightly, too, since repentance, of which it is the counterpart, knows nothing about Christ. The symbol can never contain more than the thing it symbolizes. Necessarily, there is no Christ in judgment or in burial. This was the nature of John's baptism. His message was "repent", and he could only urge "fruits meet for repentance" as a proof of repentance, and baptize unto a remission of sins which was strictly according to God's Old Testament dealings with His people. John's Christ was the Messiah come to Judgment—the ax laid at the root of the trees. What was looked for in the tree was good fruit; it was not found, the tree was to be felled. He was sent to separate a remnant from the mass to escape the judgment. This separation was solemnized by baptism, justified by repentance. Those baptized owned death as their due and hoped for mercy. Christ was the Prophet, whose reign should be one of righteousness rather than of grace—in short, the millennial reign which is still future.

The Sunday School Lesson.

SUBJECT FOR APRIL 20: Peter and Cornelius. Acts 10: 34–48.
GOLDEN TEXT: Of a truth I perceive that God is no respecter of persons. Acts 10: 34.

LESSON OUTLINE.

I. Introductory.

This chapter opens out God's purpose for this age. See Acts 15: 13–15.

The circumstances leading to the lesson proper are suggestive. 1. God's plans are many-sided. While Cornelius was commanded to send men to Joppa, Peter was being prepared for the summons. The spirit of obedience and an honest desire to know God's will are manifest. cf. vv. 9, 30. Both were praying. 2. Peter was prepared gradually — note his journey among Gentile converts, his stay "many days" with a "tanner," 9: 32, 43.

II. Peter's Vision.

We have here a seven-fold symbolism — a picture of the church: 1. Vessel from heaven (11). The church was born in the thought of God— a heavenly people. Eph. 1: 4; Phil. 3: 20. 2. Sheet held securely by an unseen hand—nothing escaped (11). See Jno. 10: 27–29; 17: 12 etc. 3. "Four corners" Four is the world number. Jno. 4: 42; Mark 16: 15. 4. "All Manner" (12). The church is of all races, classes, ages (34). "Whosoever." 5. These were God-cleansed (15). See 1 Cor. 6: 11; Cant. 4: 7. 6. Repeated Thrice (16) — a dispensational thought. The church is the work of the Triune God. See 1 Tim. 1: 17. "King Eternal" —the Father, "Immortal" — Son, "Invisible" — Holy Ghost. 7. "Received into heaven" (16) the destiny of the church. 1 Thes. 4: 16–17..

III. Lesson Story.

Omissions are significant. Nothing of the journey — the scenery, incidents on the way — only the scene in the home of Cornelius. This may be studied as to its bearing on three matters.

1. Audiences — not a chance, haphazard gathering, but one of unanimous desire to meet God 33). (1) "All here." How often one-half the people are absent! (2) "Before God." Not to see Peter. Matt. 17: 8. (3) "To hear." Not to be entertained or amused or to kill time or from sense of duty but to receive God's message— "to hear." How this threw Peter back on God for a message!

2. Preachers — Facing that hungry gathering, he fed them. "He opened his mouth" (34) and God filled it. No hesitation; no stammering, but a glad, free utterance of God's truth.

3. Sermons— He preached not theology, nor creed, but Christ. (1) His Life — tireless, tender, true, (38). How Peter could tell it! (2) His Death (39) —Sacrificial. Hab. 9: 22. (3) His Resurrection (40). — With choking voice he told of Jesus dining with him on shore of lake and how royally He forgives sin (43). (4) His Return (42) — "Judge of quick and dead." He will come in power. Peter offers Him then in Grace. (5) The Holy Ghost is pledged to honor such a testimony (44). Jno. 15: 26–27.

Mennonite Articles of Faith.

(Translated from the German by A. S. Shelly.)

XXXVI. OF ETERNAL PUNISHMENT.

Respecting the condition of those who in the final judgment will be condemned, we believe that it will be unhappy and terrible beyond all conception (Dan. 12: 2), because the Holy Spirit represents it throughout in terms of all that is dreadful and insufferable (Heb. 12: 29; Isa. 33: 14), speaking of it now as hell (Matt. 10: 28; 18: 9; 2 Pet. 2: 4) or the valley of the children of Hinnom where the idolatrous Israelites formerly cast their children as an offering into the glowing arms of Moloch to be burned with fire; then as a furnace of fire (Matt. 13: 50); a pit burning with fire and brimstone (Rev. 19: 20; 20: 10, 14, 15; 21: 8), an outer darkness (Matt. 25: 30), the gnawing of a worm that dieth not (Mark 9: 43–48) and fire that is not quenched (Matt. 3: 12), and more of like import (Matt. 18: 34). From all these dreadful representations we have every reason to assume that that condition will be one of utter perdition from God (2 Thess. 1: 9; Matt. 7: 23; Luke 13: 27, 28), from all good, all comfort (Luke 16: 24, 25), and all salvation, as also a realization of the insufferable wrath of almighty God (Rev. 6: 16, 17) and His avenging justice (2 Thess. 1: 8; Heb. 10: 30, 31), both as to soul and body, without any hope of escape or relief in all eternity (Matt. 25: 46).

In their bodies, as we can conceive of it, the condemned will be standing without (Luke 13: 25) when the blessed have been caught up to meet the Lord in the air (1 Thess. 4: 17) when all the doors of hope and of escape both on earth and in heaven shall be shut (Matt. 25: 10), when all the elements, kindled with fire, will be burned up (2 Pet. 3: 10–12), the bottomless abyss opening to engulf alive these unhappy ones as were in their time Korah, Dathan and Abirah (Num. 16:32, 33) and the Sodomites, they being thus consumed with the earth and all that is upon it that they loved (2 Tim. 3: 2–4; Ps. 17: 14; Luke 17: 26–30; 1 John 2: 15–17; 2 Pet. 3: 7), yet their changed bodies being indestructible, they are not annihilated (Rev. 9: 6). but will suffer the fire of eternal punishment.

Regarding the soul, they will not only, as said above, be separated by a great gulf from God and the blessed and from every sort of comfort, but will, moreover, be most painfully tormented, by the undying recollection of so many proffered means of grace (Matt. 11: 20–24), opportunities (Matt. 11: 28; 23: 37; Isa. 55), and convincing appeals of God's goodness (Acts. 14: 17; Rom. 1: 16–25; 2: 1–24; Rev. 3: 20), and the wilful neglect and refusal of the same (Matt. 22: 5; Heb. 2: 3; 10: 29; Acts 13: 40–46) as well as all manner of unrighteous deeds. This consciousness with the consequent belated repentance, chagrin, and despair (Gen. 4: 13, 14; Matt. 27: 3–5), will cause a torment far exceeding all our present conception.

All this will be aggravated by the exceeding terribleness of the company of the devil and his angels (Matt. 25: 41) together with all wicked sinners (Gal. 5: 19–21; Eph. 5: 3–6; Jude 14 -16; Rev. 22: 15) and by the sound of their blasphemies against God and all that is good (Rev. 16: 9, 11, 21). Moreover that which makes this unhappy condition most desperately terrible is the fact that the Holy Scriptures do not give the least ground to expect a release from the same, but on the contrary they call it an eternal punishment, an everlasting fire, an unquenchable fire, a worm that dieth not, etc.

However, it is certain that there will be degrees in these punishments (Luke 12: 47, 48), so that it will be more tolerable for them of Tyre and Sidon, and of Sodom and Gomorrah in the day of judgment than for such places, and persons among whom the Lord has manifested himself with especial means of knowledge and convicting power (Matt. 12: 41, 42), such distinction being indeed a necessary part of the exercise of the most perfect justice, which will be manifested in this as in all other works of God (Gal. 6: 7, 8).

May He give us grace, that in the right way we may flee from this wrath to come! Amen.

With this chapter the work begun a little over a year ago is completed in its first stage. The motive that prompted me to undertake the translation of these Articles of Faith was a feeling of the need of more literature of this kind being made accessible to the English reading portion of our church, especially the younger people in all of our Eastern, many of the Middle, and some of the Western congregations. It seemed to me that among those members there would be found many who would be glad to be given access to a work like this to supplement their perhaps more or less defective knowledge of what our church teaches and the doctrines it holds.

While neither these articles nor any other that were ever written and adopted in any portion of the Mennonite church, carry with them the same weight of ecclesiastical authority as do the confessions of faith in some other churches, yet such a reverent and withal masterly effort at a systematic statement of the essential teachings of the Bible is worthy of a careful study. To what extent the articles as they appeared in succeeding issues have been treated in this spirit by the readers of the MENNONITE, I have no means of knowing. But if even only a few have followed them with half the interest and profit that my work has afforded me, the effort has not been in vain.

If one or another may have been impressed as I have been that in a few instances certain phases of truth might by warrant of Scripture be more clearly and emphatically stated than they are, and if at a few other points we have felt that we could not fully adopt the author's view, such instances should lead us only the more carefully to re-examine our views in the light of the Word as interpreted by its author, the Holy Spirit. On all the essential doctrines of salvation the Articles are in my judgment a clear and faithful presentation of Scripture teaching, and I think I would have to go far till I would find another similar summary of doctrine either in our own or any other church to which I could with less qualification give my full assent.

Whether or not these articles in their English dress shall be gathered into a form adapted for wider and more permanent usefulness, will depend on circumstances—as the Lord may lead.

ANTHONY S. SHELLY.

Two Pictures.

(Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—PROV. 23: 31-32.)

This text contains an epitome of the whole history of the drink evil. Wisdom concisely and viv-

idly sets before us two word pictures that graphically portray, first the Drink Demon, with sparkling eye and witching countenance, arrayed in garments of attractive beauty and posing in the most enticing and graceful movements, drawing after her in mad infatuation the multitudes who heed not the warning cry of "Look not thou."

* * *

The second picture reveals the Drink Demon unmasked. What a shocking contrast! Instead of the fair creature smilingly beckoning us on, we unconsciously recoil from the writhing, insidious monster that thrusts its head from the pool of sin, and would strike its poison fangs into our flesh and send the deadly virus coursing through our veins, bringing palsy and death. Surely it is not a pleasant picture to look upon, for as one gazes, fascinated by its very awfulness, he sees passing in kaleidoscopic review in the glittering bead-like eyes of the unmasked Drink Demon, the wrecked homes, the heartbroken wives, the starving children, the poorhouses, asylums, hospitals, jails and a black cloud of wretchedness, depravity, lust and crime let loose from the very pit of hell.

* * *

Can it be that these two pictures are companion pieces? Has not Wisdom intensified and heightened the coloring of the pictures? How often in gazing on a brilliant landscape scene, in which the vivid colorings of the sky overhead and the hill and dale beneath, covered with luxuriant verdure, and the sparkling stream coursing down to the sea seemed overdrawn, we have said: "I never saw such vivid lines." Probably not, for though having eyes, we have not beheld the wondrous beauties that have been revealed to the sensitive perception of the faithful artist. So wisdom, with unclouded vision, penetrates the disguise of the Drink Demon and beholds what is withheld from our own eyes because we are blinded by our own conceits and lusts. Having eyes we see not. Let Wisdom out of the Book of books be eyes for us and speak wondrous things to us.

* * *

Wisdom sees the beginning and the end; the first step taken in thoughtless, careless fascination, and the last staggering plunge over the precipice of unbridled appetite and lust. There may be years between the two experiences. But Wisdom, with unerring vision, beholding that young man, that young woman, with the sparkling wine glass in the uplifted hand, looks down the years of indulgence and sees that the enticing cup has become the enslaving curse, and the Drink Demon, disguise no longer necessary, with hissing glee casts aside the mask and coils about its victim for the last crushing squeeze and deadly sting.

* * *

"Look not thou." What harm can a look do? I want to see if it does sparkle, if it giveth its color in the cup and moveth itself enticingly. "Look not thou," says Wisdom. A look means a taste, a taste means a passion, and sin when it is finished bringeth forth death. Pope says:

"Vice is a monster of so frightful mien,
That, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

"Look not thou," for "at the last it biteth like a serpent and stingeth like an adder."—Selected by Mrs. H. G. Shaddinger.

Correspondence.

CLAYTON, Pa., On Sunday, March 23, Rev. W. B. Stoddard, who is engaged in the work against the secret lodge system, was with us. In the morning, after a short service in German by the pastor, Rev. Stoddard gave an inspiring sermon in English. After the services a collection was taken for the furtherance of the cause, which Rev. Stoddard represents.

Collections for missionary purposes are taken at every forenoon service now, and not only on the first service of the month as before.

SALEM CHURCH, DALTON, O. We are again standing at the threshold of a beautiful change in nature, when things seemingly dead begin to bud and push forth their beautiful blossoms and leaves, and nature though clothed in drab, will soon change to a beautiful green.

Let us for a moment, at the point of this change in nature, stop to think.

Is the Word of God, which is sown from time to time in our hearts, gaining a hold? Is it growing and is it pushing forth buds? Are our hearts cold and frosty as nature was but a short time ago?

On Easter Sunday the congregation partook of the Lord's Supper, and although it was quite rainy and stormy, the members were nearly all present.

Last Monday Rev. Joel Lehman returned from Berne, Ind., where he had been visiting his sick sister and we have learned he purchased a farm in the neighborhood of Berne, which was his former home till he entered the ministery. We understand Rev. Lehman expects to move already this spring. His service here for the future would not have been superfluous.

On Easter Sunday the Sunday-school decided to purchase the organ which had been put into the church several weeks ago on trial.

GEARY, OKLA.—Easter greetings were given everywhere, and still the glad tidings ring "The Lord has risen", and we respond, "Yes, He has risen indeed", blessed be His name.

On Good Friday we were priviledged to add five members to our church by rite of baptism, and on Easter morning, they partook of the holy sacrament, communing at the Lord's table, with the congregation. May these tender plants, like buds in springtime, continue to grow and mature in the sunshine of the church of which Jesus Christ is the Head.

While God brings his children into his church militant, he, in his own time, also calls them to his church triumphant. Twice has the voice of Providence called in our midst, in the past month, claiming two of our members, as ready to see Christ face to face. On March 7th, Bro. Rudolf, aged 16 years, was taken, and on April 2, Sister Christina Weber, aged 69 years, went to her reward. Blessed assurance that a Christian can say "Jesus is mine", and so our young and old are safely guarded. "Asleep in Jesus, Blessed sleep," awaiting the time when the last trump shall sound, when Christ will call his own.

Wedding bells were also heard ringing in our circle. The contracting parties were Bro. Jac. Base and Sister Celesta Amstutz. May Jesus ever pilot them in their little bark on the sea of life. So are the stages in life all proving that every thing here below is but for a time. Eternity and heaven are awaiting us, so may we be up and doing the Lord's work while it is day.

Spring time has come, with its green fields, buds and blossoms on the trees, and the voice of the happy farmer is heard as he is tending his flock. While prospects for the growing wheat looked gloomy for a time, yet the Lord, who sends the early and late rains, has refreshed everything and now all eyes look forward to a bountiful harvest.

Daily emigrants are thronging to the new "Eldorado", south of us and yet there is room. Mennonites from the far east should see the fertile prairies of Oklahoma; and then help swell our little settlements here. We extend a hearty welcome to all.

J. S. KREHBIEL.

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18-21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services.
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Schrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5-9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the scholar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4. How can a S. S. be made attractive? Fred. Aeschliman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Marriages.

PENNER—REIMER.—On April 10, 1902, by John N. Penner, at the bride's home near Beatrice, Neb., Cornelius Penner, oldest son of Elder Gerhard Penner, and Wilhelmina Reimer.—Marriage text; 1 Cor. 1: 9.

KNIPE—MOYER.—On April 8. 1902, by Rev. A. M. Fretz, Linford Knipe of Telford, Penna., and Miss Mamie Moyer of Souderton, Penna.

FREY—FAUST.—On April 9, 1902, at Schwenksville, Penna., by Rev. W. S. Gottshall, Elmer Frey and Miss Mary Faust, both of Ziegierville, Penna.

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl. 3 At the ᵃnoise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
ᵃ Jerg. 8. 16.
ᵇ 1 Sam. 13. 18.
ᶜ Isa. 5. 28.
ᵈ Jer. 47. 3.
ᵉ or, mighty.
ᶠ Ex. 15. 1.
ᵍ ch. 6. 16.
Nah. 3. 5.
ʰ Zeph. 1. 12.
ⁱ Heb. stood.

10 ᵐ Cursed be he that doeth the work of the LORD ⁿdeceitfully, and cursed be he that keepeth back his sword from blood.
11 ¶ Mo'ab hath been at ease from his youth, and he ʰhath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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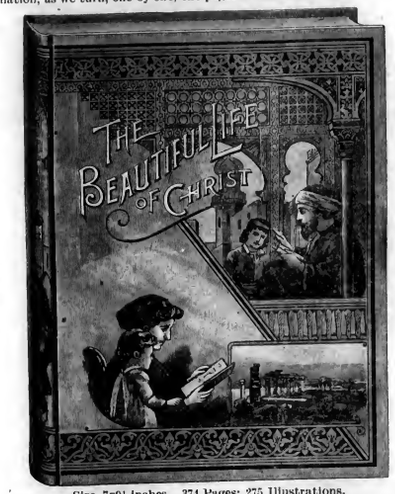

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

DR. TALMAGE IS DEAD.

UNIVERSAL TRIBUTE PAID THE GREAT DIVINE.

WASHINGTON, April 12.—Rev. T. De Witt Talmage, the noted Presbyterian divine, died at 9 o'clock to-night at his residence in this city. It had been evident for some days that there was no hope of recovery, and the attending physicians so informed the family. The patient gradually grew weaker until life passed away so quietly that even the members of the family, all of whom were watching at the bedside, hardly knew that he had gone. The immediate cause of death was inflammation of the brain.

Dr. Talmage was in poor health when he started away from Washington for Mexico for a vacation and rest six weeks ago. He was then suffering from influenza and serious catarrhal conditions. Since his return to Washington some time ago he has been quite ill. Until Thursday, however, fears for his death were not entertained. The last rational words uttered by Dr. Talmage were on the day preceding the marriage of his daughter, when he said: "Of course, I know you, Maud." Since then he has been unconscious.

At Dr. Talmage's bedside, besides his wife, were these members of his family: Rev. Frank DeWitt Talmage, Chicago; Mrs. Warren G. Smith, Brooklyn; Mrs. Daniel Mangam, Brooklyn; Mrs. Allen E. Donna, Richmond; Mrs. Clarence Wykoff and Miss Talmage, Washington.

Dr. Talmage was born near Bound Brook, N. J., January 7, 1832. He was educated at the University of the City of New York and the New Brunswick Theological Seminary; was pastor of Reformed Dutch churches at Belleville, N. J., Syracuse and Philadelphia; became pastor of the Central Presbyterian church in Brooklyn in 1869. His church, known as the Brooklyn Tabernacle, was built in 1870, burned 1872, rebuilt 1873-74, burned 1889, again rebuilt on a new site, and again burned in 1894. He had edited the "Christian at Work" the "Advance," "Frank Leslie's Sunday Magazine." Among his works are: "Crumbs Swept Up," "Abominations of Modern Society," "Around the Tea-Table," "Mask Torn Off," "The Brooklyn Tabernacle;" a collection of 101 sermons. "The Marriage Ring;" "Woman: Her Powers and Privileges."

WASHINGTON, April 13.—Arrangements were completed to day for the funeral services in this city over the remains of the Rev. Dr. T. De Witt Talmage. The funeral will take place at 4 o'clock Tuesday afternoon from the Church of the Covenant. The services will be very simple. There will be no funeral sermon, but short addresses concerning the life and works of Dr. Talmage will be made of men who have been intimately associated with him. Music will be furnished by the male quartet of the church of the Covenant. At 8 o'clock Wednesday morning the interment will take place in the family lot at Greenwood cemetery, Brooklyn.

Silent tribute to the memory of Dr. Talmage was paid to-day by thousands of people who walked past the residence on Massachusetts avenue, where the visit of death was marked by a cluster of violets tied with a streamer of black hanging at the right of the entrance.

Many intimate friends, including the pastors of most of the Presbyterian churches of the city, were among those who called at the house. Messages of sympathy from nearly every state in the union and from England, Russia and other European countries, came to the family during the day.

A Colored Millionaire.

PHILADELPHIA, April 11.—Col. John McKee, who died in this city a few days ago, was one of the few colored men in this country to be known as a millionaire. Colonel McKee was born in Alexandria, Va., in 1821, and his boyhood was spent as an indentured brickmaker. Thrift enabled him to save quite a little sum of money, and when his service in the brickyard was through he came to Philadelphia, entered the employ of James Prosser, then a noted restaurateur, and married the latter's daughter.

Soon McKee bought the place from Prosser and conducted it with profit until 1866. Then he went into the real estate business at his home in Lombard street. From that time until his death he made money continually. His estate consists of 400 houses in this city, nearly half a million acres of land in various parts of the country, and many valuable stocks. Nearly $2,000,000, it is said, is the value of all these.

Colonel McKee gets his title by organizing and commanding the Thirteenth Regiment, N. G. P., in 1870, and performing a similar service for the Eighth New Jersey Regiment, both of which were negro troops. McKee City, a town of 4,500 acres, on the West Jersey railroad, was founded by him and named after him.

New York Not Dry Sunday.

NEW YORK, April 14.—The New Yorker who wanted a drink yesterday discovered that the enforcement of the excise law through the combined efforts of the uniformed police and the members of the State Liquor Dealers' Association had assumed several new aspects. The first was that, while it was much harder than heretofore to get a drink in a saloon holding merely a liquor tax, a certificate, it was much easier to obtain one in a Raines law hotel. The buyer also found that while last Sunday he was served either with a plate of cheese and crackers with his drink or was given a sandwich to eat or not, as he chose, yesterday he could not buy a drink without also buying a sandwich.

The Raines law hotels throughout the city were as a rule, exceedingly well patronized.

Governor's Reprieve Too Late.

ST. LOUIS, April 11.—Henry Flutcher, colored, was hanged at sunrise today for the murder of Lewis Roth, sixteen years old, August 27, 1900.

At 11 o'clock last night Circuit Attorney Folk telegraphed Governor Dockery, recommending a ten days' reprieve in order to investigate more fully some testimony to the effect that Flutcher acted in selfdefense when he killed Roth.

Thirty-five minutes after the drop fell the reprieve arrived.

A reply to this message reached the Four Courts at 2 o'clock this morning. Mr. Folk not being there, Sheriff Dickman received the dispatch. It was from the telegraph office at Jefferson City and stated that the Folk message had been delivered to the Governor's mansion. It read:

"Jefferson City, 1:36 a. m.

"Joseph W. Folk, St. Louis:

"Yours to A. M. Dockery, signed Folk, received. Messenger reports Governor would not come to door, stuck his head out of a second-story window, asked 'what was wanted.' Messenger told him nature of message. He told him to put it under door; made no reply."

Sheriff Dickman concluded that this meant no interference and went on with his preparations for the execution.

Miss Stone at Home.

BOSTON, April 11.—After the exciting experiences of the past few months, Miss Ellen M. Stone, the missionary of the American board, is now in the care of her relatives in Chelsea, her old home. She was accompanied from New York by her brother, Charles A. Stone, and a party of friends.

Cuban Reciprocity.

WASHINGTON, April 8.—The debate upon the Cuban reciprocity bill opened in the House to-day. There was much activity among the leaders on both sides before the House convened, in anticipation of the coming battle, and when the Speaker called the House to order the attendance on the floor was unusually large. After the approval of the journal, some routine business was tran-acted, and Mr. Payne, chairman of the ways and means committee and leader of the majority, moved that the House go into committee of the whole for the consideration of the Cuban reciprocity bill.

Foreign.

Peace Visible.

LONDON, April 14.—It is said that the communication of the Boer leaders to Lord Kitchener amounted to little more than a request for permission to use the cable in consulting Mr. Kruger and the Boer delegates in Europe regarding a basis for a peace settlement. There is a distinctly hopeful feeling in official quarters.

THE HAGUE, April 14.—From those close in touch with the Boer leaders here it appears that the latest secret dispatches from South Africa outline the peace proposals now under discussion at Pretoria.

They closely follow the summary given on Saturday last by the Evening News, of Edinburgh, with the following additional details:

The Boers accept a British lord commissioner with a Boer executive, both to be residents of Pretoria.

The country to be divided into districts, with British district officers and a Boer committee, chosen by polling, by the burghers. The veto right to be reserved to the British government. The majority of the British officers must be conversant with the Dutch language.

Johannesburg, to be retroceded to the British with complete British civil organization.

A war indemnity of at least £10,000,000, to be distributed by mixed committees.

Disarmament to occur when the first batch of boer prisoners is sent back to South Africa.

No war tax to be levied.

Both languages to be recognized in the schools and courts and in official documents.

The expense of the garrisons in South Africa to be borne by Great Britain.

The present boer leaders to be retained in office so far as possible.

LONDON, April 15.—In a dispatch from Johannesburg dated April 14, the correspondent of the Daily Mail says the leading boer delegates conferred to-day with Lord Milner, the British high commissioner in South Africa, at Pretoria, and that Lord Kitchener was present at the conference.

Russia's Beggar Towns.

ST. PETERSBURG, April 11.—The Minister of the Interior has sent a commission to the government of Kostrowa to investigate the affairs of a number of small villages, whose inhabitants have lived for years by begging, though otherwise proving themselves worthy subjects, paying taxes, contributing recruits to the army, etc.

There is in particular one village near the town of Markalew that has attracted the minister's attention. These villagers have elevated begging to a fine art, and no man or woman in the village "works" more than a hundred days a year.

They ply their trade in the cities, invading one after the other, according to a certain system, and never remaining longer than a month in one place.

After their "labor" they return home to rest and heal the wounds they inflicted upon themselves to incite the pity of the passers-by.

A few of those professional beggars have retired from business and become padrones.

They hire men, women and children at a stipulated rate per week compelling them to turn their earnings over to them nightly.

The hired beggars receive from 2 to 4 rubles a week, which is far in excess of any wages they could earn.

Crippled children and sick mothers with nursing babies receive the highest wages, according to the government report, which adds that the prosperity of the original beggar village has induced other rural communities to take up begging as a profession.

The Minister of the Interior is determined to stop the practice.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, APRIL 24, 1902. No. 20.

Items of News and Comment.

Rev. Joel Lehman and family removed Wednesday, the 16th inst., from Kidron, O., to Berne, Ind.

Missionary Hiebert, of Ladia, working in the interests of the Mennonite Brethren, visited the brethren at Mennoville lately.

President N. C. Hirschy, of Central Mennonite College, Bluffton, O., preached for the Woodburn, Ind., brethren Sunday, April 15th.

Rev. Brown, of Oberlin, filled Rev. J. E. Sprunger's pulpit at the Sterling, (O.) church April 13th. He preached from Luke 22: 27 as text.

"A Week in London, the Modern Babylon" is the title of the illustrated lecture given by Rev. N. B. Grubb in the First Mennonite church, Philadelphia, last Tuesday evening.

Miss Hillegonda v. d. Smissen, in the course of her sojourn through Germany and Switzerland, was shown the spot on Lake Zurich where Felix Manz, one of the first Mennonite martyrs, was drowned in 1527.

Rev. J. Hege, of Reihen, South Germany, editor of the "Gemeindeblatt" is a very busy man. Besides his editorial duties, he travels about as a home missionary, visiting the scattered churches of the South Germany conference.

A motto to hang up at the threshold of every door, and in every business man's office:

Christ is the Head
of this house
The Unseen Guest
at every meal
The Silent Listener
to every conversation.

Next Monday, the 28th inst., a semi-centennial jubilee in memory of the Swiss immigration into that community, will be held at Berne, Ind., by the descendants of the first settlers. An interesting program has been arranged. Among the speakers will be: Dr. Cleophas Baumgartner, of Elkhart, Ind., on "Then and Now"; A. Zurflueh of Bluffton, O., on "The Journey from Switzerland"; Rev. S. F. Sprunger, Berne, Ind., on "The Immigrants, Their Residence, Descendants". A complete program is given elsewhere in this number.

Henderson & Company, Toronto, Canada, have just issued their Spring Catalogue of Books, Bibles, Tracts and Pamphlets. Their stock of uplifting evangelical and spiritual literature is growing ever larger. Among the great works on their counters are Dr. Seiss' "Lectures on the Apocalypse" and C. H. M's "Notes on the Pentateuch". They publish the literature of the Keswick School by such writers as Bishop Moule, Canon Webb-Peploe, G. C. MacGregor, etc. Their list of helpful tracts displays variety and completeness. The periodicals issued by the Company are "The Faithful Witness" and "Notes for Bible Study", the former appearing weekly, the latter monthly. They also act as agents for over a dozen other similar religious papers.

We clip the following piece of news from the "Weekly Bulletin" of the First Mennonite church, Philadelphia, which cannot but be read with the greatest degree of interest by all.

Last Tuesday evening quite a gathering of representative men of the church was met in the Lecture room of the church and after some discussion a constitution and by-laws for the formation of a Beneficial Association in the interest of our people was adopted and an organization effected. The name for the new organization is, "The Menno Friendship Beneficial Association of Philadelphia." Persons, both male and female, who are of sound physical and mental condition and firm believers in the Triune God and the Sacred Scriptures, between the ages of eighteen and fifty years, can become members upon the payment of the required admission fee, namely: from 18 to 30 years, $1.00; from 31 to 40 years, $2.00; from 41 to 50 years, $3.00; and the regular monthly dues of fifty cents. The Association proposes to pay a weekly sick benefit of $5.00 for thirteen weeks. After thirteen weeks the benefits will be reduced, but the reduced amount will be continued during the entire term of sickness. Upon the death of a member the Association proposes to pay $75.00 funeral benefits. The books are now open for enrollment of membership. All those signing prior to May 13, will be admitted as charter members. The officers of the Association are Charles H. Moyer, president; Ezra G. Allebach, vice president; Walter B. Bertolet, secretary; Joseph B. Bechtel, treasurer. These, together with the following persons, constitute the Board of Managers for the first year: Ephraim Y. Fretz, Abraham M. Geisinger, Howard G. Moyer, Harrison M. Moyer, Garret H. Bean.

Eastern District Conference.

God willing, the Eastern District Conference will convene for an all-day service in the Second Mennonite Church, Philadelphia, Penna., Sunday, May 4. The business session will begin Monday morning, the 5th.

W. S. GOTTSHALL, Sec'y.

What It Costs.

Long ago a methodical man died in Berlin at the age of seventy-three. When eighteen years old he began keeping a record which he continued for fifty-two years, which is the best commentary we have ever seen on the life of a mere worldling. His life was not consecrated to a high ideal. The book shows that in fifty-two years this "natural man" had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about $10,433. In fifty-two years, according to his book-keeping, he drank 28,786 glasses of beer and 36,086 glasses of spirits, for all of which he spent $5,340. The diary closes with these words: "I have tried all things, I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against the first missionary, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." — THE RESCUE HOME.

Fear Not.

FLORA L. FELLMAN.

Be not afraid of the world but fear God. Try to please Him by being courageous. Earnestly seek the grace of God. Dispel all fear, gloom and sorrow. If there is any object, person or task that you are afraid of, just ask the Lord in earnest prayer to lead you safely on, and rely on Him, and you will overcome victoriously.

How often do we hear the expression "I am afraid", especially of little children—and many older ones too. Afraid of what? Afraid of God, afraid that He will not take care of, shield and protect us, even if we trust and obey Him?

The writer has had some experience in this, probably being one of the greatest cowards in early youth until learning to fully realize God's protecting care and guidance. If we entirely give ourselves over into God's protecting care, we do not want to go anywhere but where He is found or leads the way, and we may rest assured that we are in safe hands.

I think the keynote of being courageous and not to hesitate is to give ourselves over to Him to do with us what is best.

Many people do not give fear a thought, until they witness some great accident and see how soon some are cast into eternity; then for a time they may avoid riding on that railway or enter that place where the accident occurred, because they are afraid of death and do not feel ready to die, little thinking what their greatest need is, to make peace with God, and all will be well.

This body given to us, this house that we live in, is of little consequence. It will in a short time be disabled and pass away. So all our efforts should be to keep that living spot clean, pure, bright and holy, do all that we can to keep this life-giving spirit replenished. Oh let us all seek after the mind of Jesus, to find joy in sorrow. If all our days are full of fear, just tell Jesus; He will bring us sunshine, bright and clear, if we just watch and pray. Oh let us be thoughtful, to whom we owe all, from whom cometh all, so as not to be selfish with what we possess, be it

money, talents, education, virtue or whatever it be. Strive to feel satisfied, look not to the world with its pride and vanity, but look humbly to God, who protects us all, and ask for wisdom and strength, to make some happy, since true happiness exists in making others hapyy.

Never fear if you are working for God, if death confronts you for His cause. Should we not yield? Did Jesus draw back when he was sentenced? No, He felt He was glorifying God for the benefit of humanity; consequently He bravely faced the most cruel death. Why should we then falter? If we are professing Christians, should we not also bravely face the foe if it is for the glorification of Him and for the benefit of humanity?

(TO BE CONTINUED.)

Seek Rest in Jesus.

EMMA BERGSTRESSER.

If we look at humanity, we find that man never finds himself at rest in this world; nor has he since our first parents were driven out of the Garden of Eden. There is a want in every heart for it, and we may be seeking for it; but we find it not as long as we seek it in the pleasures of this world. We find it not by going to theatres and dance houses; not by piling up wealth, for dollars will not satisfy the craving of the heart for rest, even if we had enough of them to buy almost priceless trinkets and palaces. We find it not in the world of fashion. Nor do we find rest by seeking honor. If we climb to the very top of the ladder of fame, what do we find but much vanity and vexation of spirit?

You can have everything in this world, but do not deceive yourself with the thought that rest will then come. We can never win the world by doing her bidding. These earthly things are perishable. Micah 2:10 tells us plainly that we shall arise and depart, for this is not our place of rest. Because it is polluted, it shall destroy you with a sore destruction.

So we find there is no rest for the wicked in this world, nor in the world to come. But thanks be to God, there is a rest for His people, and that rest is promised to last throughout all eternity. And to obtain this rest, we must come in humility to the foot of the cross, the only place where this rest, the sweetest flower of all the garden of the soul, is found. With the prodigal son we must say, "I will go to my Father, for he has bread enough and to spare, and I perish here with hunger. I am not worthy to be called thy son; make me as one of thy servants."

O dear souls, shut your eyes upon the world. Arise, for this is not your rest. True rest is to be obtained by coming to Christ and learning of Him meekness and lowliness of heart. He was lowly in heart, and He wants His followers to have the same spirit. We can get this Holy Spirit only by repenting of our sins, becoming converted unto God, accepting Christ as Saviour, and our hearts will be filled with purity, kindness and love to the Church of God and to every one. Without this Spirit we are not Christians. (Still, the "mind of Christ" and the Holy Spirit are not to be indiscriminately mingled.—Ed.)

Sin, temptations and afflictions may come to us as raging billows. Sometimes we feel as though pounded to fragments in our afflictions. Every light goes out. Yet the soul finds rest in Jesus, risen as it is with Christ in a new life. And it should be thankful that tribulation worketh patience, and patience experience, and experience hope; that the chisel which is often upon him is fitting him to be a pillar in God's temple; that the weariness by the way is preparing him for a richer enjoyment of the rest that remaineth.

Dear careless sinner, my heart goes after you: how does it stand between you and your God? You are fast hastening to God's judgment bar. What is your prospect for eternity? On what foundation are you resting? Time flies; eternity draweth nigh; what will it be to you?

This world we live in, with all its riches, honors and gain, you must soon bid farewell to forever.

What then if your soul is lost? And what excuse can a sinner makewhen God offers free and full salvation?—when he knows this world can give him no rest as long as he lives in sin?

The God of love has provided a ransom in the blood of His Son. Hear His Word (Isaiah 53: 5): "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." This is what gives me rest for my soul. He who took our load upon Himself has so completely cleared it away that He now sits at the right hand of God. Is this not enough for you? It grieves me to see that some who, I have reason to believe, profess to be Christians, show so much coldness in the work of God. Dearly beloved, do we trust the Heavenly Friend, with our hand in the Father's hand, whatever the mystery of life and the painfulness of the road may be to us? We have not the zeal of God in such a way as we ought to have, or we would not allow ourselves to be led to the extent of worldliness that many do. I know that I am not what I ought to be, nor am I where I ought to be. Whenever I look upon the wicked works and ways of the world, may I remember whither these things lead, and constantly reflect upon what I am and what I ought to be. I ought to keep myself untarnished by the world. Father, help that I may persevere in following Thee unto death!

O let us get to be in earnest! Let us look in faith and ask Him to fill us with the Holy Spirit, that we may be led into all truth, able to do what God wants us to do, go where He wants us to go, seek what He wants us to seek. Then we will be what He wants us to be, and what we profess to be.

Souderton, Penna.

Spiritual Fever.

Spiritual fevers are very common things. A fever begins with a kind of restlessness. Are there not many who are spiritually in that condition? Their religion is a task, rather than a comfort; their interest in Christ is a grave question, rather than an assured delight, and that which is full of rest to others does not give any rest to them. The fever of restlessness has come upon them, even with regard to divine things.

There are some that have an *intermittent fever*. They seem to be of a very unbearable temperature, and O how fast they are! Everything must be done to-day; they are determined to drive the church before them and to take the world with them. But the worst part of this fever is that they shiver with cold almost directly after.

A worse kind of fever to some is when they have an awful thirst. The only thing they can drink is gold water. Nothing will satisfy them; they must have riches. They are all toil and turmoil; there is no rest. It is the *yellow fever* that is upon them. To get, to save, to increase, to hoard, to add field to field, till they be left alone in the world! God save His people from even a touch of this fever.

Alas! alas! I have to mention one other fever, which is a sort of *gastric fever*, a fever of the stomach. It comes to men that have used strong drink for many a day and have degraded themselves, and when they seek to reform, there is a fever upon them. We have conversed with some who are now dear children of God, and they give an awful description of the hankering that came upon them months after they had given up their bad habits. How often it seemed to them that only a miracle of grace could keep them from going back to that condition into which they had previously fallen!

Yet, once more, there is *brain fever*, a very common thing nowadays. Persons cannot be satisfied with the old doctrines of the gospel: they must have something new. O, how many young men and young women feel that they must have their own thoughts! and their thoughts are not God's thoughts, and soon their ways are not God's ways. They diverge more and more from the eternal truth of God till they perish in utter infidelity. God keep us from that.

These fevers arise from many causes. If you live beneath your privileges in the low land of worldliness, if prayer is neglected, if the Bible is not read, if you get away among ungodly folks and make them your companions, you are living in a marshy bit of ground, and you will get a fever before long.

Another great cause of spiritual fever is allowing things to stagnate. Stagnant water begins to breed miasma and fever. O, how many people get into a feverish state by having everything stagnant! Your teaching power is stagnant, your talking power is stagnant, your very praying power is stagnant. Everything is stagnant. Nothing to live for; nothing to do. God help you to cut a good wide drain and let your life run to some purpose, and the fever will soon go.

Fever comes, again, by excessive heat, and in life to-day there seemes to be little rest. We need to sit at Jesus' feet with Mary, and, because we do not, the heat of the day beats upon us, and there comes on the fever of doubt and anxiety and depression, and we are troubled when we ought to be rejoicing.

But, the worst of all, fever comes through foulness. When vegetable matter lies decaying in the heat of the sun, it sends out a putrid oder, which carries fever with it. O, get away from sin! I charge you, children of God, be ye clean; be ye clean that bear the vessels of the Lord. I beseech you, as you love the Lord, and as you desire to be healthy Christians, go not with the multitude to do evil. Go ye out from among them; be ye separate; touch not the unclean thing.

Then fever comes of overcrowding, and I am afraid we get too much crowded with our fellow-men. O, to get into a purer atmosphere, alone with God! to get space and room for a soul to breathe where God alone manifests Himself to us, and we

open the chambers of our heart to Him!

Fevers are often caused by low diet. Persons have not enough to eat, and the fever germs fructify in their weakness. With many Christians the rule now is one meal a week; a Sunday morning attendance at worship is considered by them sufficient. This spiritual starvation is that which brings many Christians into a feverish state. They have little food, and often that is very poor. How many of the learned gentlemen are too refined to speak about the precious blood of Christ, or to tell a man that he is not safe without conversion! You may eat a thousand meals of some kinds before you know it. They are only so much gas that can never satisfy a soul.

Now, lastly, there is One who can cure all these fevers. Simon's wife's mother lay sick of the fever and helpless on her bed, and when she opened her poor eyes she saw Christ standing over her. O fevered soul, open thine eves and see Jesus standing over thee with tenderness, cheering thee, loving thee, watching over thee for good. In thy present trouble, in thy present fear, in thy present depression of spirit, He stands over thee. And then next the Lord touched her. Dear Master, touch the fevered ones now. As He touches you, He seems to say, "I am one with you in the furnace; I am the man of sorrows, and acquainted with grief." And then we find that He rebuked the fever. He can come now and just speak to your feverishness, and say, "Away! away!" and you shall be as happy as the birds of the air. Now, then, you nervous one, you doubting one, you fevered one, pray Him to come and lift you right up; and if He does, go your way as happy as you can be, and say at once, "I must do something for Jesus. He has cured me of my fever, and now, for the love I have for Him, I will spend and be spent to His praise."

—C. H. SPURGEON.

Touching Pitch.

The late Henry Ward Beecher may not have been an exemplary father or a skilful trainer of children; but the following piece of advice given by him not long before his death in 1887 is certainly worth heeding by every concerned parent.

"I do not believe in bringing up the young to know life, as it is said. I should just as soon think of bringing up a child by cutting some of the cords of his body and lacerating his nerves and scarring and tattooing him and making an Indian of him outright as an element of beauty as I should think of developing his manhood by bringing him up to see life—to see its abominable lusts, to see its hideous incarnations of wit, to see its infernal wickedness, to see its extravagant and degrading scenes, to see its miserable carnalities, to see its imaginations set on fire of hell, to see all those temptations and delusions which lead to perdition.

"Nobody gets over the sight of these things. They who see them always carry scars. They are burned. And though they live, they live as men that have been burned. The scar remains. And to let the young go out where evil appears, where the frequenter of dens of iniquity can come within their reach, to let them go where the young gather together to cheer with bad wit, to let them go where they will be exposed to such temptations—why, a parent is insane that will do it. To say 'A child must be hardened, he has got to get tough somehow, and you may as well put him in the vat and let him tan'—is that family education? Is that Christian nurture? Is that bringing a child up in the nurture and admonition of the Lord?"

Chicago's Spiritual Need.

Rev. R. D. Scott, in "The Christian Herald," reports the following mournful state of affairs in Chicago.

It is cursed with 6000 saloons, employing 31,600 persons and bringing in a daily income of $316,000. One Sunday evening, about 7 o'clock, 524 men were found in a certain saloon. Later on, 480 more came in, and soon they stood six men deep around the gambling tables. Chicago contains 3000 billiard and pool rooms, and, in one ward alone, 312 houses of impurity.

Of 1280 families visited, 1220 did not possess God's Word. In one section, nearly 2000 children were in no Sunday-school. One woman, on inquiry, thought she had a Bible, but it turned out to be a Webster's Dictionary. "Well", said she, "if that is not a Bible, then we do not have one." In Chicago, 12 atheistic Sunday-schools are in operation. Their catechism teaches that there is no God, no Christ, no Holy Ghost, no heaven, no hell, no virtue in Christianity, no integrity in its ministers.

An Indian Missionary Address.

At a missionary meeting at Hamilton, Ont., John Sunday, an Indian preacher, in closing an address, spoke as follows: "There is a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us to do this great work, to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor, little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is, a bank-note. That is all I have to say."—Selected.

Prayer and the Lodge.

When church members spend more time in worldly secret societies than in secret prayer, what right have they to call themselves Christians? — Christian Witness.

Yes, and if they do much secret praying, they will have no use for the ungodly and godless institutions known as secret societies. The two cannot exist together. 2 Cor. 6: 14–18. — H. S. Miller in "The Faithful Witness."

"Until God makes all people's brains just alike, there will always be the rich and the poor. Absolute equality among men is undesirable, but Christians should ever work and pray for a social state admitting such relative equality in human conditions as shall make universal fellow-feeling a possibility." So spake President Andrews. Wait till the millennium is in full swing, and "universal fellow-feeling" not only can but must be.

"Think not so much of 'volume' but more of 'tone'; not how many miles of streets, but are the streets clean and kept for the use of the people or the greed of stockholders? Not how many tall buildings, but how near do they come to paying their share of municipal taxation; not how many rich men and women, but how many real men and women; not how many houses but how many homes; not how many courts, but how much justice; not how many churches, but how much Christianity." — SENATOR MASON.

Our C. E. Topic.

Topic for April 27: SAMUEL'S CALL. 1 Sam. 3: 1–21.

MEDITATIONS.

Let us see how many true and wholesome lessons we can learn from this beautiful story of the calling of Samuel.

1. It was the Lord that called him. What an honor! Yet that is just what the same Lord is doing to-day to each of us. If you listen, you will hear His voice very plainly. So "to-day, if ye will hear his voice, harden not your hearts." Every time you hear the gospel of Jesus Christ preached, every time you read a part of it, you hear the same voice calling "whosoever", and that means you, if it means anybody. Be ready to say like Samuel, "Speak Lord, for thy servant heareth!"

2. The Lord called Samuel because He had something for Samuel to do. He calls us for the same reason. And we should listen far more attentively, since this is the case. What the Lord assigns to me as my work, is going to be my life-work, done well and successfully. I can never be a failure if I go faithfully about the Father's business.

3. Samuel was already in the Lord's service when he received the call to "come up higher." He was faithful in little things, and the Lord knew he would be faithful in greater things. Let us be earnest in our work for Christ, even if we are only doorkeepers in the house of our God. An obedient child will make a good father, a good Sunday-school scholar will to that extent make a good teacher, good thoughts will bear fruit in good words and deeds. If you are a faithful servant girl to the glory of God, He will widen your blessed sphere of influence in due time.

Lastly, but by no means least, Samuel was not afraid to publish the whole counsel of God concerning the fate of old grandfather Eli and his sons. It may have been hard for youthful Samuel to breathe such an unwelcome and seemingly ungrateful message into the ears of good old Eli, but what was to be done? The mouth of the Lord had spoken it. It may be hard for us to point out to our friends and acquaintances what they are before God. It may be hard to point out the besetting sins of our dear ones, our Sunday-school class. But what is to be done? If we know the Lord has laid that duty upon us, for the good of our friends or our class, shall we not perform our duty? Let us tell the truth, and convince our friends that we always tell it in love.

The Mennonite.

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Editorial.

The article in this number, entitled "Seek Rest in Jesus", merits a careful and thoughtful reading. It touches on matters seemingly commonplace and threadbare, yet with an earnestness and directness which go far to show that, however trite, these old topics of pleasures, worldliness, sorrows, etc., are always t i m e l y, perennially thought-provoking.

The chancellor of the German Empire is said to have declared lately: "I can not conduct foreign policy from the point of view of pure moral philosophy. It is not ours to ask what is right and what is wrong. The politician is no judge of morals; he has solely to maintain the interests and rights of his country." In other words, his political theory is, Our country, right or wrong. This may be patriotism; is it Christianity? Can we call Germany a Christian nation, under the guidance of such a chancellor and such a principle? Yea, a little research will convince every one that such a spectacle as a "Christian nation" is, in the words of ex-Senator Ingalls, "an iridescent dream." The words are self-contradictory.

"When an editor makes a mistake, the entire country knows it. A preacher's mistakes are either forgotten or excused, a lawyer's killed by his stenographer, a baker's eaten, a coal dealer's burned, and a doctor's buried, but the editor's is always bobbing up."

So writes a contemporary. In other words, print confers immortality upon an editor's errors no less than upon his verities. We take this opportunity to remind our readers that any mistake of fact or opinion hereafter occurring in the MENNONITE must not be ascribed to malice aforethought, intentional misrepresentation, love of falsehood, personal spite, etc., but simply either to a failure of judgment, whether in argument or choice of words, or to an innocent building on facts or figures, unknowingly false.

May a Mennonite Be a Granger?

A little over a month ago, the Editor was requested by a dear old friend and brother to answer this question: "Is a member of the Mennonite church more justified to join the Granger or Farmers' Alliance than a Masonic Lodge?" The questioner asked it in all sincerity, and, we believe, with the honest intention of gaining added light.

While we are opposed to lodges on general principles, we did not at the time (nor, indeed, do we now to much greater extent) feel able to furnish the detailed and finished argument necessary to justify an answer to the question, whether *pro* or *con*. It needed more inside knowledge of these institutions than we knew we possessed. So we wrote to the brother, asking for time to consider the matter, and promising to reply as promptly as possible. Since then we have read up on the subject, and now we submit the following points, at the same time confessing to the inadequacy and second-handedness of our knowledge.

Lodges are very much the same, whether they be Masonic, Odd Fellows, Woodmen, Grangers, Farmers' Alliance or whatever else. The most objectionable of all is perhaps Free Masonry, by virtue of its outdoing all the others in the number and boldness of its heathenish rites. Still, all lodges agree on certain essentials, which by their very nature, as judged from Biblical standards, can not meet with the approval of a conscientious Christian man. Let us mention a few.

The unhallowed association of the foolish, childish, and often cruel initiations with devotions and prayers, conducted previously by the "chaplain", can not but shock a sensitive spiritual nature. You may treat the whole affair as a huge joke and pretend to see no serious wrong in a little buffoonery or horseplay, especially when no immorality is bound up with it; but honestly, before God, and in your heart of hearts, what would you think of such a program if carried out in your own church? Would you vote to adopt such initiation proceedings as a form of admission to church membership? Certainly, you would not. Well now, stay right by this thought. Is it any less shocking, any less incongruous, to unite devotions and theatricals anywhere outside of your church? I am not answering this question for you. You must answer it for yourself.

In the Grange, soon after the chaplain's "lecture", the candidates stumble over a "stile", and, among other things, are led blindfolded across a "plowed ground," consisting of ten yards of strong cotton cloth made into a tick, which is stuffed with hay or shavings and sewed into ridges to resemble furrows. Officers clapping their hands are made to represent the cutting of trees and God's word is quoted now and then in the ceremony to solemnize these levities — something from which a true, reverent Christian can not but recoil, especially when the holy name of God is linked with that of the heathen goddess Ceres, and the name of Christ, which is above every name, is mentioned in the same breath with Flora or Pomona. Such misalliances give fresh point to Paul's "What concord hath Christ with Belial?"

In the next place, let us consider the oath as administered in the Grange: "In the presence of the heavenly Father and these witnesses, I do hereby pledge my sacred honor that I will never reveal any of the secrets of this order, etc." Recalling your question, you wanted to know what you as a *Mennonite* should believe and do. I answer: Can you as a good Mennonite take such an oath? Personally, the editor is not so spontaneously disposed, as are some people, to prove all things through Mennonite glasses; nevertheless, could you be a good Mennonite, and pride yourself on this fact, while taking such a mouthful of an oath? Again, you must answer this question yourself. To the Editor it would seem nothing short of terrible sacrilege to call the heavenly Father to witness one's fidelity or infidelity to such comparatively insignificant and utterly needless secrets as lodges impose upon their members. A storekeeper could with equal propriety ask a certain customer to "pledge his sacred honor" (precious little in some people!) before God not to tell any one else that he received his goods at cost. Yet even a member of the Grange would be likely to open his eyes with astonishment if such a farce were proposed.

I haven't near written all I feel like writing, but I must close. Still other reasons might be presented, showing up the unchristian nature of the Grange or the Farmers' Alliance. Some think this reason stronger, some that. I am also aware that the above is a rehashing of old arguments, a rethrashing of old straw; but the arguments are not older and staler than the evils they are intended to combat. With best wishes, and assuring you that my old love and regard for you remain unabated, I am

Your brother in Christ,
THE EDITOR.

Under the Evening Lamp.

Thoughts on Water Baptism.

Now, Christian baptism is a step beyond John's baptism, for it emphasizes the Christ as having come, not as about to come. It is a great mistake to identify the two baptisms, as too many are constantly doing. One verse should be sufficient to prove to such that the two are not one in Scripture. It is said of Apollos (Acts 18: 25) that he knew "only the baptism of John", plainly hinting that it was a defective baptism. And, further, the fact in Acts 19 that Paul rebaptized those who knew only John's baptism should act as a clincher to our contention. Christ's disciples baptized according to John's baptism, since Christ's death had not yet taken place, and Christ was still the Prophet, waiting to be King over His own Jewish people. All baptism before His death was Johannine baptism, and for that reason it was possible for some in the apostolic period to have lived and been baptized before His death and still to be looking for Him, not knowing or fully appreciating the truth of the atonement. Such a thing is not possible to any one to-day, after he has heard the gospel of "Christ and Him crucified" correctly preached.

These Ephesian "disciples" whom Paul rebaptized had not heard of the Holy Ghost. Hence they could not have had the right faith nor the knowledge of Christ glorified, for the Holy Ghost was a proof of this latter according to John 7: 39. Moreover, since the Holy Ghost had not come to them to lead them into all truth, it is probable that they did not even know that Jesus died for their offenses and was raised again for their justification, for the apostles themselves did not know this before Pentecost. These Ephesians probably knew of Christ's resurrection, but only the Spirit could interpret to them the meaning for them of the resurrection. So, after having reduced the contents of the faith of these twelve men to the last analysis, we find that they actually were devoid of saving faith, and it is no wonder they needed a new sermon, a new gospel and a new baptism.

To recapitulate, John's baptism was a baptism of repentance, pure and simple—repentance to be followed by a practical turning from outward sin and a sinful life, with a view of preparing for the Coming One, who was to usher in the reign of righteousness and peace and justice over the whole world. It was meant to prepare the people to welcome their King of Glory who would inaugurate that glorious golden age foretold by the prophets and foreshadowed by the prosperous and brilliant reign of King David. And in the holy presence of God's Anointed, who was daily expected, it was inevitable that the Jews should anticipate that uneasy sense of inborn sinfulness which is so well illustrated in the cry of Simon Peter, "Depart from me, for I am a sinful man, O Lord"; or in that desperate lament of Isaiah:—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts". This was the self-conscious feeling that constituted repentance. It is to be regretted that this word is all too grossly misunderstood. Go back to the original Greek. The word is "metanoia", and is most nearly expressed by the German word, "Sinnesaenderung", meaning, primarily, a change of mind. But a change of mind about what or whom? Certainly, about ourselves. Is such a change necessary? Yes; for God's idea of us and our own unenlightened idea of ourselves are directly at variance with each other. In God's sight, we are doomed sinners, hastening toward eternal destruction. But the natural man has no such gloomy opinion about himself; if he had, the whole world would be in tears and sorrow and travail—everybody would at once be repenting and asking how to be saved. When any man does come to such a pass, his change of mind concerning himself, corresponding to God's view and responding to God's word spoken to him through the Scriptures, is what the Greek means. Repentance, of course, may be stretched in meaning until it includes hatred of sin and the desire to turn away from it; but these are really secondary—added—meanings, and not the primary. Our business is to grasp the primary meaning in every case and from this basis afterward to justify the secondary meanings, if they are capable of justification.

In the next paper, we will discuss the meaning of the phrase, "baptized unto Christ", a thought for which we are now ready.

Concentrated Food.

Live daily as unto God, and suspicion cannot build its nest in your good name.

A poor reason for doing something is better than none at all.

for your mind is then likely to be open either to better reasons or reasons to the contrary.

Parents, take heed: Don't do anything you cannot do before your own children.

Don't build on men. The same Abraham whose faith on Moriah you would like to repeat, may, if you are not careful, justify a life of polygamy.

Always try to discover what Scripture thinks of Scripture before you pass judgment on any passage.

There is no more pitiable object on earth in the sight of God and an unsympathetic world than an inconsistent Christian.

A half truth is a whole lie.

A frank nature is a good test whereby you can distinguish truly great men from would-be-great little men.

One particular devil avoids individuals and possesses many families—the devil of jealousy.

Better take an extra nap Saturday afternoon than go to sleep under the sermon Sunday morning.

A minister, not many years ago, took a man from the gutter and from prison, and gave him a start in life. Recently, a few days before New-year, the minister received the following letter from his beneficiary:

"Dear Sir:—At the closing of a year that opened to me in almost hopeless gloom, accept my sincerest wishes that the coming New-year may be to you a bright and happy one, and at its close you may be able to recall some act that was the means of saving a fellow-man, and many a life brightened by the sunlight of restored hope may be traced back to some humble efforts of yours in practising the gospel that so many only preach".

The Sunday School Lesson.

SUBJECT FOR APRIL 27: Gentiles Received into the Church. Acts 11: 1–18.

GOLDEN TEXT: To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 10: 43.

LESSON OUTLINE.

I. INTRODUCTORY THOUGHTS. 1–4.

1. Peter's forbearance and patience with their narrowness are a testimony to and a reflection of God's own tender, patient dealings in his own life. vv. 1–4. Eph. 4: 32; 5: 1–2, 21.

2. Having manifested that very common fault, fault-finding, their better judgment prevailed and they yielded. v. 18.

3. The spirit of suspicion, born of prejudice (which is seen here), is very much in the church today. How often a testimony as to God's leading, teaching and power produces only sarcasm and sneers, even among Christian people! Luke 24: 11.

4. God's revelations are, as a rule, individual. If the church had disbelieved Peter's testimony, his vision would still have remained a fact. So our duty is God-given and personal, and is not to be affected or altered by what others believe or disbelieve.

II. PETER'S TESTIMONY. 4–18.

As this was a rehearsal (v. 4) of the events and experiences of the previous chapter, our study of the same must be largely a repetition of the lessons gathered last week. As noted then:—

Peter's vision is a picture of the church, having a seven-fold symbolism, as follows:

1. "From heaven". v. 5. The Church "was born" in the mind of God. Each believer is "born from above", a citizen of heaven. See John 8: 23, 42; 3: 3, 7 (margin). Heb. 3: 1. Col. 3: 1. Eph. 2: 6. Phil. 3: 20 (R. V.).

2. Held securely by an unseen hand. Nothing escaped. v. 5. John 10: 27–29. 1 Pet. 1: 5. Psalms 95: 7. Isa. 41: 10–13.

3. "Four corners" (v. 5)—a world-wide scope. Rev. 5: 9; 21: 16.

4. "All manner" (v. 6). See Acts 10: 12, 34. Gal. 3: 28. 1 Cor. 12: 12.

5. "God hath cleansed" (v. 9). 1 Cor. 6: 11. Eph. 5: 25–26. 1 John 1: 7.

6. "Done three times" (v. 10) A suggestion of the Trinity. Matt. 28: 19.

7. "All drawn up" (v. 10). The destiny of the Church. As the human body of Jesus Christ went up to heaven, so His mystical body "will be caught up". See Acts 1: 9. 1 Thess. 4:15–17. "At his appearing"—Tit 2: 13.

III. ADDED LESSONS.

1. Peter was in prayer when the vision came, and God thus revealed His purpose as to the Gentiles. v. 5. We can only come to know God and His plans for us and others through communion. John 15: 15.

2. Peter was interrupted by God in the introduction of his sermon, apparently (v. 15). Phil. 2: 13. Let God work!

3. This was a Gentile Pentecost (v. 15)—"as on us". "From the opening of the door to the Gentiles, faith on the Lord Jesus Christ and the baptism with the Spirit are coincident facts". Nowhere are we told to "seek the baptism of the Spirit". See 1 Cor. 12: 12, 13. Eph. 1: 13; 4:30.

4. If there be anywhere (we say "if") a heathen man who, like Cornelius, "lives up to all the light he has" (10:2–4), we cannot but believe that our Father will, in some way, lead such a one out into the light of the knowledge of the glory of God in the face of Jesus Christ. John 7: 17.

Cornelius was not a "saved" man until he received the word which Peter preached. v. 14.

He could not have been a regenerate man before the Holy Ghost came upon him (10: 44, 45, 47). He then had "life" by "believing" (17–18). 1 John 5: 12.

Bright Arizona Prospects.

Brother J. B. Epp, our missionary at Oraibi, Arizona, writes of his work done in connection with brother H. R. Voth, during the past quarter, stating that by far the greater portion of their time was devoted to the arranging and systematizing of the Hopi language from notes taken by brother Voth during the time of his work among the Indians. Almost daily they were engaged in writing and rewriting the material thus gathered. In doing so, new material was constantly added, so that the work required much more time than was originally expected. Instead of giving but one form of certain words, as the original intention was, as high as 6 to 12 different forms are now given. In consequence of this language work, comparatively little work was done during the quarter in the village upon the mesa, aside from the Sunday services and the attending to some sick people. Brother Epp, however, feels glad for the opportunity he thus had in assisting brother Voth in arranging the language, as it afforded him a means of acquainting himself with the language so that he is now able to converse with the Hopis without the aid of an interpreter. This language work was continued until Easter, when brother Voth was obliged to leave Oraibi and start for Kansas, on account of the expiration of the time limit on his R. R. tickets, which he had procured before. But as the work was not quite finished when brother Voth left, he expects to return to Oraibi after some time and finish it.

Since brother Voth left Oraibi, brother Epp has been visiting the Indians almost daily in their houses upon the mesa and in their kiewas where they were at work, often spending the whole day with them. The object of these visits was mainly to acquaint himself further with their language and to gain and hold their confidence. The latter is easily accomplished with the more liberal and friendly-minded class. But the conservatives, whose confidence brother Voth had also gained in such a measure that they would associate with him, come for medicine when sick and allow him to visit them in their houses, the same as

the friendly ones did, are just now very much embittered against all Americans on account of an order issued by the Indian Department at Washington, which requires of all male Indians to have their hair cut short. The conservatives regard this as the white man's doing and it is hard to convince them of the fact that the missionaries have no hand in the matter. And as they still regard the Christian religion as the white man's religion and the religion of the Americans, it is easily understood why it is that they do not want to have anything to do with it. But Brother Epp writes, that in nearly every kiewa of the conservatives he has one or more friends and by the influence of these he hopes to restore the confidence of the others again.

There were at this writing quite a number of sick people in the village and he is often requested to administer medicine to them. The people have lost confidence in their own doctors and thus apply to the missionary for help. Brother Epp keenly feels the need of acquiring more medical knowledge before permanantly continuing in the work at Oraibi. He says that in the more serious cases all he can do at present is to tell the sick ones that he will pray for them.

He further writes that there are a few who, according to human judgment, are almost ready to accept the Christian religion, and expresses the hope, that by the time he sends in his next report, or perhaps sooner, some of these will be gathered in as the "first fruits" of our work among the Hopis.

Correspondence.

DONNELLSON, Iowa. Many of your readers will remember the invalid old lady, Mrs. Jacob A. Krehbiel, who attended several services held in the tent here during conference and the hungry look and eagerness with which she seemingly devoured every word as uttered by the many speakers. She had been a great sufferer for about three years and was bedfast for the last eleven weeks, but after several days of continued sleep, the Lord called her and she passed quietly away on Tuesday evening April 15. For a large number of years she had been a faithful and an earnest teacher of a class of mothers in our Sunday-school. She was also a good worker in the sewing circle.

She was born April 23, 1843 at Ernstweiler Hof, Rhenish Bavaria, Germany; came to this country in 1852, and was married May 22, 1864, to her now sorrowing husband, Jacob A. Krehbiel, an elder of our church. To this union were born three children, two of which died in infancy. Her only remaining son is married and occupies the home farm. They have the comforting hope of meeting in heaven where there is no suffering nor parting.

Rev. Schowalter preached a good sermon from the text, John 11, 25–26, to a very large assembly.

The serious sickness of the deceased prevented Rev. Schowalter from attending the Indian Missionary conference as he had intended to. On Saturday, Rev. Stucky from Noble, Iowa, arrived here. He preached to us yesterday morning from Luke 1: 53. Also in the evening he entertained us with an excellent sermon. We feel thankful to the Brother for his earnest words to us. He returned to his home this morning.

Program of the Fiftieth Anniversary

OF THE LANDING OF SWISS SETTLERS NEAR BERNE, IND., TO BE RENDERED IN THE MENNONITE CHURCH, BERNE, IND., MONDAY, APRIL 28, AT 9 O'CLOCK A. M.

1. Singing, by the congregation.
2. Scripture reading, Pslam 103, and prayer.
3. Address on Ps. 103: 1, 2.
4. Psalm singing by the jubilists.
5. Story of the journey from Switzerland to America. (A. Zurflueh, Bluffton, O.)
6. Song by the children of the jubilists.
7. Statistical report of the immigrants, the survivors and their descendants. (Rev. S. F. Sprunger.)
8. Song by the grandchildren of the jubilists.
9. Address on (a) conditions in the domestic, social, commercial and spiritual life at the time of immigration; (b) progress in those conditions since then; (c) conditions as they are now.
10. Short general remarks.
11. Singing by the congregation and prayer.
12. Dinner at the church. All resident attendants are to furnish eatables for the meal, to provide for themselves and the non-residents.

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18–21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services.
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Schrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5-9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the scholar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4. How can a S. S. be made attractive? Fred. Aeschilman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Marriages.

ALLEBACH—ALLEBACH—On March 29, 1902, by A. M. Fretz, of Suderton, Pa., Wilson G. Allebach, of near Sellersville, Pa., and Mamie D. Allebach, of Reliance, Pa.

Deaths.

HOCKMAN.—On April 5, 1902, near Bedminsterville, Pa., Margarite Hockman *nee* Kratz, aged 88 years, 4 months and 24 days. Interment on the 9th, at Deep Run. Services by Revs. Leatherman, Rush and Fretz.

HIGH.—On April 11, 1902, near Bedminsterville, Pa., Gertrude, daughter of Samuel D. and Annetta High, aged 18 years, 9 months and 6 days. Interment on the 16th at Deep Run. Services by A. M. Fretz.

BORNEMAN. — On March 2, 1902 in Norristown, Pa., Dr. Noah S. Borneman, aged 45 years, 2 months and 13 days. Deceased was a son of Joseph and Esther Borneman and is the first of their five children to pass beyond. He leaves also a deeply bereaved wife with two small children. He was a faithful member of the Hereford Mennonite congregation since 1874. His remains were laid to rest in Fairview cemetery, Boyertown, on March 26th, funeral services being held in the Reformed church at that place, conducted by W. S. Gottshall and A. S. Shelly.

KINDIG.—On April 12th near Blake, Medina Co., O., Elizabeth (Bottorff) Kindig, wife of Wm. S. Kindig, at the age of 59 yrs. 6 mos. She was born Oct. 12, 1842 in Wayne Co., Ohio, where she spent her childhood and youth. Nov. 12, 1860 she was married to Wm. S. Kindig with whom she spent 42 years in wedded life. This union was blessed with five children. Nov. 11, 1893 she united with the Mennonite church of Wadsworth, O., through holy baptism and ever proved a true member. On the very last Sunday she was well she still attended services. On Sunday, April 6, she suffered a stroke of paralysis, which, after six days of a semiconscious condition, resulted in her death, and in her entering the rest of the saints. The husband, the five children, one brother, two sisters and other relatives and friends mourn her departure. The funeral, which was very largely attended, took place on April 15. A choir from Wadsworth sang at the house of mourning and J. W. Kliewer read a passage of Scripture and led in prayer. In the old Mennonite church near Blake, where the interment took place, Rev. Good of the old Meunonite church led in prayer, J. W. Kliewer preached the funeral sermon — both in English. At the grave Rev. Ephraim Hunsberger spoke in German.

Contributions.

Received since last Acknowledgments.

FOR INDIA:

From Church at Ransom, Ks., per Rev. G. Harder, $6.00
Anonymous, Oklahoma, per Rev. Chr. Krehbiel, $2.00
Congregation at Cleo, Okla., per Rev. Chr. Krehbiel, $10.00

FOR ARMENIA:

From Hoffnungsfeld Cong. per Dan'l Schrag, Moundridge, Ks. 138.00

FOR MARY GERBER, ORPHAN ASYLUM.

From J. P. Stucky, per Rev. Chr. Krehbiel, 10.00
Total amount received, $166.00
Gratefully acknowledged,
HARRISON LANDIS, Treas.

FOR HOME MISSIONS.

From Halstead church, Kan., $26.15; Thanksgiving collection, Berne, Ind., $37.50; Deer Creek church, O. T., $4.00; Bruderthal church, Kan., $34.00; Bethel church, Mo., $11.76; A. Zurflueh, Bluffton, O., $5.00; Hereford church, Penna., $8.00; Beatrice church, Neb., $29.93.
Gratefully acknowledged,
W. S. GOTTSHALL, Treas.

Foreign Mission.

GENERAL FUND.—During the month of March the following gifts were received:

From a brother in Garden Township church, Kan., $100; Hillsboro church, Kan., $27.45; West Zion church, Moundridge, Kan., $15.55; Salem church, Ohio, $7.35; Canton church, Kan., $8.45; Deer Creek church, Okla., $4.25; birthday gifts of the Halstead, Kan. S. S., $3.86; First Mennonite church, Philadelphia, Penna., $21.50; last dividend from Stock Exchange Bank, El Reno, Okla., per E. H. Haury, $5.87; John Dettweiller, Halstead, Kan., $25; amount received for a congregational schoolhouse, Hampton, Neb., $30.; the Neukircher church, South Russia, $11.83; Jacob Doerksen and family, $13.81.

FOR INDIA MISSIONS. — From an anonymous sister of the 2. Johannesthal church, Kan., $5.00; Peter G. Baergen, Weatherford, Okla., $10.

FOR ERECTION OF A MISSION STATION IN INDIA.—From an anonymous mission friend, El Reno, Okla, $100; Hereford church, Penna., $33.26; ditto transferred from Orphans' treasury to the building fund, $19.10; Upper Milford church, Penna., transferred from Orphans' treasury to the building fund, $30.21.

FOR ERECTION OF A STATION IN MONTANA. — From J. H. and Anna Schmidt, El Reno, Okla., $50.00: C. Widmer, Pulaski, Ia., $10.
Gratefully acknowledged,
GUSTAV HARDER, Treas.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Judg. 2. 23. 1 Sam. 15. 18.
b Dt. 28. 48. Neh. 9. 5.
c or, negligently.
d Ch. 8. 16. Neh. 2. 5.
e Zeph. 1. 12.
f Heb. stock.

10 a Cursed *be* he that doeth the work of the LORD b deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he *hath* settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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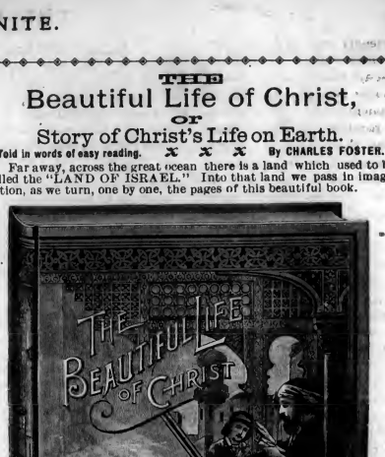

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News of the Week.

Domestic.

Cuban Bill Goes Through The House.

WASHINGTON, April 19.—By a series of contested votes, the bill providing for reciprocity with Cuba was passed late yesterday by a final vote of 247 to 52.

The bill, however, as it goes to the Senate, contains in addition to the reciprocity with Cuba, a singular provision repealing the duty on refined sugar and making the customs tariff on all sugar, both raw and refined, practically the same.

The measure as finally adopted provides in brief that as soon as an independent government is established in Cuba which has adopted the immigration and labor laws of the United States the President shall be authorized to negotiate a treaty admitting imports into the United States from Cuba at a reduction of 20 per cent., provided Cuba shall make similar concessions on goods going into the island from the United States.

This reciprocity arrangement is limited to December 1, 1903. While this agreement remains in force the rate of duty on refined sugar from all the countries of the world is reduced from $1.90 per hundred pounds to $1.25 per hundred pounds, which last figure is the equivalent of the existing tariff rate on raw sugar.

The Sect of Nazarenes.

PHILADELPHIA, April 19.—A Vienna letter to the North American says: "To live as Christ did" is punishable by many years of imprisonment under the apostolic King of Hungary.

This decision of the highest military court is aimed at a new sect popularly known as Nazarenes, though its members are far too modest to adopt the Savior's title. They call themselves plain Christians. They make no distinction between creeds, and attend church wherever the word of God is preached in accordance with the Scriptures. Of ceremonies they have none, "for wasn't Jesus the most simple of men?" they ask.

"What's your belief?" demanded the court of Disciple Paul Jokus, the most noted exponent of the religious organization.

"Myself and my friends believe in being honest and doing unto others as we wish them to do unto us."

"But who's the head of your church?"

"Our Lord Jesus Christ."

"Who is the head of your church on this earth?"

"We are guided by the living word of God, and need no other shepherd."

And after that the court concluded that nothing could be done except to "break" these "fanatics" by heavy terms of imprisonment. They won't accept instruction in the noble art of murder with rifle, gun, sword and bayonet; hence two years' sentence to the penitentiary at once. And when they come out and still persist in their refusal to learn to shoot and stab fellow-men, three years more.

Hurricane Fans Fires.

BERNE, Ind., April 22.—Fire at noon to-day east of town under a fierce wind destroyed a dwelling house and three big barns and other buildings with most of the contents. The wind carried the flames from one burning building to another for nearly a mile. Other destructive fires are reported in various sections of the state caused by the high wind.

May Be Named a Saint.

PHILADELPHIA, April 18.—A strange scene will be enacted in the basement of St. Peter's Catholic church, Fifth street and Girard avenue, next Tuesday. For many years the church has daily been the goal of pilgrims from far and near, who come to pray at Bishop Neumann's tomb and to ask his intercession to obtain for them some special favor from God, in accordance with the Catholic belief in "the communion of saints," enunciated in the apostles' creed. The pilgrims are of all ages and conditions, the maimed, the halt and the blind, rich and poor, little children and decrepit old men and women.

So many remarkable cures were said to have been effected that the church authorities in Rome appointed a commission to investigate the matter. For several years the process, which has already led to Bishop Neumann's being declared "venerable," has been going on, and it is confidently believed by many that he will eventually be pronounced a saint.

Huge Steamship Trust.

NEW YORK, April 19.—A Herald cable from London says:

Details of the biggest steamship deal ever consummated were made public here last night.

J. Pierpont Morgan has succeeded in his project of bringing together in a close working agreement six of the biggest British-American transatlantic lines, while two of the great German lines have agreed to enter into a harmonious working agreement that assures a complete monopoly.

The lines in the new combine are the White Star, Dominion, Leyland, Atlantic, Transport, American and Red Star, while the allied and heartily co-operating companies are the Hamburg-American and the North German Lloyd.

To everyone familiar with the North Atlantic steamship situation, this combination seems irresistible.

Details of the combination have been learned in New York from one of Mr. Morgan's partners. It is understood that an American company will be formed having an initial capitalization of $150,000,000, for the purpose of controlling the great steamship lines now under Mr. Morgan's control.

Trouble about Adam and Eve.

NEW YORK, April 17.—Because they declared their belief that Adam and Eve were mythical characters, two young men who asked to be admitted to preach have failed to get the necessary licenses from the Elizabeth (N. J.) Presbytery. The candidates were Gilbert Lovell and Harrison K. Wright, who are members of the Crescent-avenue Presbyterian church, of Plainfield. Lovell has been a church member thirteen years.

This difference of opinion about Adam threatens to cause a split in the Presbyterian church. On the one side are the strict constructionists, mostly old ministers, who insist that Adam was a historical character. Opposed to them are the young men who have come under the influence of the higher criticism and believe that Father Adam was a myth, a legend that may serve to convey a moral lesson, but still a legend. These two classes of Presbyterians came into collision in two Eastern presbyteries last week, and the points at issue are being gravely considered by the church authorities, whose decision may bring harmony or discord into the Presbyterian ranks.

Disgusted With Dowie.

DRESSER, Ind., April 18.—Misses L. Hall and F. Anderson, who were employed as stenographers in John Alexander Dowie's publishing-house, Chicago, have given up their places and are now at Stateline, five miles west of here. They expect to obtain employment as teachers in the county schools. The two girls were connected with Dowie's "Zion" for eight years, but have withdrawn their membership from the church, after having become disgusted over the workings of Dowie's institution. The two girls are also shareholders in Zion City, Ill.

Sixty-Two Dead: A River Horror.

CAIRO, Ill., April 21.—The steamer City of Pittsburg was burned to the water's edge at Ogden's Landing, between this city and Paducah, between 4 and 5 o'clock yesterday morning, and many people perished.

Although no complete list of either the victims or of the survivors is obtainable, probably one-half of the one hundred and fifty people on the steamer were lost. Many of the survivors who were brought to this city are suffering from injuries, exposure and fright.

A long distance message from the city editor of the Paducah, Ky., Sun to The Indianapolis News, said that the closest estimate that could be made this afternoon as to the number lost in the burning of the City of Pittsburg, on the Ohio river near Cairo, Ill., is 62.

He added that this number would probably be increased, rather than lessened, as the search for the victims proceeds.

Hot Wave Sweeps Western States.

KANSAS CITY, April 21. — The hot South winds that swept over the greater portion of Kansas yesterday, prevailed again to-day and no reports of rain were received at the local weather bureau. Increased damage to vegetation of all kinds will doubtless result. The temperature at Florence and Abaline, in central Kansas, and Hiawatha, in the northeastern corner of the state, ranged from 90 to 96 degrees above in the shade yesterday and the prospects to-day were for a repetition of this weather.

The ground generally is reported dry and hard. The midsummer weather experienced in Kansas City yesterday, when the thermometer rose 32 degrees in seven hours to 91, prevailed to-day, with a slightly cooler wind.

The weather bureau, at 10:30 o'clock this morning, stated that the only promise of relief for the next twenty-four hours in the Southwest was indication of scattering sunshowers. The highest temperature recorded yesterday was 100, at Concordia, Kansas.

Foreign.

Jews Flee From Roumania.

BERLIN, April 19.—Harrowing tales of the persecution of Jews in Roumania have been brought to this city by a band of 250 refugees from that country, who are en route to Canada under the supervision of officials of the Baron Hirsch colonial fund. The officer in charge of the party said to-day:

"The campaign of starvation organized in Roumania threatens a catastrophe unless the official influence of civilized nations is speedily employed to bring King Charles to his senses. Two hundred and fifty thousand Jews in that country are praying for a chance to escape from a living death. Unfortunately, we are able to provide for only a limited number of skilled workmen and agriculturalists.

"The night before we left Bucharest we were besieged by hundreds, who begged pitifully to be taken as servants. Not satisfied with robbing the Jewish natives of their rights of citizenship and despoiling them of homes and property, the authorities are now making it impossible for a Jew to earn a living. The King considers the silence of the outside world as full approval of his policy."

The Pope Drops a Hint.

ROME, April 19.—Considerable importance is attached to a recent remark of the Pope, who, in conversation with Father Lorenzo Perosi, the Italian composer, asked him for news of his friend, Cardinal Guiseppe Sarto, the patriarch of Venice.

"Hold him very dear, Perosi," said his holiness, "as in the future he will be able to do much for you. We firmly believe he will be our successor."

Cardinal Sarto is an Italian. He was born in 1835, and was created a cardinal in 1893.

Armistice Refused.

LONDON, April 18.—The Government leader, A. J. Balfour, in the House of Commons to-day, made the following important statement:

"After two conferences between Lord Milner, the British high commissioner of South Africa and Lord Kitchener and the Boer delegates at Pretoria, Lord Kitchener, while refusing to grant an armistice, on military ground, has agreed to give facilities for the election and meeting of representatives of the Boer commands to consider the position. The Boer leaders have, therefore, left Pretoria to carry out this plan."

Mr. Balfour added that it was not expected that communication between the British authorities and the Boer leaders could be resumed in less than three weeks' time.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MAY 1, 1902. No. 21.

A Happy Life.

If I can live
To make some pale face brighter,
and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching
heart,
Or cheer some way-worn soul in
passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious
strain,
My life, though bare
Perhaps of much that seemeth dear
and fair
To us on earth, will not have been
in vain.

The purest joy,
Most near to heaven, far from
earth's alloy,
Is bidding clouds give way to sun
and shine,
And 't will be well
If on that day of days the angels
tell
Of me: "She did her best for one
of Thine."

—Helen Hunt Jackson.

Items of News and Comment.

Rev. H. R. Voth is now located at Newton, Kan.

16 churches in Holland recently added 170 members to their roll.

April 6th, 8 young souls were baptized in the Butterfield, Minn. church.

Prof. P. H. Richert, instead of going to Oraibi, will be retained at Bethel College.

Thirty young people are receiving religious instruction in the Hoffnungsau church, Kan.

Bethel College will this year turn out four graduates from its academic, one from its normal and two from its evangelistic course.

Rev. Gustav Harder, treasurer of the Foreign Mission Board, was unanimously chosen elder of the Emmaus church, Brainerd, Kan. April 20th.

Rev. Peter Balzer, on the occasion of his recent attendance on the Conference of Mission Workers in Oklahoma at Hammon, ordained Missionary H. J. Kliewer an elder on the 14th of April.

A notable revival has been stirring up the students of Mount Hermon School, Massachusetts. Of the 420 students, hardly a dozen but gave themselves over to the convictions of the Spirit.

C. G. Finney is reported to have prayed at one time after the choir had sung a selection containing more music than sense: "O Lord, bless the choir; Thou knowest what they have just sung; we do not."

Rev. N. B. Grubb, of Philadelphia, attended the Lehigh county (Penna.) C. E. Union Rally at Allentown, on Thursday, the 24th ult., and gave an address on the subject, "Why the church should welcome the C. E. movement."

The "Interior" brings the gratifying report that the city of Tarsus, Asia Minor, is undergoing a mighty revival. The students of St. Paul's Institute, under the guiding hand of Rev. Melkon Jenanyan, brother of Rev. H. S. Jenanyan, are also affected by it.

By some slip, whether by correspondent or editor, the Geary, Okla., correspondence of our issue of two weeks ago, omitted the name "Horsch" after Rudolph, and the item as thus corrected should read, "On March 7th, Bro. Rudolph Horsch, aged 16 years, was taken"—that is, claimed by death.

As summer is coming on, Bible conferences, spiritual conventions and religious occasions of all sorts are again the order of the day. One of them that may be helpful by its nearness to some of our readers is the Bible Study conference at Union Biblical Seminary, Dayton, O., May 1–5. G. Campbell Morgan will be at Dayton during those days.

Rev. S. F. Sprunger, of Berne, Ind., on account of the retinal affection of his left eye, which is next to sightless, has been advised to suspend all work for six weeks and give his suffering member the benefit of complete rest and a possible chance of regaining its functions. Such enforced inactivity may be a hard lot, but is certainly worth observing, if it can restore sight. "The light of the body is the eye".

Dr. R. A. Torrey was in China lately, in the course of his world tour. He did gospel work in Shanghai. Hangchow, Soochow, Foochow, Amoy, Swatow and Hong Kong. At Shanghai he addressed about ten thousand people, tarrying there for nine days. Among the converts were two children of the "Junior Guardian of the Heir Apparent", the daughter of the richest "compradore" in Shanghai, a number of students and young business men.

"Seven Great Highways through the Bible", is the very suggestive title of a series of lectures Rev. C. I. Scofield contemplates giving at the Moody Bible Institute, Chicago, during the month of May. These seven highways are:

1. The Highway of the Man: or, The Adamic Covenant.
2. The Highway of the Rainbow: or, The Noahic Covenant.
3. The Highway of the Lamb: or, The Abrahamic Covenant.
4. The Highway of the Law: or, The Mosaic Covenant.
5. The Highway of the Land: or, The Deuteronomic Covenant.
6. The Highway of the King: or, The Davidic Covenant.
7. The Highway of the Priest: or, The New Covenant.

A New Society.

A Young People's Society of Christian Workers was organized in the Flatland Mennonite church, on Sunday evening, April 20. Daniel M. Landis led the devotional exercises. The following officers were elected: President, Amelia F. Landis; vice president, Samuel P. Diehl; secretary, Flora L. Fellman; treasurer, Jacob M. Landis; organist, Sallie J. Landis; assistant organist, Flora L. Fellman.

The president temporarily appointed a Constitution and By-laws committee, also Devotional, Membership and Flower committees, until a systematic organization can be effected. However, the committee on Constitution and By-laws drew up the constitution and by-laws during the evening, which were adopted as read.

Thirty-four members were enrolled, which is considered very promising.

The body shall be known as the Richland Society of Christian Workers. The object of this society shall be to provide for the spiritual growth of its members, and to aid in the building up of the Kingdom of Christ at home and abroad.

The regular meetings of the society shall be held every alternate Sunday evening. The devotional committee arranged a program for the next meeting, on Sunday evening, May 4. Daniel M. Landis will act as leader, Mabel and Clarence Baringer will have recitations, Maggie Horne and John Stoneback, readings, Carrie, Helen and Mary Landis, singing.

What is Spiritualism?

Spiritualism is an evil, but it is not a modern evil. It is only the newness of the name that makes the cult seem modern. Our forefathers believed in spirits, ghosts and witches, that they held intercourse with living beings and that they wholly or partly decided and outlined the destiny of certain men and women. The Bible contains many references to evil spirits, "familiar spirits", necromancers", "witches," and their like, and in every case condemns them. Mediums are not a modern invention. The witch of Endor, consulted by desperate, God-forsaken King Saul, was a "medium" and pretended to hold converse with the spirit of Samuel. Mediums are persons through whom the spirits communicate with the living.

"Spiritualism According to the Scriptures" is the title of a timely booklet written by Rev. H. P. Welton, D. D. and published by Henderson and Company, Toronto, Canada. This contribution to anti-spiritualistic literature first appeared as a serial article in "The Faithful Witness", but is now issued in the form before us. Many attacks have been made on this subtle enemy of Christendom, but never to our knowledge just in the way our author conducts his. He does not compromise his cause by sweepingly denying the existence of spirits or the

reality of certain spiritistic phenomena. Too many facts are against him. Science would be against him, since science recognizes the reality of telepathy or mind-reading. But he identifies such spirits, not with the spirits of dead friends, but with the "devils" or demons which possessed men in the days of our Saviour, and even before and since. He tells several well authenticated stories to prove his point. He proves by an elaborate argument (which we present elsewhere in this number) that the spirits of our dead friends can not and do not commune with surviving men and women. The book is worth reading for its originality and strength of reasoning.

Are Secret Societies a Blessing.

Editor:

We trust that the following item of news will be of interest to you and your readers and that you will do us the favor of an insertion in your next issue and oblige, Yours very truly,

WM. I. PHILLIPS,

Gen. Sec'y. Chicago, Ill.

The Annual Meeting of the National Christian Association will be held at the Chicago Avenue (Moody) Church, Chicago, on May 14th and 15th. The first session will be on the evening of the 14th, at 7: 30 o'clock, Rev. Charles A. Blanchard, President, will preside.

The Secretaries from both the New England and the Eastern Departments will be present and speak. Among the speakers from the west will be one or more prominent Christian workers who have renounced their lodge obligations and in consequence have become joyful, spirit-filled, fruitful servants of the Lord Jesus Christ.

The National Christian Association was formed at Pittsburgh, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The Association owns its headquarters, a brick building at 221 West Madison street, Chicago.

Its object is to keep the membership of the churches out of secret organizations for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute in their claims and in the minds of many of their membership, the secret society for the Christian church. 3. Because of the relation of the obligation of these secret orders to the oaths and decisions of courts.

The prosecution of this branch of Christian work depends upon the voluntary contributions of Christian men and women.

Fear Not.

FLORA L. FELLMAN.

(Continued from last week.)

And as for fearing our enemies, they can do us no harm. If God is for us, who can be against us? We should not try to harm them or their feelings, but love them and pray for them. So many will try, when they are injured, to seek revenge on the sly, to "get even" with their enemies, thus causing much more trouble between them, since each fears the other will devise some plan whereby he can get the best of him. The question may arise, but how can we really love our enemies? If we really want to do God's will, try to save souls, lead others to Jesus, we will be filled with that spirit that we will not notice or love their evil deeds. It will be helpful to us to think they come from Satan, who is trying to tempt us and get them in deeper all the time; so we will love them seeing that God cares for the welfare of their souls. So if we suffer sorrow or injury from enemies let us leave it to the Lord, praying for them, for He says "vengeance is mine". Among the greatest hindrances and stumbling-blocks to our churches to-day are the many professing and not possessing church members who, when they are outside of the church, are men-pleasers, fearing man rather than God. They fear if they live and do according to God's will, their business, or whatever profession they may have, will not prosper, and they personally do not possess the courage to pass through and hear the mockery and ridicule that Christians will have to stand. I think if we are thoughtful about these two great words, "Go" and "Do", and realize what a great meaning they possess, we will not think about fear hereafter. How often do we spend much time in worry, where instead we should go and lay our trouble before the Lord and leave them there, truthfully saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me". If we are inclined to fear God because we have to in order to be saved and die a happy death, we do not possess the right feeling. We should so love Him that we will want to do all for Him and His glorification that is possible, and He will be merciful.

Let us try to overcome all fear by praying; for if we prayed as long as God would listen we would never cease. Let us endeavor to truthfully say, "I'll *go* where you want me to go, I'll *do* what you want me to do."

A Rare Occasion.

Lovely Spring has returned with its many joys and blessings, prompting us to lift up our voices in praise and exaltation of our Creator, the Giver of all good gifts.

With the returning Spring the "Semi-Centennial Celebration" of a large number of the pioneer settlers, who immigrated together from Switzerland in 1852 and landed at New York on the 28th of April of that year, took place here at Berne, Ind., in the church on April 28, the memorable day of their landing in the new world. This day truly, was a day of joy and thankfulness.

From far and near the jubilists and some of the descendants arrived to be present and take part in the celebration.

Great efforts were made to reach the still living jubilists who reside in different parts of Ohio and Indiana, Kansas and Oregon and invite them to attend the celebration and to obtain a report of the whereabouts, occupation, etc. of their descendants. From all the above states, except Oregon, jubilists were present.

The day was pleasantly ushered in by a five o'clock serenade by the German cornet band, playing: "There is no Place like Home" and "Our Country 'tis of Thee".

An appropriate program was prepared for the day and a well filled church listened attentively to the rendition of it from 9 to 11 a. m. The service opened with a song from the Mennonite Hymnal by the audience, after which Rev. Joel Lehman, a descendant of the immigrants, read Psa. 103 and led in prayer.

A double quartette sang: "Welcome to the Jubilee". Then followed an address, based on Psa. 103, delivered by Rev. Daniel Burghalter from Dayton, O., editor of the "Christian World" and also a descendant of one of the jubilists. In his address, Mr. Burghalter especially emphasized the temporal and the spiritual blessings for which the jubilists should be thankful. He also very pleasantly and appropriately touched upon the history of Switzerland and the people of that country as being a freedom-loving people. And the descendants were especially admonished to be thankful for the blessings which they inherited through the hard work, the efforts and the thrift of the parents, and not less for the religious blessings, opportunities and advantages which they enjoy now by living in a spiritually blessed community which was built up by their ancestors.

After this address, the jubilists sang Psalm 105 in the same way and manner they used to sing them in their old homes in Switzerland. This was followed by a very interesting account of the journey from Switzerland to America by A. Zurflueh from Bluffton, Ohio. Mr. Zurflueh owns a diary in which he has every item and event recorded of every day of the journey and therefore was able to give a very accurate report of the journey which was indeed very interesting and instructive for young America of to-day who is accustomed to have things very convenient and especially when traveling, able to procure the swiftest and most comfortable conveyances obtainable.

Owing to repeated failures of their potato crop, the staple food of the Swiss people, and the strict laws of military service together with the promising and urgent invitation of their friends who preceded them to America, twenty-five families and a number of single persons, numbering 82 in all, which were all related or well acquainted with one another, concluded to leave their homes among the Jura Mountains and seek a home across the ocean in America. They set out on their journey on the 8th of March 1852, from Basel, traveling over land per "snail post", a wagon with eight horses hitched to it, so called on account of its slow speed. Thus they traveled part of the time, and part of the time on the railroad so far as Havre. So here they embarked in a small three masted sailship, with all the inconveniences possible, for an ocean journey continuing six long weeks. Many a heart-rending departure was taken as some of them left behind parents, brothers and sisters, with the expectation of never seeing them again. The trip across the Atlantic was a wild one owing to the little vessel in which they sailed, which was but a plaything for the raging waves. The disagreeable monster called seasickness paid an extended visit to most of the crowd, and Neptune demanded full tribute. Five children of the party died on the water and were sunk in the ocean for burial.

When, after six weeks' rocking to and fro on the water one morning the cry "land" was heard, great joy arose in the hearts of the emigrants, who gladly stepped on solid ground in New York on the 28th of April.

But the hardships of their journey were not over with. Manifold was the ill treatment they received as they traveled over land to reach the goal of their longings. The crossing of Lake Erie from Buffalo to Cleveland was the most dangerous part of their whole journey, as the lake for quite a distance was covered with ice and the vessel had to break its way through the ice. From Cleveland most of the party went to Wayne county, Ohio, to what is usually called the Sonnenberg, whence they started later on to different localities to find homes of their own. Their whole journey on land and water occupied sixty days.

After this account was read, a chorus by the children of the jubilists was sung, after which Rev. S. F. Sprunger, one of the jubilists, gave a statistical report as well as it could be obtained. The original emigrants numbered 82; 47 died, 35 are still living, 26 were present at the celebration. Only one couple of the emigrants, Mr. and Mrs. C. P. Sprunger, who celebrated their golden wedding November last, were privileged to live to attend the jubilee together.

The descendants of the party number as follows: children 349, grandchildren 661, great-grandchildren 49, total 1059; 161 died, 898 are still living. These are scattered over the following states: Indiana, Ohio, Kansas, Oklahoma, Missouri, Colorado, Michigan, Alaska, Pennsylvania, Illinois, Florida, N. Dakota, Wisconsin, Idaho, Washington and Oregon. Also their occupation and church membership was given in the report, which was followed with a song by the grandchildren of which several hundred were present.

Then an address was given by Dr. Cleophas Baumgartner from Elkhart, Ind., on "Then and Now," describing the condition of the country and the surroundings as they appeared fifty years ago in contrast to the appearance to-day, which was of great interest to the present generation and could not fail to induce them to look back upon their ancestors with reverence and thanks for their unflinching courage and determined perseverance in spite of the disappointments and hardships which they met as they cut their homes with the ax out of the primeval woods.

General remarks were made by some of the jubilists after which the service was closed with a song by the congregation.

After the close a general dinner was served at the church, of which everybody in attendance was invited to partake and not less than 600 ate at the well-spread tables.

The day will leave an impression on this community which will never vanish, and cause us all to be thankful that Providence kindly brought our ancestors to this country and that we are privileged to live in America and enjoy the blessing of their immigration.

Do the Dead Ever Communicate with the Living?

The question will be asked, if demons can thus communicate with and control a medium, why may not also the spirits of our departed friends do the same? To this we reply, the fact that the Scriptures abound in every part with cases of the work of demons, and that we have no case given where it is said that a human being ever did, or could do the same, is very strong evidence that they do not. It may be that if it were otherwise possible, they are not permitted to do so. It is probable that if it was ever done, we should have had cases of it in Scripture, as well as some teaching concerning it, as we have concerning communication with demons.

Besides the teaching of Scripture is very plainly against the possibility of it. David said, concerning his dead child, "I shall go to him, but *he shall not return to me*", 2 Sam. 12: 23. When Paul offered words of comfort to the Thessalonians, "concerning them which are asleep", he held out no hope to them that they might still live in communication with their disembodied spirits, but promised them that when the Lord should return, then they should rise from the dead, and the living should be changed, and then they should meet, and together be forever with the Lord, 1 Thess. 4: 13-18. If the rich man in Hades, of whom we read in the 16th chapter of Luke, had been able to have gone to his five brethren who were still in the flesh, he would not have begged Abraham so earnestly to send Lazarus with a message to them. And if either of them had been permitted to communicate with the living, from what we know of the mind of the rich man, the message would have been of a vastly different kind from those received through mediums, purporting to come from the dead. Was it ever known that a spirit warned the living "lest they also come into this place of torment?" But even Lazarus was not permitted to go, and the reason given was that if they would not heed the message of God through His appointed messengers, Moses and the prophets, nothing would turn them from their sins, not even if one went unto them from the dead. The plain inference from Scripture is, that neither the righteous nor the wicked dead are permitted to communicate with the living.—H. P. Welton.

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of 12 years, and studied him keenly for a minute. "Sometimes we do — on good security," he said.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think that I knew nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that the one who keeps himself from such things has a character to offer as a security."—Christian Observer.

Our C. E. Topic.

Topic for May 4: PRAYER A NECESSITY. Matthew 26: 36-46.

MEDITATIONS.

At the time of the floods in Galveston, a Sister of Mercy tried to save the little ones in one of the buildings of the convent. She first bound them together and then tied them to herself. After the flood, they were found bruised, beaten, and dead, but still bound together. Thus Christians are bound together, and to God by the rope of prayer. We too must stem the floods of sin. Its angry, turbulent waters may bruise and beat us, and perhaps leave our lifeless bodies on the shore; yet we are safe, for they cannot break the golden rope of prayer which binds us to one another and to God, for the resources of its strength are in the heart of the Infinite.

A Christian woman sat by the bedside of her only child, which lay dying. Some one said to her: "What would you now desire of God in reference to your child? Would you beg of Him its life or death in this extremity?" "I refer that to the will of God," was her reply. "But suppose God should refer it to you, what would then be your choice?" "Why, truly," said the mother, with fast flowing tears, "if God should refer it to me, I would refer it to God again." Such must be the attitude of everyone, who bows the knee or heart in prayer, before the One Who loves us so much that He would arrest the sun in its course, if it was for our highest welfare.

The necessity of prayer is beautifully shown in a poem entitled "A Hundred Gates," by Mrs. Bates. She compares the human soul to the ancient city of Thebes with its hundred gates.

As Thebes of old, so has the human soul
Her hundred gates; lo, how in going forth
She has all clime, all range from pole to pole
East, west, and south and north.
Aye, and it needs strong guard at every gate;
Outside are roving, warring hosts of sin,
Armed to the teeth; who ever watch and wait
To steal unhindered in;
There to lay waste the temple and the shrine
To fire with torch, to rob, to smite with sword,
To ruin and make desolate this divine,
Fair city of our Lord.
Then, O my soul, knowing the fate that waits
One careless hour, a faithful vigil keep!
Set sentinels at all thy hundred gates,
Nor let them faint or sleep.

A woman in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late that her children might obtain an education. A friend said to her one day, "Do you never get tired or discouraged?" "Oh, yes!" was the reply, "quite often, but when I think I can go no further, or do no more, I go and rest in my easy chair." "Easy chair?" said her friend, looking around the bare room. "Yes," said the woman, "would you like to see it? Come with me." She led her into a small, scantily furnished bedroom, and, taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she was face to face with God. Rising, she said, "Now I feel rested, and am ready for work again. Prayer is my easy chair." There is no home so low or humble, no life so bare or destitute, but can have the easy chair of prayer.—Record of Christian Work.

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Editorial.

When Paul spoke in demonstration of the Spirit and of power before Festus, that worldly-wise ruler thought to humiliate the apostle by calling him insane— "Paul, thou art beside thyself; much learning doth make thee mad." Oftentimes since has the wisdom of God seemed absurdest foolishness to men. A writer in "The Faithful Witness" tells us of a young lady, a member of a prominent church, who received the Holy Ghost at a revival held in another church. She went to her own church and began to work among the unsaved. "Her pastor and church were very much — and earnestly — alarmed, fearing that she had become insane." Let us never be guilty of judging the experience of others by our own scanty spiritual life — if such is our lamentable condition — lest we be found striving against the Holy Ghost. What we have not seen or felt or realized in our own inner life and consciousness is not therefore necessarily impossible or irrational.

Unfortunate translations often cause a world of misunderstanding and trouble. They exemplify Christ's dictum, "By thy words thou shalt be justified and by thy words thou shalt be condemned." A few weeks ago, the editor, in seeking to replenish the news page, came upon the following passage in Bundesbote No. 16, occurring in the correspondence from Halstead, Kan: „Trotzdem immer wieder von unsern Gemeindegliedern nach andern Orten ziehen, ist doch der Zuwachs im letzten Jahre ein solcher gewesen, daß sich die Gliederzahl wieder etwas vermehrt hat." The editor translated this, "The Halstead church is in a flourishing condition again after several years of stagnation." Since then several brethren have objected to the use of the word "stagnation." They are right. We might have chosen another and a less suspicious-looking word, but trusted it would give no offense. We had no desire to harm the good standing of the Halstead church. Far from it. The fact, as we should have formulated it, is this: On account of the removals of members to other localities, the Halstead church ceased to increase in membership, but during the last year the accessions have somewhat swelled this membership. It is hoped this statement will correct any misinterpretations, if any have prevailed anywhere. We want everybody to think well of the Halstead church. But an editor's desire to be brief and "boil down" is often a source of trouble.

"Daniel in the Critics' Den."

Professor Driver of Oxford is one of the leading exponents of higher criticism living. Whatever he says is certain to be about right in the judgment of that class of "Bible students." Lately, the Professor said: "If anything is settled, it is the late date of Daniel."

Prof. Driver being such a representative and authoritative spokesman for his school, it may be said the above opinion is the ultimate commitment of higher criticism on the date of Daniel.

Armed with this thought, Sir Robert Anderson has written a book with the above heading for a title. He says, "The most trusted champion of the higher criticism in England has formulated the case against the Book of Daniel, and if that case can be refuted, if it can be shown that its apparent force depends on a skilful presentation of doubtful evidence upon the one side, to the exclusion of overwhelmingly cogent evidence upon the other—the result ought to be an 'end of controversy' on the whole question."

To show on what flimsy foundations higher criticism often builds its most pretentious and revolutionary theories, it needs only be mentioned that Prof. Driver partly, if not largely, determines that "Daniel" was written later than the time of Daniel by the presence in the book of Greek words, the critics assuming that Greek words could not creep into a Hebrew text at that "early" age, although Daniel lived only a short time before the beginning of the golden age of Greece, right after the Persian wars, and during the very time when the Greeks established colonies in many quarters of Europe and Asia.

Finally, Prof. Driver finds but two words of Greek origin in Daniel, and on the basis of these two words he proceeds to build an elaborate argument. How inconsistent for critics of his stripe to sneer at the "unscientific" attitude of the orthodox, when such an exceedingly well-trained "scientific" expert as Driver is reputed to be, is guilty of such an unscientific, illogical procedure as daring to establish the date of an ancient document largely on the basis of the casual occurrence of two Greek words in the text, when the age was capable of supplying it with fifty!

Under the Evening Lamp.

Thoughts on Water Baptism.

As said before, baptism alone, as the symbol of death for sin, as a fit expression of repentance or self-judgment, does not suggest Christ; and therefore, unless the Christ-idea is added to it, is not "unto life" but "unto death." John's baptism was "unto death," and those baptized could only hope for mercy, after being thus separated from the mass of those who still lived on, "dead in tresspasses and sins." But according to Paul in Rom. 6: 3, 4, Christian baptism contains a Christ. The difference between being simply "baptized" and being "baptized unto Christ Jesus" is enormous. The one means death, with, at the most, a vague hope; the other, life, not only in anticipation or promise, but in actual possession. Referring again to the story of the young man buried in Elisha's sepulcher, if there had been no Elisha in the sepulchre with whose dead body to come in contact, there would have been no revivification. Baptism without Christ means being thrown into our own grave, into the place of eternal death. Baptism unto Christ, or burial with Christ, means to be interred in His tomb to the intent that we might touch His dead body and live.

Paul says to be baptized unto Christ Jesus means to be baptized unto His death. — "His death," not our own. Here we have the gospel superadded to the law. The law says, "death, death," "the wages of sin is death." The gospel likewise says "death"—baptism always signifies burial and death — but Christ's death instead of my own. And Christ's death means my life. "Christ hath redeemed us from the curse of the law, being made a curse for us." "Who, his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." Christian baptism is full of the thought of the vicarious atonement of Jesus Christ, the Lamb of God, and this thought is really the distinctive element of the gospel, that which gives it the right to be called a gospel.

We have said that repentance, represented by baptism, is at bottom an act of faith — faith concerning one's condemnation. Christian baptism represents this repentance plus a second act of faith — faith in the substitutional act of Christ, who took upon himself the penalty which was my due, and who died for me, the just for the unjust. Without Christ, I am condemned and lost; with Christ, I am condemned, yet saved, for the condemnation has been meted out to Him. Without Christ, I die in myself, with Christ, I die in Him. "Because we thus judge, that if one died for all, then were all dead." Hence Christian baptism, instead of bodying forth an inner despair, becomes the expression of a most exultant and overjoying assurance of salvation. Instead of dying a thousand deaths, I live a thousand lives. And when I am baptized in the name of the triune God, I joyfully proclaim to all the world that the question of my sins and my relation to God has been settled — settled to my eternal advantage and uttermost salvation.

When Abraham was about to sacrifice his son Isaac upon the altar, the angel of God prevented the bloody deed by revealing to Abraham the ram in the thicket; and at the last moment, the ram became the substitute for the favorite son, though in Hebrews 11: 17 we read, "By faith, Abraham, when he was tried, offered up Isaac." Had we no other passage about the event than this, we might conclude that Isaac was actually killed. Still, the passage is true as it stands—Abraham offered up his son substitutionally. Isaac was sacrificed and yet lived. May we not see in this event a counterpart, a type of that death which we all die in Christ though we, nevertheless, live?

It is impossible for us, in presenting this glorious idea, which is the characteristic note of the gospel, to make the discussion or explanation excel in clearness and force the picture itself. A mere presentation of the type may be far more soul-convincing than any multiplying of weak words that, if anything, are often likelier to obscure than to clarify. Let everyone retain in his consciousness the stories of Elisha and Abraham, bearing in mind their typical significance, and it will be impossible thereafter to miss the blessed truths of substitution and life through and in Christ, and to misunderstand the symbolism of Christian baptism.

A word, in closing, on the word "unto." Baptism "unto Christ" would seem to be more correct than "into" or "in" Christ. All depends upon the proper translation of the original Greek word "eis." With a verb of motion, it signified direction toward, generally, but not necessarily, reaching its end. If it did not reach its end, "unto" would be the proper word; if it did, "into" could supplement the "unto." The beloved disciple "came to (or unto) the sepulchre, yet went he not in." Simon Peter "went 'into' the sepulchre" (John 20: 4, 6) implying that he at first went unto it, ending in being at last in it. Here was not only an aiming at a mark but an actual hitting of the mark. So much for the use of the word in physical relations. But Winer, in his "Grammar of New Testament Greek," says of the word that "when transferred to metaphysical relations" — spiritual relations, for example—"it is used to express a mark or aim of any kind," without hinting, in absence of further proof, that that aim was actually reached.

Now if Winer be right, "unto" would be more correct than "into." John's disciples especially were baptized "unto" remission of sins, for that remission was clearly in the future and still unattained. If we insist on the perfect legitimate parallelism of the idea of baptism with its symbolical idea of burial, we will see that just as all burial must be "unto Christ" and cannot be "into" Christ (which would make no sense), so all baptism, viewed as a burial, must be "unto" Christ and cannot be "into" Christ. But our A. V. translators have rendered it "into" in Rom. 6: 4, 5 (Paul's passage above quoted), and there are those who believe the rendering to be correct. Yet when the same translators came to 1 Cor. 10: 2, where the same word "eis" came up for disposal, they could hardly see the sense of translating "baptized into Moses" and were forced to render it "unto". But we might ask this pertinent question: If "unto" is correct in the latter case, why is it not in the former? If there is any change, dogmatic reasons alone must suggest it. Taking all things in consideration, we see no reason why "unto" should be right in the one instance and wrong in the others, and the best of reasons why "into" should invariably be wrong in connection with baptism.

The law and the gospel are two keys. The law is the key that shutteth up men under condemnation; the gospel is the key which opens the door and lets them out.—William Tyndale.

The Sunday School Lesson.

SUBJECT FOR MAY 4: The Church at Antioch in Syria. Acts 11: 19–30.

GOLDEN TEXT: And the hand of the Lord was with them; and a great number believed and turned unto the Lord. Acts 11: 21.

LESSON OUTLINE.

I. THE PERSECUTION AND THE PREACHING. 19–24.

1. "They which were scattered abroad" (19)—lay workers, each one a witness and a herald of the gospel.

2. "Unto the Jews only" (19). How many of us Gentiles pray for the Jews? See Rom. 1: 16; Isa. 62: 6–7.

3. "Some" preached "the Lord Jesus to the Grecians" (20). They believed in foreign missions and their only theme was the "Lord Jesus." See Acts 2: 22–24; 3: 13–16; 4: 10–12.

4. "The hand of the Lord was with them." See 1 Cor. 1: 24; 1 Thess. 1: 5; Mark 16: 20.

5. "A great number believed and turned to the Lord" (21). They held up Jesus and He fulfilled John 12: 32 in a most blessed sense, 2 Thess. 1: 9— "to God from idols."

6. "Much people was added to the Lord" (24). See Acts 3: 14; 1 Cor. 6–7. Having been "added to the Lord," He will add us to each other as members of His body. Eph. 5: 30.

II. BARNABAS (22–26).

1. His character (24). "Good man." His tenderness and sympathy led them to call him "Son of Consolation." See Acts 4: 36; 9: 27. "Full of the Holy Ghost" — a supreme necessity. "And faith"— this led him to give all to God (4: 36).

2. His mission is seen in what he saw, felt, said and did.

(1). He saw the grace of God (23) — that is, the working of God. Grace is "What God has done for us." Eph. 2: 8; Rom. 3: 24. We "are saved" by, "stand in" and "look for" grace.

(2). He "was glad" (23). Do you know the joy of leading souls to the Lord Jesus? Ps. 126: 3, 5, 6; Luke 15: 5–7. Are we bringing "joy" to the heart of our dear Lord?

(3). "He exhorted them" (23). "Cleave" means "abide." See Ruth 1: 14–17.

(4). He "departed to seek Saul" (25), and they labored together for a year (26). He recognizes the "diversity of gifts." 1 Cor. 12: 4, Paul unfolds doctrine, Barnabas exhorts to holy living. No rivalry or jealousy here.

"A Christian" (26) in the light of the lesson story is one who believes, turns to the Lord, cleaves to the Lord and is added to the Lord— a Christ-man.

Many are "called Christians" who do not have the Christian calling. Association is one thing and identification is another.

III. PRACTICAL CHRISTIANITY. (27–30).

Their Benevolence was:

1. Universal—"every man" (29).

2. Proportionate— "according to his ability" (29).

3. Deliberate — not impulsive but "determined" (29).

4. Actual—"which also they *did*" (30). 1 Jno. 3: 18.

IV. MISSIONARY BEARING.

News of literal famine and poverty awakens our sympathy and we respond quickly and "send relief." (28–29).

But what are we doing to "send relief" to those who are famished spiritually? Mark 16: 15.

There is to-day "*a great dearth* throughout all the world (28).

Over one half the population of the globe are destitute of the "Bread of Life." Can we not hear our Master's voice, "Give ye them to eat?" Shall we not "send relief?" Mark 6: 34, 36, 37; Prov. 24: 11–12.

Spring.

ELWOOD S. SHELLY.

By the grace of God we have again been permitted to open our eyes to that season of the year when all vegetation receives new life, vigor and strength. It is now, more than at any other time of the year, that all living creatures are refreshed and are ready to perform some action. Young people as well as old are planning to have their outings and thereby regain their physical health and strength. I will not endeavor to refute such propositions as far as they are not carried to extremes; but yet as such procedures increase so vigorously, the question very frequently suggests itself to me: Are we also eager to refresh our spiritual vigor and strength? It seems to me that our carnal nature is so very liable to think exclusively of the temporal needs of the body and fail to acknowledge that our souls are still more in need of vigor and strength. Though our dear heavenly Father gives us an opportunity to refresh our physical strength at this highly prized season of the year, yet we must never forget to realize that the opportunities are just as wide open for us to refresh our spiritual nature. Do the young brothers and sisters always realize that on a beautiful spring evening it is just as refreshing to their bodies to take a walk to prayer-meeting, as it is to go where some worldly amusement is carried on? and that by going to the former, both body and soul may be refreshed, whereas by going to the latter only one is refreshed and that one the less important? Do we realize that it will refresh us both physically and spiritually to attend a Young People's or Sunday-school convention on a beautiful Spring day, when the tempter may be strongly urging us to go to some park or other place of amusement? Why is it that we never fail to have money to accompany an excursion or outing for amusement, but always fail to have money to support a mission fund? I think it is because we are too much refreshed physically in proportion to our spiritual refreshing. In other words, we are too much carnally minded, and not enough spiritually minded. I am afraid we too often forget the words of Paul in Rom. 8: 6 when he says "For to be carnally minded is death; but to be spiritually minded is life and peace." So as the Lord has given us this beautiful season of the year, let us make use of these beautiful days in a manner that will be pleasing to Him. As the bright and beautiful sun shines and as the beautiful roses bloom, may the sun and roses of our Christian life also shine and bloom. May we exert a stronger Christian influence than we ever have before. May we be a shining light for Christ wherever we are and whatever we may do. We shall then have a pleasant and refreshing springtide throughout our entire life. Life and peace here in time; life and peace through an endless eternity.

MILFORD SQUARE, Penna.

The Teachers' Meeting—An Outline.

I. Why?

Secure and test preparation, supply and train teachers, simplify teaching, study the Sunday-school needs.

Nothing is more important than the Sunday-school itself.

II. When?

Not too early in the week before preparation can be made—not too late that preparation can not be changed. Thursday or Friday evening.

III. Where?

A cosy church room preferred. Next a private house. Do not itinerate.

IV. Who?

(1) The presence of pastor, superintendent, officers and teachers should be required. Future teachers should be urged to attend, and adults should be welcomed.

(2) The superintendent should preside, by virtue of his office. The best man or woman for the work should have charge of the

lesson.

V. What?

(1) Teachers' meetings are often killed by making them a debating society or a lecture platform.

(2) Preparation is necessary.

Rather develop the teacher than exhibit the leader. Emphasize the *how* more than the *what*.

(3) The words that bring success are: Variety, On time, Teachable spirit, Assigned work.

(4) Program, 1 hour.

(a) Devotional 10 min. (Leaders in prayer appointed in advance and definite needs pointed out.)

(b) Business 10 min. (Topic announced a week before. A 3-minute paper followed by hints and suggestions leading up to definite action.)

(c) Lesson—The A B C of it is, All Books Closed. Topics for assignment: Review, Connection, Lesson Story, Analysis, Teaching Points, Applications, Illustrations, How Teach the Lesson to Primary, Intermediate, Boys, Girls, etc., The Point of Contact, How Close the Teaching, Summary.

Make your assignments definite—not general. Instead of saying, "Bring teaching points or illustrations", ask teacher to bring one or two teachings or illustrations.

The reason for not having a Teachers' Meeting in our school can be given in nine words: "Our pastor and superintendent don't want it badly enough."

E. K. MOHR.

Grand Rapids, Mich.

Facts about Lodges.

"The Review", (Newton, Kan.) quotes a part of the speech of a certain Rev. Emerson of Topeka, Kan., on the subject of lodges. The reverend gentlemen is a lodge member, and is supposed to know what he is talking about. Here are some of his points:

No lodge has for its purpose any good work that is not first taken from the church.

Anything that detracts the interest of the members away from the church is a hindrance to the church.

Even the benevolent work which is done by these orders is often confined to members of the order alone.

"Not once in my ministry have I ever known a faithful and enthusiastic Christian to be a regular and enthusiastic attendant upon the lodge."

"I have members in my own church congregation who are members of clubs and lodges in this city, who work hard and earnestly in these, but who have never been in a prayer service in my church in the more than two years that I have been pastor."

The same men that pay ten dollars into a lodge to help in that work, get a half dollar changed so they can give a quarter to the church. Then they charge the church with lack of benevolence.

The lodge fosters the spirit of levity in regard to sacred and serious things.

Men fail often times to act according to their highest convictions because it may mean personal affront or injury to a member of the same lodge.

Some lodges hinder the work of the church by exalting themselves at the expense of the church.

Dr. Parkhurst on Early Marriages.

It is closely in keeping with the whole train of argument to say a word in regard to early marriages, writes the Rev. Charles H. Parkhurst, D. D. That is the natural order of events. Divine intention seems quite distinct upon the matter. Such marriages, when properly consummated, are a means of personal establishment and security to the parties implicated. For a young man or a young woman to be wholesomely married is the next step to being regenerated. To be out of that condition is counter to nature, and to disregard nature subjects to all kinds of exposure. It is sometimes forgotten that nature's arrangements and intentions are in the nature of a divine ordinance, which may be of the same authoritativeness as though drafted literally and included in the decalogue.

Correspondence.

BEATRICE, NEB.—As previously announced, the newly-built Mennonite church at Beatrice, Neb. was formally dedicated to the service of God on Sunday, April 20, by Elder Gerhard Penner, assisted by the elders Jacob Toews of Newton, Kansas, and Peter Friesen, of Henderson, Nebraska, with all of the ministering brethren of the home church participating. Some of the sisters had the interior beautifully decorated with flowers and plants, rendering the whole appearance very inviting indeed. The country church was closed, thus giving an opportunity for a union service, which was very numerously attended, about three hundred persons being comfortably seated. Elder Penner spoke from Isa. 12: 4–5, especially making mention of the privilege he had of dedicating the second church since his arrival in this country, 25 years ago. Elder Toews took his text from 2 Chron. 6: 18–21 and Psalm 118, expressing three main underlying thoughts: 1, the preaching of the old, undying truth of the gospel of Christ and Christ's dying love on Calvary's cross; 2, a congregation hungering and thirsting after righteousness; 3, the young people early brought to Christ and following his teachings and precepts and thus in after years taking the places of those called up higher. A congregation in town, it was further noted, has greater responsibilities than others, considering the opportunities afforded for mission work, etc.

The evening services were not so well attended, since a very disagreeable dust storm had set in. The services, however, were very impressive and forcible. Elder Peter Friesen, of Henderson, Nebraska, spoke on Acts 16: 31, and Elder Toews on Matt. 15: 21–28.

Elder Penner has taken up the customary annual instruction preparatory to baptism with a class of 14 young people. Four additional ones living in Omaha have also applied for these benefits. The lectures are being visited from here also.

PHILADELPHIA, Penna. Died—March 20, in Philadelphia, Constanche M. Glenn, aged 67 years. On March 28, of small-pox, Joseph Reynolds, aged 41 years, 2 months and 28 days. On April 8, Frederick Godshall, aged 62 years. On April 13, Harry C. Wavsz, aged 27 years, 6 months, 27 days. On April 15, George William, child of Charles and Estella Francke, aged 2 years, 7 months and 8 days. On April 15, Elizabeth, widow of the late Benedict Macher, aged 73 years, 8 months. On April 17, Ruth E., daughter of Peter S. and Emma Benner, aged 4 years, 1 month, 19 days. On April 22, Lydia Ann, widow of the late George W. Severin, aged 68 years. Rev. N. B. Grubb, pastor of the First church of Philadelphia, officiated at the above eight funerals.

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18–21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services:
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun.
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Sebrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5–9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the schoiar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4, How can a S. S. be made attractive? Fred. Aeschliman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Marriages.

SEHL—GARBE.—On March 12, by Rev. N. B. Grubb, Phila., Penna., Frank Sehl and Mrs. Anna Garbe.

REBEL—FAST.—On March 26, by Rev. N. B. Grubb, Phila., Penna., Always Rebel and Miss Anna Fast.

CLYMER—KULP.—On April 22, by Rev. N. B. Grubb, Phila., Penna., Isaiah B. Clymer and Miss Emma Kulp.

Contributions.

Received for the Mennonite Home, Frederick, Penna., since last acknowledgment:

From First Mennonite church, Philad'a, Penna., $75.00; Hereford Cong., $26.00 in cash, 325 lbs. flour, 6½ bu. potatoes, 3½ bu. corn, 2 bu. oats, 10 lbs. sugar, 2 lbs. rice, 2 lbs. coffee, 2 lbs. baking powder, 2 lbs. peaches, 2 lbs. prunes, 3 heads cabbage, 30 lbs. lard, 1 ham, 5 lots sausage, lot dried beef, 3 boxes toilet soap, lot laundry soap, lot beans, lot dried corn, pears, 2 jars pickles, 1 pot applebutter, 1 basket, 2 brooms, 4 towels, 2 qts. peas, 2 qts. lima beans, 2 qts. soup beans, 1 pk. fine salt, 2 packages tea, 9 cans corn, 2 packs biscuits.

Gratefully acknowledged,
JOHN L. BAUER, Fin. Sec'y.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
2 At the 'noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. cco.
1 Jude. 8, 23.
2 Rom. 16.
25, 2.
3 Kin. 20. 42.
4 or, negligently.
5 ch. 8. 16.
Nah. 2. 3.
6 Zeph. 1. 12.
7 Heb. stood.

10 * Cursed *be* he that doeth the work of the Lord "deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'ab hath been at ease from his youth, and he 'hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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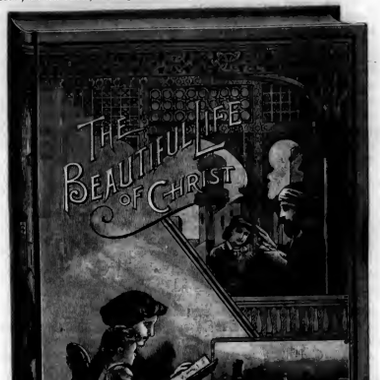

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

UNITED STATES VS. BEEF TRUST.

PRESIDENT ROOSEVELT ORDERS IMMEDIATE ACTION.

WASHINGTON, April 25.—Attorney-General Knox has decided that the beef trust, as now conducted, violates the Sherman anti-trust law of 1890, and William A. Day, special attorney of the Department of Justice, is now on his way to Chicago, where criminal prosecution will be instituted at once, in the name of the people of the United States of America, against several of the principal packers in that city.

This action is a result of an investigation made by direction of the Attorney-General, and the doors of the penitentiary may open to receive some of the beef packers. They may be subjected to a fine of not exceeding $5,000 and imprisonment not exceeding one year upon conviction of the charges which will be brought against them.

Any beef, mutton, lamb, or other products in which the packers deal may be confiscated by the United States Government if they are seized while these articles are in transit from one State to another. Butchers and other persons who have been driven out of business by the operations of the beef trust will now be enabled to bring suit in the United States Circuit Courts to cover damages, amounting to three times the losses sustained by them.

President Roosevelt, through Attorney-General Knox, has directed that the beef trust be prosecuted for unlawful combination in restraint of trade. This action was taken after an investigation conducted by William A. Day, a special assistant to the Attorney-General, who in the period of three days found sufficient evidence to justify a further investigation.

Proceedings will be instituted at once against Swift & Co., Nelson Morris & Co., Armour & Co., the Cudahy Packing company, the G. H. Hammond company, and the Schwartzchild & Sulzberger company.

Beef Trust is Weakening.

NEW YORK, April 28.—The beef trust is weakening in its price extortion, and lower prices have been promised within the month by one of its chief barons. The publicity given by the newspapers to the packers' combination, the aggressive attitude taken by the people of the country, and the investigation and prosecution promised by the Government have combined to weaken the trust's purpose to boost prices higher.

The universal indignation that exposures of the trust's methods have aroused has staggered the packers, and close observers of the situation have felt that they have been looking for an opportunity to retire from the trust agreement to boost prices artificially if it could be done without confirming the belief that prices had been artificially boosted.

STORM CARRIED DEATH.

TERRIFIC WINDS AND RAINS IN WEST AND SOUTHWEST.

CHICAGO, April 26.—A tornado swept across Missouri and Kansas yesterday afternoon, killing several persons and destroying houses in a dozen towns. Four persons were killed and scores injured at Joplin, Mo., Monett, Pierce City, Webb City, and Carterville in Missouri, and Galena, in Kansas report heavy destruction of property, and in some lives were lost.

While the center of the storm's fury was in southwestern Missouri, the wind blew a hurricane across the entire central West.

At Alton, a woman passenger on a Chicago & Alton train was caught by the wind while trying to cross the platform between two cars, whirled from the train and killed.

Inhabitants of Sioux City, Ia., fled to their cellars in alarm at 1:30, when darkness fell upon the city. Heavy greenish clouds shut out the light of the sun. The wind blew seventy-two miles an hour, doing much damage. A heavy downpour of rain that turned to snow followed the wind.

The windstorm which struck Omaha killed one person and injured a number of others, unroofed a number of buildings and damaged a great number of skylights. There was a heavy downpour of rain. Street cars were stopped for an hour, and wires and signs were blown down in all directions.

Even the Indians Rebel.

WICHITA, Kans., April 25. — The Ponca and Osage Indians have decided that in the future they will lease none of their immense grazing pastures for cattle grazing. This action is taken because of the fact that recently the price of steers has soared so high that the redskins have had to do without. The Osages control over 800,000 acres of pasture land, while the Poncas have about 30,000 acres. It is thought the Creeks will likewise join in the fight against the alleged beef trust.

That Corner in Eggs.

CHICAGO, April 25 — The struggle for the control of the eggs of the country has become the fiercest in the whole range of farm products. Every corner of the Western States is being searched for eggs by agents of Swift & Co., Armour & Co., and a few small dealers who have capital enough to enable them to compete with the leaders of the provision world. The price which these firms are willing to pay is being pushed up day by day, and the prospects for unheard-of high prices for cold storage eggs next fall and winter becomes stronger with every advance in the price paid to the farmers to-day.

Survivors of The Sultana.

FT. WAYNE, Ind., April 29.—The survivors of the Sultana disaster, that occurred April 26, 1865, are holding their eighteenth annual reunion here. The visitors are being entertained by all the military organizations of the city. The Sultana was a regular Mississippi river packet, between St. Louis and New Orleans. On her last trip she left Vicksburg with two hundred passengers, 1,965 Union soldiers, a crew of forty men and thirty-five officers, all of whom had been in Confederate prisons. There were two companies of infantry on board as a guard, making a total of over two thousand that the Sultana was to carry up the river.

On April 26, after the boat had left Memphis, and was passing the islands known as "The Old Hen and Chickens," one of the boilers burst and tore the Sultana from stem to stern. The explosion occurred at midnight. The wreck caught fire and hundreds of men either jumped or were blown into the river. Some were killed by the explosion, others were burned to death, and many were drowned. Over fifteen hundred people were lost that night.

The sufferings of the victims, the deeds of heroism, the terrors and self-sacrifice that followed the explosion, give the few survivors who are attending the reunion ample topics to discuss.

Tornado Strikes a Texas Town.

HOUSTON, Tex., April 29.—The town of Glenrose, county-seat of Somerville county, was nearly swept away by a tornado last evening. Six are known to be dead and between forty and fifty persons are injured.

Hen Proves X-Ray Theory.

CHICAGO, April 26.—A cackling Plymouth Rock hen that has just hatched half a brood of chicks in the laboratory of Dr. Elmer E. Prescott, has settled, the doctor believes, a question regarding the action of the X-ray on organic matter, over which scientists have disputed for years.

Six of thirteen eggs that were placed under the hen were treated with the Roentgen ray. They failed to hatch, while the remaining seven broke the shell at the end of the regular period of incubation.

The six eggs by failing to germinate indicate, says the experimenter, that the X-ray destroys the germ cell, from which it is deduced that the cure of cancer and consumption by the Roentgen machine is permanent instead of temporary.

Ever since the discovery of the X-ray experts who have applied it in the cure of disease have held differing opinions regarding the nature of its action on tissues. The experiment just concluded in Dr. Prescott's laboratory, is said to settle the point.

Foreign.

Russians Rise in Their Wrath.

ST. PETERSBURG, April 28.—The rioting continues to spread to south Russia. The military thus far has been unable to prevent incendiarism, terrorism and plundering. The landed proprietors throughout the government of Poltava are seeking refuge in the city of Poltava.

Prince Obolensky, the governor of Kherson, is apprehensive of a rising in that government.

The police forces in many cities have been increased in strength, notably at Irkutsk and Archangel.

Balschaneff, the assassin of M. Sipiaguine, the late Minister of the Interior, is now reported to be very sick, due to voluntary starvation.

Persistent reports are in circulation to the effect that the Czar will shortly issue a rescript giving Russia a constitution similar to the scheme for administrative reform drawn up by the late General Loris-Melikoff when he was Minister of the Interior, and which was sanctioned by the late Czar, Alexander II.

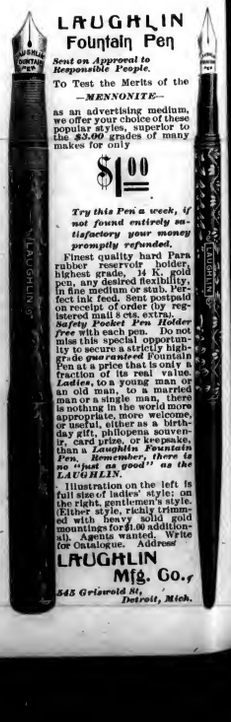
England's King and Queen Become Christian Scientists.

LONDON, April 29.—Just when his imperial nephew, Emperor William, was fulminating against the Christian Scientists in Germany, it appears that King Edward VII was manifesting especial interest in this doctrine, which is now spreading with surprising rapidity in England. It was reported several weeks ago that his majesty had become seriously interested in Christian Science, but the news was so much at variance with the king's known tastes that no one dared to spread the rumor. The confirmation of it, however, is convincing.

Lord and Lady Dunmore, who were in America not long ago in consultation with Mary Baker Eddy, the chief prophetess of this cult, are largely responsible for King Edward's conversion. They and the young marchioness of Bath are the social leaders of the movement in England. They had been of late on terms of personal intimacy with the King, who, it is said, sent for Lord Dunmore after hearing of one of that nobleman's alleged achievements in healing a fashionable sufferer whose case had baffled the College of Physicians and Surgeons.

There is no evidence that the King has attended any of the Christian Science meetings, but it is understood that both he and Queen Alexandra are taking the treatment, and that in consequence the professional healers are having their hands full with orders from the smart set.

This new departure has only widened the breach between the King and the ecclesiastical authorities of the Church of England, of which he is nominally the head. His gayeties and his persistent abstention from communion since he was confirmed in the days of his youth began the trouble, and his recent appointments of comparatively young men as bishops over the heads of the aged scholars who had been standing in line for years increased it.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MAY 8, 1902. No. 22.

Work.

BY HENRY VAN DYKE.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—In the Outlook.

Items of News and Comment.

There are almost 1,200,000 Jews in the United States.

We learn that Marconi is a Waldensian, there being many of this sect in Italy.

According to the "Rundschau" 62 souls were gathered into the Mennonite church at Windom, Kansas, recently.

Four new members were admitted to the Wadsworth, (O.) congregation last Sunday, three by baptism and one by letter.

The Lord willing, the first Mennonite church at Deer Creek, Grant Co., Okla., will be dedicated to the Lord's service May 11, 1902.

The Toronto Bible Training School, which closed its eighth session Friday, April 25, had enrolled 63 in the day classes and 179 in the evening classes.

On May 19, the 27th convention of the German Sunday-school Union of Lee county, Iowa, will be held in the Evangelical church in Primrose, Iowa.

Rev. A. B. Shelly and family have moved back from Quakertown, Penna., to their old home near Milford Square, but their post-office address will remain Quakertown.

The commencement exercises of Bethel College will take place May 29. Mendelssohn's "Elijah" will be rendered twice, the first time May 16, in English, the second time May 28, in German.

The Zion Mennonite church, of Souderton Pennsylvania, celebrated the Lord's supper on Sunday, the 27th ult. There was a large attendance on the occasion. Three members were added to the church, two by letter and one by right hand of fellowship.

A certain contemporary asserted that Talmage became famous because he was popular. This looks like reasoning in a circle. What made him popular in the first place? It takes certain qualities in a man to make him popular, be they good or bad.

The Second Sea Cliff Bible Conference will convene at Sea Cliff, L. I. from July 29 to Aug. 3, 1902. It promises to be a rich feast of spiritual things. "All Christian believers are cordially invited and will be heartily welcomed". Among the speakers will be C. I. Scofield, A. C. Gaebelein, F. C. Jennings and others.

The "Pennsylvania Herald" presents in its May number a symposium on "Difficulties in Securing Good Music". Among those contributing is Bro. A. S. Shelly, Bally, Penna. He accounts for the difficulty in this wise:

"One of the greatest difficulties in getting good music in the Sunday-school, according to my observation, is the desire for frequent changes in hymn books. Before the school is really familiar enough with the hymns so that there is general participation in the singing, there arises a demand for a change—a new book. This is owing, I think, partly to the character of the music, but more frequently to the lack of leaders in singing who have skill to make the best use of the music, so as to give *freshness* to the singing of the familiar hymns".

Four Pitiable Things.

According to Ian Maclaren, these are:

A minister who runs up and down the country conducting evangelistic missions for the quickening of people's lives and the revival of his own brethren, and whose own church is unaffected.

A woman who harangues masses of working people from the platform on domestic economy and the reform of the household, and whose household is so miserable that her husband can hardly live in it.

A Sunday-school teacher who is engaged in teaching other people's children the way of life everlasting, while you cannot find a more ignorant and unruly household than his own in the whole district.

A man who is so devoted to the affairs of the state in his city and county that he allows his own business to become bankrupt.

Salem Church Gone.

The following reminiscences of the Salem Church, Ashland, Ohio, are clipped from the "Loudonville Advocate," Peter High Stauffer, Editor:

"Ye editor and his better half spent last Sunday at the home of Jacob Miller and family two miles west of the County Infirmary. Since our last visit there one of the old landmarks of that section has been obliterated. In the pioneer days of the county that section was settled by a colony of Germans who came from the Fatherland. Among the families were the Rissers, Hershlers, Hirchlers, Foxes, Rholethers, Schwans, Smiths, Mosers, Wolfs, Vespers, etc. They were all of deep religious convictions and organized a Mennonite church. About 65 years ago a small brick church edifice was erected at the cross roads on the southeast corner of the present farm of Jacob Miller, then owned by his father-in-law, Jacob Risser. The latter's brother, John Risser, who owned the farm adjoining on the south, became the first pastor of this little flock of pioneer Christians. The church was christened "Die Salems Mennonitische Kirche." Jacob Risser brought with him from Germany his own private teacher and was the owner of the first piano in Ashland county, the instrument still being in existance and kept as a relic by one of the descendants of the family. These people were all musical and for years this little country church could boast of having the best choir of any religious organization in the county. In later years the Evangelical denomination also worshipped in the same house, both denominations holding services on alternate Sabbaths. The last regular pastor of this little flock was the saintled Rev. Carl Justus van der Smissen, who for four years at the Wadsworth Mennonite College was the teacher of the writer. He served the church most acceptably for about twelve years and was the most highly cultured and educated scholar of the Mennonite church in America. His remains lie buried in the little cemetery near by the scenes of his labors in the Master's cause. Last summer a windstorm wrecked the little church and this spring the walls were torn down and Salem church is only a memory. The members of the little flock of worshippers have disposed of the furniture and material and have used the funds realized for missionary purposes. Mrs. P. H. Stauffer, of this place, who was a member of the church, has purchased the stand used as an altar and a few other keepsakes. The pulpit and communion set, which had been donated to the church by Rev. van der Smissen, were shipped to Deer Creek, Oklahoma, and presented to the Mennonite church, of which Rev. M. S. Moyer, a former teacher of the writer, is pastor. A strange coincidence is the fact that Daniel Krehbiel, a member of the Deer Creek church, was a member of the little Ashland county church some twenty years ago and assisted by John Heckman and David Hirschler, at that time built this pulpit.

Time makes many changes but the religious sentiment planted by these sturdy and earnest pioneer Christians is still bearing fruit. On last Sunday morning we attended services in the new English Lutheran church at the cross roads on the northeast corner of Mr. Miller's farm, only 160 rods from the site of the once flourishing Salem church, where we found a house full of worshippers, mostly decendants of this pioneer stock, with a flourishing Sunday-school, and listened to as scholarly a sermon as we have had the pleasure of hearing for some time.

The Capture and Release of Miss Ellen Stone.

No event within recent years, excepting the siege of Pekin, has so stirred the whole Christian world to its very depths as the abduction of Miss Ellen Stone by Macedonian bandits. Her fate was daily looked for in the papers, and at one time no one expected her emancipation. But God willed otherwise, and now she is in America, in the land of her nativity, and has consented to lecture in many of the leading cities, and tell her story. From the "Christian Safeguard" we copy the following account of her experience as given by herself:

"When I left home after a furlough four years ago I went to Macedonia to superintend the field work. I had charge of the girls trained in our schools who were scattered among the villages, and also of the Bible women who were too old to go to school, and who read the Bible at home. Our aim is to uplift the national life by elevating the home life. My home was at Salonica—ancient Thessalonica.

"I have heard that the Turkish Government says that I was careless and had no guard, and that was why I was captured. That is not true. I was careful to travel in daytime. It was long before sunset when we were taken. There were ten in our party, and we were going in broad daylight to a little market town where there was to be a fair the next day, so that there were more people than usual along the roads. It is true that we had no guard, but, if we had asked for one, only two or three soldiers would have been sent with our party and that would have been disastrous to us. There would have been a scrimmage, probably with bad results.

"We ten were driving along in three carriages, when the brigands suddenly rushed out of a hiding place and appeared on all sides of us, crying out 'Dour,' which means stop. Well, we doured.' It seemed to me there were twenty-five or thirty of the brigands, though only eighteen accompanied Mrs. Tsilka and me on our long journey. As to the story that it was prearranged to take Mrs. Tsilka, there is no truth in it. The brigands intended, as a matter of fact, to take Mrs. Oosheva, an elderly widow, but, providentially for her she had fallen ill that morning, and the men saw it would be impossible for her to travel as they wished. Then they asked: 'Is there any other married woman here?' and someone pointed out Mrs. Tsilka. Her husband had the only revolver in the party, but the women surrounded him and persuaded him not to use it. The brigands' reason for taking Mrs. Tsilka throws a strange light on their ideas of chivalry. Although I was years and years older than she, they still felt it necessary to take a married woman along as a sort of chaperon for me.

"I am glad to say that the brigands maintained toward us their usual custom in captures for ransom — to treat prisoners well. As soon as we were caught the leader said: 'We have taken you for money,' and it was a cold-blooded, purely business transaction with them. They took care to keep us in as good condition as possible. Our food was often better than theirs. We were served first at the meals. The bread given to us was better then theirs. They were anxious to keep us well. When I caught a heavy cold they were very much disturbed, and when I fell down a hole and wrenched my knee they were very much disgusted with me. They seemed to think it was all my fault. When we were first captured the brigands were very nervous. What I then thought was cruelty I now see, on looking back, was the effect of their nervousness. The brigands were abrupt with us and made us travel far, but that probably was because they feared pursuit. We always traveled at night, so as to avoid being followed or even being seen. Before dawn we would stop for the day at some huts in an uninhabited part of the mountains.

"After the first negotiations for ransom fell through, the brigands snubbed us and seemed out of patience with us. The chief said to us, 'If within twenty days the ransom is not paid, there is a bullet for you and a bullet for you.' But after a time the brigands relented. They were especially careful with Mrs. Tsilka. They were afraid of the curse which they all believe will fall upon any one who is cruel to a woman in her circumstances. After the baby came—a beautiful little black-eyed girl—she seemed to awaken all their chivalry. I feel that I own a share in that baby, and so does Mrs. Tsilka, for I carried the little one for eight hours in our first journey after she was born. That was when the baby was three days old.

"From the first I wrote letters as the brigands commanded. They told us occasionally little scraps of news; that our pictures were being published in the newspapers, etc. But I had no idea that the people at home were so aroused, though I often wondered what efforts were being made in our behalf.

"When deliverance came it was quite unexpected. We had no idea we were going to be set free that night. We started on our journey as usual, not knowing that the ransom had been paid. After a time the brigands fell behind, leaving only two of their men to guard us, but that was not unusual. Then we arrived in a village, and found that we were alone, and free at last!

"I have been hidden away from the world for six months, all but eight days, as you know, and I was kept at the centre of a circle of activity. All you who lived beyond the circumference of that circle had a much better chance of seeing what was going on in it than I had."

Miss Stone has issued a statement regarding the disposal to be made of the profits of her lectures. To those who know her and her self-sacrificing life and labors no such explanation is needed, but for the benefit of those who do not know her, we are glad to give it publicity. It is as follows:

TO THE PUBLIC.

"When it was first made to appear to me that a recital of my experiences in captivity by lectures or through the press was regarded as imperative by those in whose judgment I confide, and might be productive of financial results, it was in my heart to devote any such proceeds toward reimbursing any who may have embarrassed themselves by helping to provide my ransom.

A further hope grew in my heart that I might also perhaps do something for those missionary purposes, to which I have given my life, and to which I have also heretofore devoted all moneys which have come to me, by my own earnings, or by gifts or bequests, such, for instance, as the establishment of an industrial school in Macedonia, in which young men may be trained in legitimate occupations, so that they will not grow up to become brigands.

While I have had these purposes at heart, I have felt a strong reluctance to state formally my intentions in this matter, lest it should appear like proclaiming what, it seemed to me, those who had known me would naturally suppose to be my motives.

Yet, inasmuch as it has been intimated to me that those who had not known me might suppose that my friends or I have in view a purpose of personal enrichment, I am glad to state the fact that in my life and labors here at home, or abroad, I am still the missionary of Christ, and shall continue to devote all I am and have or may have to the promotion of the kingdom of God." ELLEN M. STONE.

Boston, April 17, 1902.

The Genealogy of Jesus Christ.

A. C. GAEBELEIN.

The first chapter of the Gospel of Matthew is divided into two parts. In the first to the seventeenth verse we find the genealogy of Jesus Christ, and in the last part of the chapter the account of the birth of the promised One. In the second half we see Him as Son of God and Saviour, while in the first, in the genealogy, His royal descent is proven. He is the rightful heir to David's throne, and thus His Kingship is legally established.

The two Greek words with which this Gospel begins are "Biblos genescos," the book of the generation, which corresponds to a similar Old Testament expression frequently found in the Scriptures (Genesis v: 1, etc.) The very beginning of this Gospel shows clearly that this is the Jewish Gospel. The question of genealogy is an all important one for the Jew. The genealogy which appears in the Gospel of Luke does not stand there in the beginning, but it comes in with the third chapter, after the account of the Saviour's birth, and the ministry of the forerunner, and when He begins His public ministry. In the Gospel of Luke He is the Son of man, and not as in Matthew, the King. In Luke it is a going backward clear to Adam, while in the genealogy in Matthew it is the opposite; not like in Luke, beginning with His earthly name, Jesus, but beginning with Abraham, it goes forward till the end is reached in Joseph, the husband of Mary. The first verse in Matthew may be termed a superscription for the genealogy which follows, Book of generation of Jesus Christ, "Son of David, Son of Abraham." How truly He is all that, is now to be established: Son of David, because a King is promised to rule in righteousness upon the throne of His father David; but in a larger sense, Seed of Abraham, through whom all the families of the earth are to be blessed, and the nations to receive spiritual blessings. How incorrect it would have been if it had said, Book of generations of Jesus Christ, Son of Abraham, Son of David. That would have been the rendering by man, but the Holy Spirit puts David here before Abraham, though in the genealogy itself Abraham is the head, the first one. Jesus Christ is first the Son of David, and as such He is to be presented to the nation, to Israel, as King, to be rejected by them. He is after that in the

wider sense the One through whom the promises of blessing in Abraham to the nations are fulfilled. How clearly this proves the verbal inspiration! Indeed, if there is no verbal inspiration there is no inspiration at all.

It is not rarely the case that readers of the New Testament have asked themselves why all these names appear in the first chapter. We have answered hundreds of questions and have written numerous letters during the last eight years in answer to inquiries from the Jews on account of the genealogy, as it appears here, and the apparent contradictions and discrepancies between Matthew and Luke. Many a Jew has come and asked, Why must a man have two genealogies, and which is the right one? When the Jew takes the New Testament and opens it with Matthew, he finds himself at once upon familiar ground. It is the first question with him, if Jesus of Nazareth is the Messiah, Son of David, it must be proven by a genealogy. Does the New Testament, in the genealogies in Matthew and in Luke prove this? is the important question the Jew asks. We have often asked the Jewish inquirer, Supposing Jesus of Nazareth was not the Messiah, not the Son of David, then you would expect the coming of a Messiah who is a Son of David born in Bethlehem; how could that coming Messiah prove that he is really the Son of David, when your genealogical registers have been lost centuries ago? Others, too, have had difficulty on account of these two genealogies. We will state the case and what they teach in a few words.

In the genealogy of Matthew Jesus Christ is shown to be the King legally; in the Gospel of Luke we have His genealogy as the Son of man, and as such linked with the entire race. The genealogy in Matthew proves that Joseph is a descendant of David through the house of Solomon. The one in the Gospel of Luke proves that Mary, the virgin, is likewise a descendant of David, but not through the house of Solomon; she is connected with David through the house of Nathan. The Messiah was to be born of a virgin, one who must be a descendant of David. But a woman has no right to the throne. As the son of the virgin alone He could not have a legal right to the throne. For this reason to make the One begotten in her of the Holy Ghost, the rightful heir to the throne of David in the eyes of the nation, the virgin had to be the wife of a man who had a perfect, unchallenged right to the throne. Now the genealogy in Matthew shows that Joseph is a son of David, and thus entitled to the throne, therefore Jesus is legally in this way heir to the throne. He is the legal descendant and heir of David through Joseph, but never *Joseph's Son*. He was supposed by the people *to be* the Son of Joseph. "And Jesus Himself, when He began to teach, was about thirty years of age; being, as was supposed, the Son of Joseph" (Luke iii: 23). "And they said, Is not this the Son of Joseph?" (Luke iv: 22.) His claim as being truly the Son of David was therefore never disputed. Now if He had been the Son of Joseph according to the flesh, He would never be and could never be our Saviour. The 51st Psalm would then have found an application, "I was shapen ni iniquity and in sin did my mother conceive me." On the other hand, if He had been the Son of Mary, without she being legally the wife of a Son of David, the Jews would have rejected His claim from the very outset. We see then that legally He was the Son of Joseph; in His humanity, He is the Son of Mary, and then one step higher, as we read in the closing verses, He is the Son of God. The two genealogies show Him as King—Son of man and Son of God—as the One born of Mary, but begotten in her of the Holy Ghost.

The genealogy in Matthew speaks of decadence. Corruption, ruin and hopelessness is clearly brought out in it. It begins with Abraham. And as generation after generation is mentioned, it puts before us the shameful history of Israel, with their unbelief, apostasy and judgments. At last it becomes all dark and all hopeless as far as Israel is concerned. Like Sarah's womb, as she indeed stands in type for the nation, the whole nation was dead, no hope, all ruin and corruption. But God can bring life from the dead. "But when the fullness of time was come, God sent forth His Son, come of woman, come under the law, that He might redeem those under the law, that we might receive sonship" (Gal. iv: 4). It is so with this present dispensation, for after a while when the Lord has taken to Himself His Church, darkness, ruin and evil will prevail, and in the darkest hour of Israel's believing remnant and in the history of the world, the Firstborn will come again into the habitable world surrounded by worshipping angels (Heb. i: 6).

The division of the genealogy is threefold. From Abraham to David, from David to the carrying away into the Babylonian captivity, and from the carrying away of Babylon to Christ (verse 17). In each division are fourteen generations, twice seven in each division. This brings in perfect harmony and order, as He who has given it all is the Spirit of order and not disorder (1 Cor. xiv: 33). Seven is a highly symbolical number, peculiar to Israel. Much of the history of Israel is divided into seven; the seventy years of captivity, the seventy prophetic weeks in Daniel, the last week still future composed of seven years, etc., are wellknown facts to every reader of the Word. Here it is three times twice seven, which means fulfillment and completeness.

(Concluded next week.)

Some Facts About Mormonism.

"The Home Missionary" gives the following items of interest about the Mormons: "The facts: Number of Mormons in 1889, 144,352; in 1901, 310,000; increase, 166,648, or 21,296 more than double in twelve years, and these the years of greatest activity of Christian work in Utah. There are now about 220,000 in Utah and about 90,000 outside. Why? Because the Mormon people have, thus far, barely been touched with Christian truth. Probably not 10,000 of the 220,000 Utah Mormons are ever seen at any Christian service; 100,608 people, mostly Mormons, live in census districts absolutely destitute of such services; some villages seventy-five miles from any, and the rest are so instructed and guarded that they do not come. There are about eighty-six Christian churches in Utah (only nine self-supporting), of seven denominations, having about 5,300 members; thirty-five of these churches are in four places; altogether they supply seventy-six post-offices with some form of Christian work, leaving 280 entirely destitute. The ordinary Mormon is sincere in his belief, knowing nothing better, and two-thirds of them were born into that system. The remedy: Supplementing or extending other Christian work by that of the Utah Gospel Mission, which goes after the neglected ones in the spirit of Christ and reaches every home and village with the truth by a kindly visit and especially prepared printed message. Already (March 7th, 1902) it has reached about 13,000 homes, and has carefully used over a million pages of its literature. Such work incites thought, true Bible study and correct action, and is sure to be the slow working leaven which will change the whole lump by the power of God. The Mission plans to reach every home yearly, or oftener, in this way, and to hold special evangelistic services in every village, both, by unsalaried workers living in Gospel wagons."

Our C. E. Topic.

Topic for May 11: JESUS, THE LIVING BREAD. John 6: 22–35, 48–58.

MEDITATIONS.

Jesus calls Himself the "bread of life," meaning the bread that truly sustains eternal life. He says, "he that cometh to me shall never hunger," by which we need not exactly conclude that once partaking is sufficient, but rather that, having made Him our daily portion, we shall never long for anything more satisfying. Jesus is not to be enjoyed by the soul once, and just once, for a whole lifetime. We are to enjoy His communion, the benefits of His death, afresh every day. Think of the manna that fell in the desert while God's chosen people sojourned there. Jesus refers to it. The manna fell daily. Every morning the people picked up a fresh supply. It was to be eaten that same day. None was to be stored up. So it is with Jesus. Yesterday's experience of his atoning love was good for yesterday's need; but you must not always refer to that experience, like some people, who often refer to some particular day and hour when they had a precious vision of Jesus and were "converted," but have had no fresh experience since. You need a new supply of manna to-day.

Jesus fed the five thousand with five loaves and two fishes, and they all ate and were filled. The natural man was satisfied. Yet He wanted the hunger of their souls to manifest itself, which it did not; and He sorrowfully and reproachfully tells them: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." No soul-hunger there. Everything earthly, sensual, carnal. Is it not so now? Are not most men satisfied to-day when they have acquired a competence, built themselves a fine home, made a pile of money and gotten themselves comfortably fixed? Then they are ready to retire. They are "warming both hands before the fire of life." Not a thought about their souls, cold and starving. And yet there is something lacking, and they know it. After a while they realize that they are not supremely happy. They had forgotten Jesus. He would have satisfied their soul-hunger, but they had no room for Him.

Better to have Jesus with you, with only a crust in the closet, than to be surrounded with luxuries and delicacies and yet be deprived of the living Bread.

The Mennonite.

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Editorial.

Hereafter the Sunday-school lesson, hitherto appearing on page 4 or 5 of each issue, will be published on page 6. Let every reader who has studied them take note of this change.

We offer our readers something this week, which seems to us very good. It is "The Genealogy of Jesus Christ" by A. C. Gaebelein, the first installment of which will be published now, the concluding part next week. We hope it will prove helpful. It frankly recognizes and largely builds on the Scriptural types. The older we grow the more we become convinced that types, or "figures" must be reckoned with in every complete interpretation of any Scripture passage.

Our brother, Missionary Penner, with his most facile pen, is on hand in this issue to entertain and instruct us. His narrative reveals a pathetic side of the spiritual darkness of the heathens of India, the more pathetic because we detect in their meaningless worship a groping after light and salvation. Christ is what the Hindoos need. May the Spirit of missions, working in and through our missionaries, speedily sow the good word of truth in the hearts of many of these poor, sin-sick Macedonians of India!

There may be those among our readers and well-wishers who think we are rather too severe on such as lean toward higher criticism, and have possibly thought it unwise in us that we give our "prejudices" such an uncalled-for airing. Why not give these poor fellows a rest? Such a thought has even come to us. But how can we keep silent when we note with inexpressible sadness how the aggressive and energetic movements of the higher critics are, by means of public institutions and literature spread broadcast, unsettling the faith of our young people, filling them with all sorts of doubts, without, at the same time, furnishing them with a satisfactory solution of these problems, and depriving the rising generation, inch by inch, of every bit of ground on which to build their house of faith,—how can we yield supinely to these spiritual vandals? We are not "prejudiced." We aim to give good reasons for every exception we take to higher critical assumptions. The critics are our friends, but their opinions are not. We love the sinners but we hate their sins. And we protest, not so much on our account as in defense of the many who can not speak for themselves — the plain people, who feel right and think right, though unable to express themselves.

Old Adam Again.

There were, "once upon a time," a first man and a first woman. And with this first man and this first woman, "sin came into the world and death by sin." Thus the Bible teaches; thus much every sane thinker, every trustworthy man of science must and will concede. "Adam" and "Eve" are the names the Bible gives to this first man and this first woman respectively. Whether these heads of the human race lived six thousand years ago or centuries or ages or cycles before, is little to the point. Bible chronology is a very uncertain factor just now in the solution of such a problem, anyway. Old Usher will be expunged from the pages of our Bibles some day.

Having agreed that there were a first man and a first woman (and their names might as well be Adam and Eve as anything else), what sense is there in talking about the "Adam myth?" Do the young men who come out of the theological seminaries, full-fledged converts to the superior "principles" of higher criticism, believe that they sprang from mythical ancestors? You would insult them by such a suggestion.

Granted that the ancient Babylonians had the Adam and Eve tradition in circulation among them, and that they possessed a legendary story of the creation, what bearing does that fact have on our Biblical account of Adam and Eve? Does it vitiate the inspired record? It is true, even so conservative a scholar as Prof. A. H. Sayce, in one of his later books, admits that the Biblical account of Adam and Eve is derived from Babylonian sources. Such a concession, coming from such a careful thinker would at first seem alarming and damaging. But let us consider, for a moment, the parallel account of the flood. Both the Bible and Babylonian literatures, nay classical literature and the folklore of various races, bear witness to a flood which submerged a considerable portion of the inhabited world and destroyed mankind. A Noah and an ark and various other accompanying particulars figure in every account. Now then, because the story of the flood is a part of the "mythical" history of various races, has it therefore or thereby become "allegorical", literally untrue? By no means. Prof. Wright of Oberlin, a year ago or more, announced to an astonished world that he had discovered traces of the Noachic deluge in Asia. J. W. Dawson, on other grounds, no less solid, comes forward with similar testimony. Is the flood a myth, after such men, on purely unpartisan and impartial grounds have put in their word? No; not even though we should unearth a thousand ancient versions of the same bottom facts. Are Adam and Eve myths because of the creation stories in ancient profane literature? Draw your own conclusion.

We are glad to quote a bit of mother-wit from the New York "Mail and Express," which finds occasion to thus express itself in connection with the report of those three young theological upstarts who were rejected by the New York and Elizabeth Presbyteries as unsuitable licensees for the Christian ministry because they allegorized the third chapter of Genesis. Our quoting it does not, of course, mean that we sanction every word, or that it fully defines our position, but because we believe it illustrates a healthy tendency in these days of revolution and upheaval — a tendency which is certain to swing around gradually to the true orthodox center. This is what it says:

"It is one thing to say that the story of Adam and Eve is a myth, and quite another to say that it is false. Embodied in the Scriptural account in the first chapter of Genesis is the most profound bit of wisdom, the most searching dip into the springs of human action in the face of the great mystery of life and divinity that surrounds us, the most vivid revelation of the power of God and the helplessness, yet hopefulness, of life, that all the world's literature has brought down to us. It is fundamental in many ways. That the guardians of religious doctrine should seek to hold neophytes to a belief in it is not to be wondered at.

"A myth is but old, old speech. All things are spoken in some shape before they are written. The myth is the spoken, elder Scripture. Not all myths are entitled to become Scripture; but this one was so entitled — and it is true. *If anything possesses authority in this doubting age, this record does.* (The italics are ours). There may be more wisdom in the act of simple dominies who require rigid adherence to its letter than in the proceedings of those who treat it with flippant doubt."

Under the Evening Lamp.

Thoughts on Water Baptism.

We have seen that the end of baptism unto Christ is life, not death. The idea of resurrection is in place. Death and resurrection are closely correlated by Paul in his discussion of baptism and its meaning in Rom. 6. He says: "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"; and he adds, "For if we have been planted together (grown together, united) in the likeness of his death, we shall be in the likeness of his resurrection". In Christ we die, and in Christ we rise from the dead and live. We are "buried with him", and also "risen with him".

The question now before us is: Does baptism likewise symbolise resurrection? That it is a symbol or figure of death we have seen; does it stand also as a symbol of that which is the opposite of death? This is a keen question, and much strife of words and well-nigh endless controversy has been waged right around this point. Nor, indeed, do we presume to settle the point at issue. Only let us look at a few Scripture passages and see whether they will afford us any light. Let us also review the idea of baptism and determine as finally as we can what it does and does not imply.

The question now is, not, Is there or is there not a resurrection? There is a resurrection. Christian baptism would be a mockery if it were not connected with a resurrection. But the question is: Is this resurrection symbolized by baptism, just as spiritual death is symbolized by it? And be it remembered, also, that we speak of a spiritual, not of a bodily resurrection, just as we spoke of a spiritual, not of a bodily death.

It may be thought by some, "What is the use of such a hair-splitting discussion? Are we not getting beyond our depth? Does the Word of God warrant or encourage such fine distinctions? Is its simplicity not rather a protest against such scholastic fictions?" To all of which, it may be said as a partial reply, that there are sects which have separated themselves from other brethren partly on this very issue that baptism sets forth resurrection as well as burial. They immerse the candidate in the waters, signifying the burial, and then raise the immersed subject out of the waters again—and this is to represent the resurrection. This is very suggestive, and, if we are not careful, we may easily be led to believe that baptism symbolizes both burial and resurrection.

Now if we can show, by standing firmly on Scriptural ground, that baptism implies no such thing, then one or a few of the pickets or rails of that dividing fence between certain sects may possibly be taken away. If God had commissioned us to do it, how glad we would be this very day to batter down with the battering ram of God's word, which unites rather than divides, all the middle walls of partition which do so much to weaken and cripple the energies of Christendom.

First of all, a symbol cannot stand for two such antithetical ideas as death and life. If we admit that it symbolizes death and burial, how can we allow it to symbolize the opposite of these? If it did, it would be the only symbol in Scripture of which this could be predicated. It would plainly be an exception.

Still, we want better evidence. Paul does not say we are baptized "unto life", even while he is speaking of Christian baptism. Nor does he say we are baptized "unto death and resurrection". He does mention the two ideas in the same breath, in the same verse; but, while he does say "we are *buried* with him by baptism, unto death", he fails to say "we are raised with Him by baptism unto life". He recognizes the fact that in Christ we die and in Christ we rise; but he does not confound or compound the symbol of baptism, while so doing.

Having discussed the subject negatively let us now introduce something positive. We have seen that baptism is a sort of confession to the world at large of our doom as sinners, apprehended by faith. Now is baptism likewise a confession that we are risen again with Christ, and that we live? Paul did not seem to have seen this dual symbolism in baptism. He seems to find the proof and confession of this resurrection in something else: "even so we should walk in newness of life." The life of a Christian is the recognized confession of the spiritual resurrection. No sort of life, whether evil or good can serve as a confession of death or doom, whether in Christ or out of Christ. Life can never be taken to represent death. Therefore, baptism is needed as a symbol of death, for reasons already given. But life itself must and, according to Scripture, does stand as a symbol of life.

We will enter more fully into this discussion next time.

A Chat on India.

CHAMPA, C.P., India, March 25, '02.

Dear Readers of the Mennonite:

In His name greetings! Our progressive Editor of the MENNONITE has again sent in a "dun" for some news, and was careful enough to insert the word "fresh". Well, I am in a position to bring something fresh tonight.

The festival of all festivals, the so-called Holi, was celebrated by the Hindoos in the week beginning with Sunday, March 23. On that day no decent native woman will show herself in the streets because men have an unwritten license to do almost anything with her. A particular feature of this festival, besides all sorts of merry-making is the squirting of red paint on one another's white clothing. The significance of this I have not been able to learn until now. During this festival, all work is suspended. The week is also one of religious significance, and many people make it a point to worship at some noted shrine. Not until we had located at Champa did we know that such a shrine existed near here; and yet such is the case. Only two miles from our bungalow is the small, dirty village of Pithanpore, on the bank of the Hasdo river. Here is a shrine of Mahadev (Great God) Shiva. On this, Holi festival thousands of worshippers assemble annually to worship Shiv. Holi always falls on the full moon of Phagan (March). Fifteen days after the first day of the Holi festival, the New Year of the Hindoos of this Chattisgarrh district begins. Thus the Hindoos now write 1959, dated from the birth of Bikhrimadit, a noted king.

Bro. Kroeker and I were anxious to see such a Mela and we therefore agreed to go to this village.

At half past 3 a. m., I sent five coolies to this village to erect for me a temporary hut, because of the intense heat. Soon after dawn I rode to this village on my bicycle and found my temporary abode ready. I was somewhat disappointed at not finding Bro. Kroeker but he soon put in an appearance. Together we walked through the densely crowded streets. What did we see? Well it's better to ask, What didn't we see? Even a modern merry-go-round and an imitation of the Ferris wheel.

On either side of the street were the traders with their various kinds of goods reaping a good harvest. Close by but on a side street or alley, was the fruit display. Still another alley and we would find the brassworkers. The busiest street seemed to be the one where jewelry was temptingly displayed. In the most crowded quarter would be the greedy priests with all sorts of devices to get money. We noticed four, each of whom had a bullock with six legs. Since the cow family is regarded as holy, the pice came in goodly quantities on account of this freak. These dirty priests even had the audacity to ask me for money.

The attraction of all attractions of course was the shrine, which is enclosed by a high stone wall. We asked admittance, but were refused. Afterwards we were allowed to enter. There in the center of this enclosure was the idol, surrounded by a crowd who were supposed to be worshippers. They looked like everything else but that. The entire worship consisted of an offering, which of course the priests pocket, and they in return are sprinkled with a mite of holy (!) water. Many of these poor deluded people evidently have a consciousness of sin, but others give an offering because of habit. But be that as it may the fact still remains that the offering is made or supposed to be made to Shiv, and that he, in return, forgives the sin—the sign of which is the sprinkling of water. Oh, poor deluded people! When will your eyes be opened? When will you begin to worship the true and living God? Bro. Kroeker and I said to ourselves that this year the priests would not be hindered by us in their devilry, but if it please God, opposition shall begin for them on next Holi. We will pitch our tent in that village and preach Christ, who truly and freely gives the water of life.

Just one thing more. I walked down one of the streets with my camera. I saw seated in a conspicuous place a sadhoo (holy man) who was dealing out something or rather nothing for something. I said to him: "If you will stand up for a photo, I will give you two pice (one cent)". Said he: "Why do you want my photo?" "Well", I said, "I am taking various photos today and I would like to have yours." "You might go to some other holy man", he retorted. "Show me one, and I'll go to him", I said. But when I made ready to go, he said, "Where shall I stand?" I pointed out a place to him and then took a picture of that man besmeared with dung and ashes. The dirtier the holier—that's the idea of the Hindoos. Pray for this benighted people.

If not too busy in a few weeks, something else.

Yours for Him,
P. A. PENNER.

Remarkable Answer To Prayer.

Rev. A. T. Pierson writes to "The Life of Faith": One of the most remarkable of modern answers to prayer has been published by the Rev. D. R. Breed, himself a witness of the facts, with regard to the visitation of locusts in the State of Minnesota in the years 1873 to 1877. The area seeded with their eggs was more than two-thirds of the State, embracing about 50,000 square miles; and the farmers were threatened with starvation. Govenor Pillsbury, Governor of the State, officially appointed April 26th as an occasion of fasting and prayer. The proclamation provoked much adverse criticism. Infidels, and even many of the nominal Christians, ridiculed an appeal to God, saying: "The locusts were there to stay", and represented that resort to prayer in such circumstances was an evidence of credulity and superstition. But the day of prayer was kept, notwithstanding the protests of the "Liberal League". Nevertheless, after the day of prayer the locuts reappeared, and the sceptics triumphantly sneered. But a very remarkable change occurred within twelve hours. A large number of the locusts were destroyed by a terrific frost; and the insects which were hatched and survived the storm disappeared mysteriously. They left the State without depositing their eggs in a single square foot of territory. The question whither they went has never been satisfactorily answered, but the fact is that they disappeared entirely, and the State at large garnered the largest harvest in its history, or about 40,000,000 of bushels. The locusts that remained seemed to be diseased, a parasite fastened upon them, which destroyed their power to injure the wheat and the power to propagate the species. Infidels have been slow to refer to the "Day of Prayer", of which they made at the time such unbounded ridicule.

The Sunday School Lesson.

SUBJECT FOR MAY 11: Peter Delivered from Prison. Acts 12: 1–19.

GOLDEN TEXT: The angel of the Lord encampeth round about them that fear him and delivereth them. Ps. 34: 7.

LESSON OUTLINE.

I. SURFACE LESSONS.

These may be gathered by noticing four pictures:—

1. Herod the tyrant stands before us (1–3). His grandfather slaughtered the children (Matt. 2: 16); his uncle put John the Baptist to death (Matt. 14: 10): but back of all his family history is the figure of Satan, a murderer from the beginning (John 8: 44).

He who filled the heart of Cain and every child of Cain till Jesus was slain, now seeks to destroy His followers. But Satan's power and the malice of wicked men are no surprise to God. He allows them to go so far — no farther. They kill James, bind Peter, but can do no more. See Matt. 10: 24–31; Luke 21: 12–17; John 15: 18–21; 1 John 4: 4.

2. Peter in the prison (4–6). A gloomy, dismal and dreary place —Peter in chains. It is night. God lets the shadows thicken so that the light He sends may shine the brighter. Into this scene an angel comes. The chain drops, the doors open — Peter is free (7–11); Heb. 1: 14.

3. Mary's home — the prayer-meeting (12–16) — a companion-piece to the last, and also its key (5). The prayers turn to praise (14) and Isa. 65: 24 stands. "They did not have influence enough to keep Peter out of jail, but they had power enough to burst his bands and open wide the prison doors." Jer. 32: 17; Matt. 28: 18.

4. This may be set over against the first scene — the prison house is empty, the keepers slaughtered (19). Herod again appears, but his triumph is short, for the angel of the Lord comes to execute judgment (20–23).

II. GENERAL LESSONS FOR CHRISTIANS.

1. James and Peter were of the favored or chosen three, Jesus' closest companions. The place of honor is one of danger. Our prayers are strangely answered at times. Matt. 20: 20-23. The best preparation for trial is fellowship with Christ. Knowing His resurrection power, beholding His transfiguration glory, and witnessing His fathomless suffering (Mark 5: 37; 9: 2; 14: 33), they could endure the sword or prison or cross (2–3). John 21: 18.

2. Contrast man's foolish intentions (1) with God's faithful purposes (11). Consider the enemy's anxiety in guarding the prisoner (6) and Peter's freedom from care (6). "Sleeping"— see Matt. 8: 24–26, Phil. 4: 6–7.

"A Passover" intervened between Peter and his condemnation (3–4). So with all believers, 1 Cor. 5: 7. Rom. 8: 1, 34. Exod. 14: 20.

3. God's guidance is precise (7–10). Isa. 58: 11 (f. c.).

4. Concerning prayer, a sense of Satan's power, our weakness and dependence, is needed. (v. 5–margin). "Peter therefore was kept in prison" (6). God's purpose in waiting seven days for deliverance is brought out. There is not only a vital connection between Peter's release and the prayer of the church, but also between his imprisonment and the need of the church. His suffering developed the prayer-life of the church. How many invisible helpers in prayer we have! Are we grateful?

III. TYPICAL ASPECT.

Herod strikingly foreshadows Antichrist, an outgrowth of the Roman government. Dan. 7: 8, etc. By flattery he will seek to please the Jews (Dan. 11: 21). Josephus says: "Herod's ruling passion was a desire for popularity." In the midst of blasphemous self-glorification, Antichrist will (like Herod) be suddenly and miraculously destroyed (21–23). See 2 Thess. 2: 3–8; Isa. 11: 4; Dan. 11: 45 etc.

Peter, the apostle of the circumcision, chained and awaiting judgment, typifies the Jews at the end of the age. They will be delivered by a divine personal intervention, as was Peter. Isa. 25: 9; Matt. 24: 31; Rom. 11: 26; Rev. 7: 4–8, etc.

IV. GOSPEL TRUTH FOR SINNERS.

Asleep — in bondage — judgment the only prospect (4–6). To such, Christ brings light and liberty (7–11) John 8: 32, 36,

Correspondence.

BLUFFTON, OHIO.—The spring term began April 2. Nearly all the academic students have again enrolled.

A class in botany has been formed, which is doing very interesting work.

The laboratory has been fitted out with simple and compound microscopes.

Miss Irene Belle Leech, who had been our instructor in music through the fall and winter terms, has gone to Oberlin to resume her studies there in music. Her sister, Miss Willa Pearl Leech, has taken her place here at the college.

The Musical Union has taken up the oratorio, Shiller's "The Lay of the Bell," with music by Romberg.

A male chorus of twelve members has been organized.

Members of the faculty and several of the students attended the Riley township Sunday-school convention at the St. John's church, Sunday, April 20.

WADSWORTH, O. Communion services were held here on Sunday, May 4. The services preparatory to it were held on Saturday afternoon. As is usual on the day that we observe the Lord's Supper, there was a large attendance. Several who could not be there sent in their names for remembrance, and Mrs. Krieder, who was severely injured last winter, took communion at her own home.

Rev. Kliewer preached a short sermon, after which four new members were admitted into the church. Three were baptized; the other was admitted by letter.

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
   A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
   Missionary R. Petter.
7. Discussion of the paper.

V. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. ILLUSTRATED LECTURE ON INDIA WITH MAGIC LANTERN EXHIBITS.—D. Goerz and N. B. Grubb.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ
J. B. BAER } Committee.
J. S. HIRSCHLER

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18–21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services.
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun.
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Schrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5-9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the scholar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4. How can a S. S. be made attractive? Fred. Aeschliman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Deaths.

HECKLER:— On April 24, 1902, in Lansdale, Pa., Theodore Napoleon Heckler, aged 48 years, 6 months and 18 days. The deceased was a member of Zion Mennonite church, Souderton. Interment on the 28th at Lexington Mennonite burial grounds, where his pastor, A. M. Fretz officiated, assisted by Reys. Rothrock and Allebach.

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therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the *noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
*Jeuh. ii. 23. 1 Sam. 15. 3, 33. 1 Kin. 20. 42.
5 or, *supplantation*.
*ch. 8. 16. Nah. 3. 2.
*Zeph. 1. 10.
2 Heb. stood.

10 *Cursed *be* he that doeth the work of the LORD *deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he *hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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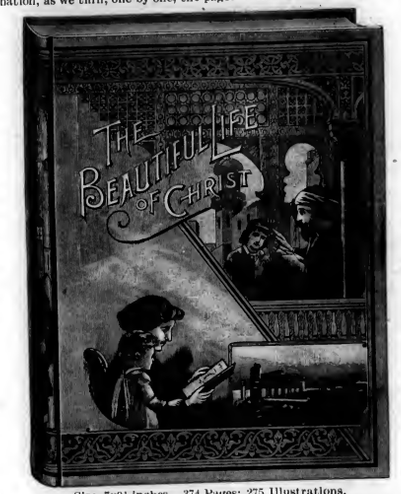

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News of the Week.

Domestic.

President Takes a Hand.

WASHINGTON, May 1.— President Roosevelt has issued a general order designed to oust cattle men from public lands. He has said that if the illegal use of the public domain for pasturage can be stopped, and the fences unlawfully raised by the cattle trust to inclose millions of acres of Western public lands can be torn down, the power of the alleged Eastern beef trust will be neutralized, and the price of beef to the consumer will inevitably fall.

The President's determination was clearly set forth in a positive statement communicated to Charles Goodnight, of Denver, Colo., president of the Interstate Land and Cattle Company.

It was ordered that if these men were discovered attempting to build fences on or to lease public lands, the order granting the lease desired extension of time from April 1 to July to vacate would be rescinded. The President's decision was then embodied in a general order, which was sent to every land agent in the West.

The records show how gradually in the last three years acres upon acres have been gobbled up by agents of the cattle men. A crisis has now come with the determination of the President to clear the public lands of unlawful intruders. There is reason to believe that all these tresspassers are allied under one powerful leadership.

Rear Admiral William T. Sampson Dead.

WASHINGTON, May 6.—Rear Admiral William T. Sampson, retired, died at his home in this city at 5 o'clock this afternoon. The immediate cause of death was a severe cerebral hemorrhage. He had been in a semi-conscious state for several days, and this morning suffered a severe cerebral hemorrhage. At the bedside when the admiral breathed his last were Mrs. Sampson, Mrs. Lieut. Culverius, the admiral's married daughter; Admiral Sampson's two young sons, Ralph and Harold Sampson, Dr. Dixon, the attending physician and nurses and attendants.

While no definite arrangements have as yet been made concerning the funeral ceremonies, it is probable that they will take place Thursday at the Church of the Covenant in this city. The remains will be taken to the admiral's old home at Palmyra, N. Y., for interment. The pall-bearers have not yet been selected, but they will include among them some of the captains of the ships of the fleet which engaged in the Santiago campaign. Mrs. Sampson suffered a slight accident four days ago while attending to the wants of the admiral, and has been in bed since. She probably will not be able to attend the funeral services.

Fabulous Sums Paid J. P. Morgan.

NEW YORK, May 1.—Word was received from London yesterday that J. Pierpont Morgan was to receive $12,500,000 in stock of the new shipping combine in return for his services in organizing and financing it.

In the formation of the various great combines recently formed by Mr. Morgan he is accredited to have received the following fabulous sums for his services: United States Steel Corporation $100,000,000; Metropolitan Securities Company, $30,000,000; American Bridge Company, $15,000,000; ship combine, $12,500,000; Northern Securities Company, $15,000,000; total, $172,500,000.

Corporation attorneys of national fame are greatly interested in these figures, but they unite in considering them by no means excessive.

Archbishop Corrigan Died Suddenly.

NEW YORK, May 5.—Archbishop Corrigan died at 11:05 o'clock to-night.

The death of the archbishop came as a great surprise and shock to those in the archiepiscopal residence. It was more so to the general public, for the last bulletin of the day was that, so certain were the physicians of improvement in the condition of the patient, there would be no more bulletins to-night. Up to 10:30 there was no evidence of collapse: in fact the archbishop at 10:40 talked with his secretary. About 11 o'clock, however, the trained nurses who had charge at the bedside noticed a change. Acting on instructions, the doctors were telephoned for. At the same time the archbishop's two brothers were summoned to the room as well as a number of priests. It was quickly seen by the physicians that the end was at hand, and in less than a quarter of an hour His Grace was dead. His last moments were peaceful and without evidence of suffering.

The illness really dated from the end of February of this year, when, in going through the Kelley memorial chapel, in course of construction at the rear of the Cathedral, he fell between some beams, and to keep himself from falling to the floor below he had to hold himself by the arm pits. The strain was very great, and before he recovered from the effects of the accident he was attacked with pneumonia. It was thought that he was out of danger, but his condition last Sunday night was bad and he was unable to rally.

He was ordained priest in Rome at the age of 23, graduated with the rank of D. D. at 24, became professor of theology immediately afterwards, president of Seton Hall college at 28, Bishop at 33, and Archbishop at 40, which he has held since.

Death of Potter Palmer.

CHICAGO, May 5.—Potter Palmer, one of the upbuilders of Chicago, died unexpectedly at his Lake Shore drive residence at 5:30 o'clock yesterday afternoon. The illness which terminated suddenly and fatally began in a cold three weeks ago. His condition was not considered alarming until three hours before the end came. Edema of the lungs, his physicians said, was the immediate cause of his death.

As owner of the Palmer House, Mr. Palmer's name was widely known before his wealth placed him in the first rank of Chicago's citizens. His fortune is estimated at $10,000,000, invested almost entirely in Chicago real estate, in which he was always a firm believer.

Potter Palmer was born on a farm near Rensselaersville, N. Y., in 1826. He received but little education, and and as a boy became a clerk in a store and later in a bank. As a young man he went to Chicago, where he launched the famous dry goods business that made his fortune, becoming in time the partner of Marshall Field and Levi Z. Leiter. His wife, Mrs. Potter Palmer, became one of the best-known social leaders in the country.

He was one of the promoters of the World's Columbian Exposition at Chicago in 1893, and gave $200,000 to the Woman's building. His wife was president of the board of lady managers of that exposition, and was the only woman member of the American committee appointed by President McKinley to represent this country at the Paris exposition in 1900, which distinction led to her being awarded the Cross of the French Legion of Honor.

The St. Louis Exposition Postponed Till 1904.

ST. LOUIS, Mo., May 1.—A statement given out to-night by Preident David R. Francis, of the Louisiana Purchase Exposition company, says in part:

"For many months the St. Louis world's fair has been virtually postponed for one year. A decided majority of the directors prefer 1904."

Russians After Machinery.

DALLAS, May 1.—A party of Russian capitalists from Tashkent, province of Sir Daria, central Asia, consisting of V. P. Polevoy, V. M. Pinsasky and S. A. Hichenor, are in Dallas attending the meeting of the Interstate Cottonseed Crushers' Association, and studying American methods of handling cotton and cottonseed products. They contemplate establishing a cottonseed crushing plant at Tashkent, and if it prove profitable, will extend it to meet the demands of the trade in that region. They state it to be their intention ultimately to place Russian orders approximating $5,000,000 for American cottonseed oil manufacturing machinery.

Foreign.

Wilhelmina Improves.

THE HAGUE, May 5.—A bulletin issued at Castle Loo this morning said: "As has been feared, the illness from which Queen Wilhelmina is suffering put an end, yesterday evening, to the hopes for a happy event, the realization whereof was expected in September next.

THE HAGUE, May 6.— Queen Wilhelmina's physicians, in their bulletin to-day, said: "After a slight rise in her temperature yesterday evening, the Queen had a quiet night, and slept most of the time. Her temperature this morning was normal and her condition at the present moment is fairly satisfactory, although the patient still requires great care and attention."

Already there is wrathful clamor abroad concerning Prince Henry, the prince consort. He is blamed for the crisis in which the young Queen is placed and again the newspapers are preparing to revive the stories of his brutality toward his royal wife. It is well known that within a few months after her marriage Queen Wilhelmina was practically discarded by the young German to whom she had given her love and her hand in marriage. The Duke of Mecklenburg-Schwerin no sooner became a royal husband than he began to spend money lavishly and to enter upon a career involving various sorts of excesses, among them winedrinking and hunting expeditions, in which he was joined by many boon companions.

QUEEN WORSE.

THE HAGUE, May 7.—By midnight the queen has taken a sudden lapse for the worse and hopes for her recovery are fading.

Rebels Hold The Capital of San Domingo.

MONTE CHRISTI, May 5.—Messengers under a flag of truce who arrived yesterday at Puerto Plata from Santo Domingo city, confirmed the reports of the capitulation of the Dominican capital, which took place Friday. It was also confirmed that Jiminez sought refuge in the French consulate at Santo Domingo.

Vice-President Horacio Vasquez has overthrown the government of President Juan Jiminez after field operations of less than two weeks. There had been until recently no apparent rupture of friendly relations between the President and Vice-President of Dominican republic.

Vasquez according to his friends, endeavored to support Jiminez, but owing to contracts which the President is said to have made to the financial injury of the government, Vasquez turned against him.

Vasquez is expected to assume the reins of government at once. He is of Dominican birth and has spent nearly all of the forty years of his life in that country. His friends represent him as progressive, intelligent and honorable.

Bret Harte Dies in London.

LONDON, May 6.—F. Bret Harte, the American author, died last night. He was born at Albany, N. Y., August 25, 1839.

He expired suddenly at the Red House, Camberley, near Aldershot, from hemorrhage, caused by an affection of the throat.

Mr. Harte had been living quietly in England for years. Most of his time was spent in the country, and when in London he was almost equally secluded, having few visitors and only going to the houses of a limited number of very intimate friends. Several months ago, when a false report of his death was circulated in America, a representative of the Associated Press called at his rooms. Mr. Harte then appeared to be perfectly well. He laughed heartily, and quoted Mark Twain's old saying about the report being greatly exaggerated.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MAY 15, 1902. No. 23.

The Missionary Call.

BY REV. NATHAN BROWN, D. D.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord:
"Go teach all nations," from the Eastern world
Comes on the night breeze and awakes my ear.
And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, "God fit me for the work—
"God make me holy, and my spirit nerve
"For the stern hour of strife." Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.
And when I come to stretch me for the last,
In unattended agony beneath
The coca's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp — if one for whom
Satan hath struggled as he has for me—
Should ever reach that blessed shore, oh how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

—Hearing and Doing.

The Central Mennonite College,

Is beautifully situated on a hillock a short distance west of Bluffton, O. It is maintained by the Middle District conference, and ably managed by the following Board of Directors: Rev. J. C. Mehl, Middlebury, Ind.; Rev. H. J. Krehbiel, Trenton, O.; Rev. P. E. Stucky, Wayland, Iowa; J. F. Lehman, Berne, Ind.; J. H. Tschantz, Dalton, O.; Jacob W. Leatherman, Wadsworth, O.; P. C. Sutter, Pandora, O.; Christian Auernheimer, Summerfield, Ill.; and Christian Swartzendruber, Pulaski, Iowa. Its efficient faculty is composed of Rev. N. C. Hirschy, president; D. F. Jantzen, Dr. J. J. Sutter, I. B. Beeshy, and Miss Leach. The College opened for instruction November 5, 1900, with twenty pupils. The total enrollment for the year 1901-02 is 95. It offers its students the following courses: The College, the Bible School, the Academy, the Normal, the School of Music and the Commercial and Penmanship course. Among the student societies are the Lowell Literary Society and the Musical Union.

Items of News and Comment.

There are now 425 books in the Central Mennonite College library.

Communion services will be conducted in the Germantown church on Sunday next by Rev. N. B. Grubb.

The Musical Union of C. M. College is practicing Schiller's "Lay of the Bell" by Romberg, to be rendered some time in June.

Nearly sixty missionaries, during the past year, have been laboring in the mountains of North Carolina, Tennessee and Kentucky. Hundreds of souls have been led to Christ.

The little eight months old girl-baby of Rev. and Sister W. S. Gottshall, Schwenksville, Penna. was laid to rest Tuesday, having died of pneumonia. The bud was transplanted to open its petals in heaven.

Rev. S. M. Musselman, formerly of Germantown, has been employed by the Home Mission committee of the General Conference to engage in home mission work in the Eastern and Middle districts during the coming summer, beginning with June 1.

The Menno Friendly Benefi-cial Association, lately organized in the First church of Philadelphia, held an open meeting Tuesday evening. Both men and women between the ages of 18 and 50 are admissible into the Association. Sick and death benefits are dispensed.

We regret to hear that Rev. J. S. Moyer, of Springfield, Penna. received a slight attack of paralysis recently. Rev. N. B. Grubb, of Philadelphia, assisted in his communion services last Sunday. Rev. William H. Grubb conducted the services in the First church of Philadelphia during the pastor's absence.

A missionary conference was lately held on the Congo river, Africa. Fifty mission stations in the Congo region are occupied

by two hundred missionaries. Six thousand native Christians are reported. Besides schools in which secular studies are taught, there are schools for teachers, evangelists and preachers.

The session of the Eastern District Conference, which began Monday morning, the 5th inst., closed on the following Tuesday evening. No report has come in thus far, beyond the communication that F. F. Gabel and W. H. Grubb, both of Philadelphia, have each received an evangelist's license. Both of them have been actively engaged in spiritual work during the past year. We hope to be able to say more in a future number of the work transacted by this conference.

Miss Sarah C. Sprunger, who has just opened a German school in Berne, Ind., has contributed a thoughtful German article to "The College Record" for May, on the subject, "The Importance of Young People's Society Work Among Students." Among other good things she says: "It is not the desire of parents, when they send their children to school, that these become merely good mathematicians or geographers or chemists, but that they may also be trained to become faithful workers in the church, and as such prove themselves active."

Presbyterianism Up To Date.

To-day the General Assembly of the Presbyterian church will meet in the famous Dr. John Hall's celebrated Fifth Avenue church to decide questions that have been pending and lying on the table for several years. It will be a noteworthy assembly and the whole Christian world will be centered on what they are doing. These are some of the questions to be decided:

I. The predestination doctrine of Calvin. The clauses of the creed that will come into the discussion will be mainly these: "By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death". All the Assembly is likely to do with this troublesome section of the creed is to leave the wording unchanged, adding, however a footnote to the effect that the mercy of God is extended to all men, and "that the Presbyterian church does not indorse any fatalistic doctrine". It is obvious to any one that no attempt is made to solve the problem of predestination at all; the footnote is of the nature of a sop thrown to those who dislike the stern subject.

II. Infant Damnation. The creed divides infants into two classes, the elect and the non-elect. Of the former, it asserts that "elect infants, dying in infancy are regenerated and saved by Christ." The revisers will simply add that the church does not hold that non-elect infants dying in infancy are damned. Well, if a non-elect infant is not damned, what is the use of retaining the word "non-elect"? It is entirely superfluous. Elect and non-elect both escape damnation. Why not call all elect, since their fate is approximately, at least, one and the same? It was unfortunate, to say the least, that Calvin allowed himself to speculate about infants. The tangle he introduced will never be unraveled.

Then follow those statements in the "Confession" that will be revised. The first one is the one on the "total depravity of man". These words are distasteful, no doubt, to a majority of Presbyterians of to-day. A writer in the "Evangelist" believes this melancholy doctrine to be contrary to Bible teaching and responsible for much of the criminality of our times. He prefers the definition of Charles Hodge, who says that "total depravity" means "the entire absence of holiness", the "total alienation of the soul from God", the spiritual deadness of all men, rather than the positive, flagrant wickedness of all men, which is contrary to the facts. There can be no doubt as to the truth of this.

The reason the Confession was so pronounced on the subject was because the Catholics over-emphasized salvation by works. The revision committee will make the Confession say that while the good works of unregenerate men do not make for their eternal salvation, they are of moral value, pleasing to God and place the unsaved man on the road to salvation. This reminds us of Cornelius. His prayers and alms were acceptable to God, but he was not saved.

The last section subject to revision will be revised in a peculiar manner. It will be omitted altogether. Mennonites will find this section especially interesting. It reads:

"Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath, touching anything that is good and just being imposed by lawful authority."

The last sentence could never have been penned by a Mennonite, and we venture to say that it flatly contradicts the words of Jesus in Mathew 5: 34 and 37—"Swear not at all"—"Let your communications be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

We congratulate the Presbyterian brethren on their determined repeal of the above article.

A church without a creed has this advantage over a church having one: it never needs to revise or repeal or compromise or soften down.

The Genealogy of Jesus Christ.

A. C. GAEBELEIN.

(Continued from last week.)

A closer investigation shows at once that a number of generations have been left out. Attempts have been made to explain this in different ways. Many poor, shortsighted men have put it down as an error, and higher critics and unbelievers have pointed it out as an argument against the inspiration of the Word, and as an example of the contradictions, which, according to them, exist in the Scriptures. Others have charged Matthew with ignorance, and that by not knowing any better, he left these generations out. As a Jew, he was, without question, well acquainted with the Old Testament writings. He had full access to all the collections of books which we term Old Testament. Out of the historical books it would have been a very easy matter to get together a complete register of names, such as would have been in full accord with the genealogies there, and that with the object in view to satisfy the Jew. Man indeed would have done that if he had to write the genealogy, but Matthew did not write according to his own taste or wish; the Holy Spirit wrote every word, and He has found it good to make a number of omissions. For this reason, that which is so often claimed to prove that there are contradictions in the Bible, and that the Bible is not infallible, is really a witness for the divinity of the Scriptures. In all this arrangement, leaving out and changing, the Holy Spirit has a wise purpose, and it does not follow, if we in our shortsightedness do not understand it all, that there must be an error involved somewhere. He has the right to do it, and it has been His pleasure to leave out generations. This is also so in the case of an Old Testament genealogy (see Ezra vii.)

The most prominent omission is in verse eight. Three kings are left out. These are Ahaziah, Joash and Amaziah. Who were they? They are the descendants of the daughter of wicked Ahab, Athaliah. Athaliah desired to annihilate the kingly seed of the house of Judah. This was a satanic attempt to frustrate the purposes of God. It was, like Haman's attempt, inspired by him who is a murderer from the beginning. It may be called Anti-Messianity. This is undoubtedly the reason why the Holy Spirit left out these three kings.

Other apparent difficulties are the one concerning Jechoniah (verse 11), Zorobabel and Salathiel. The last two are in the genealogy in Luke, and Zorababel being called a son of Salathiel when 1 Chr. iii: 19 speaks of him as a son of Pedaiah.

We give a few hints, which will be helpful in the correct understanding. Jehoiakim is often called by the name of his son Jechoniah. Both have the same meaning translated from the Hebrew, Jehovah will establish. Jehoiakim was carried away into Babylon (2 Kings xxiv: 15). He has had brethren, which Jechoniah had not (1 Chr. iii: 15). Thus it becomes clear that Jechoniah is Jehoiakim. In the twelfth verse we have Jechoniah, the son of Jehoiakim, because Salathiel is the son of Jechoniah (1 Chr. iii. 17). Read also Jeremiah xxii: 30.

Upon the line of Solomon there was then a curse, and Joseph is in connection with that line. Upon the line of Nathan there was no curse, and thus in His birth from Mary He is in truth the Son of David, still in the eyes of the nation He was it legally in Joseph.

If Zorababel and Salathiel appear in Luke we may take them as different persons. The difficulty of Zorababel being the son of Salathiel here and the son of Pedaiah in Chronicles may be solved by the levirate law.

Other striking facts come to our knowledge when we go through the list of the generations, each one is highly significant. We mention a few only. Judah is mentioned, because the prophecy of Jacob makes it clear that from him the Shiloh would come (Gen. xlix: 10). We are reminded of something else in the phrase, Judah and his brethren, namely of Judah's sin and his brethren's in selling their own brother, and all that is connected with it.

David alone has the title, the king (verse 6). Solomon's name is there, but there is no kingship attached to it. The unbelieving Jew, as he tries to reject prophecies concerning the Messiah, has always made a strong point of this, that the promises given to David concerning a son were all

fulfilled in Solomon. Solomon according to them is the king, and higher than David in his rule and dominion. How striking then that the Holy Spirit gives the name simply Solomon without adding, the king, to it. David is the king and no other can have the title, till his son come; even He who came and whom David called Lord (Ps. cx: 1). Thus the angel announced Him, the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

(Concluded next week.)

Jewish History in Brief.

Nothing, in all the history of the Gentile nations, is so infamous, so inexcusable, so utterly without reason, as the treatment of the Jews in their dispersion during 1400 long years by those who called themselves "Christians." If the Jew does not hate the name, it is because he is the most forgiving as he is the most patient of men. And yet I stand here to deny that the Jew was ever persecuted by any *true* Christian. The time of his infamy synchronizes with the time of supremacy of the great apostate church, which held the minds and the consciences of men as in a vice of centuries. Then, and under that influence, the so-called Christian persecutions took place. It is simply a fact of history that with the return to purer Christianity — in other words, to essential Christianity—there came, gradually at first, but with ever increasing rapidity, the removal of the sore burdens that rested upon the poor dispersed Jew, until to-day he stands, in all the Protestant nations, our brother man.

In England he has been prime minister, and in the United States there is not, nor has there ever been, an anti-Jewish statute. There are probably about 9,000,000 Jews at the present time. Where are they? They are dispersed among all nations of the earth. You cannot go anywhere without finding the Jew.

In the beginning of this discourse I said that the Scriptures account for the Jew, and that the Jew, in turn, is the ever-living, everywhere-present, verification of the Scriptures. Now just here, in this fact of his world-wide dispersion, is an illustration of that two-fold truth.

I turn for a moment to the 28th, 29th and 30th chapters of Deuteronomy. Written more than three thousand years ago, in the wilderness of Moab, before the tribes had gone into the land, before the nation had been constituted, these chapters contain in prophetic form a synopsis of the entire history of the chosen people from that day to this—closing with such a prophecy as might be taken bodily for a description of the present-day Israel.

See how true to subsequent history this most ancient prophecy is. First there is the promise of blessing consequent upon obedience:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28: 1).

Then follow the warnings of the judgments which were to follow disobedience (Read Deut. 28: 58–66).

How wonderfully, with what exact literalness, this passage has been fulfilled. It is literally true this day of the Jews in Russia, where the largest body of Jews is gathered. You will find, if you trace the dispersion through the history of the last 1800 years, that wherever the great body of the Jewish people are gathered there, invariably, they are persecuted. Here and there in every age they are not persecuted. In Russia there are 4,000,000 Jews, possibly 4,500,000, and surely every generous and kindly heart is touched with the story that comes to us of their cruel sufferings at the present time.

Another thing has always been true; wherever the Jew is persecuted he is orthodox; he believes that the prophecies will be literally fulfilled in him. Wherever the Jew has rest, wherever he is protected by the law equally with all other men, his immense capacity brings him wealth and power, and gradually he ceases to believe in the literal fulfilment of his prophecies as he loses all desire to go back to the holy land or to have his national life reconstituted.

May they bide Jehovah's time in peace and honor, but may they also remember that Jehovah's time for Israel's restoration will surely come, for he has sworn it. Rest here, O Israel! but do not forget to say: "This year here; the next at home."

C. I. Scofield.

Concentrated Food.

The best friend a man can have is a good conscience.

The best medicine for your troubles is to find out some one whose troubles are greater.

God answers many of our prayers while we are asleep—Peter's deliverance from prison, for example.

Repeated failures are often stepping-stones to complete success.

If every one were to know that this day were his last, how all thoughts would at once be directed to eternity! Yet this very day will be the last for thousands. Do they believe it?

The most sanctified Christians among us are, after all, miserable sinners. They must not look for unalterable perfection until the day of the Lord Jesus.

Our Duty to the Word.

GEO. C. NEEDHAM.

We are to preach it. "How shall they hear without a preacher?" "Preach the word; be instant in season; out of season, reprove, rebuke, exhort with all longsuffering and doctrine".

We are not to handle it deceitfully. "But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God".

We are boldly to proclaim it. "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word".

We are never to sever it from prayer, "For it is sanctified by the word of God and prayer".

We are to obey it ourselves, "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed".

Our C. E. Topic.

Topic for May 18: Practical Consecration. Rom. 12: 1–21.

MEDITATIONS.

Consecration is allowing the Lord to have what is already his. Paul writes (1 Cor. 6: 20) "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", just as in Rom. 12: 1 he asks all to "present their bodies". If we are the Lord's, we cannot in one sense give ourselves to Him anymore. But we can allow ourselves to be used by the Holy Spirit. In verse 2 of the above chapter, Paul begs the Roman Christians not to be "conformed to the world", not to follow the dictates of the spirit of the world, but by being swift to hear the counsel of the Spirit, be willing to undergo a transformation of mind and character and knowledge.

Paul is speaking to the "brethren" here. "Brethren" are those who have one Master, even Christ, who are all children of God by faith in Christ Jesus. No unbelievers or worldlings are among the "brethren". This being true, all true believers, belonging to the family of God because purchased by the precious blood of Christ, and being God's, in body and spirit, it follows that every member of those bodies, every faculty of the mind, every gift and endowment of the Spirit is not theirs but God's, and if they do not allow Him to take full possession of what is His own they rob God. If they fail to live according to God's will, they are virtually assuming control of themselves, never asking what God would have them do. This is not consecration. This two-fold consecration is covered by the whole of the above chapter.

The topic calls our attention to "practical" consecration. Perhaps a few instances of practical consecration might here be given. When Wesley withdrew from the large sums of money that fell into his hands, only as much as was needed to meet his living expenses and devoted the rest to missionary purposes, he practically consecrated the bulk of his money. The silver and gold was the Lord's and the Lord was to do with it as seemed best to Him.

A late instance of such unreserved consecration has come to our notice. Some time ago, Mr. James H. McConkey wrote a book called "The Threefold Secret of the Spirit." He determined to charge nothing for the book, but to circulate it free of charge. He said: "The Lord had given it to me and I gave it back to Him to do with it as He pleased". It was first published as a serial in "Hearing and Doing", a religious publication. Afterward, a thousand pamphlets were printed, sixty dollars having been received from unknown sources for this purpose. On the fly-leaf of the book it was stated that the book was sent free and that the only fund for its circulation was the free-will offering of God's people. After that money began to come in in immense sums toward further editions. Thus far seven editions have been struck off and 31,000 copies in all have been circulated. It has been translated into Chinese, Korean, Bulgarian, Spanish and Arabic by missionaries, among them Miss Ellen Stone. Lately a letter came from Melbourne, Australia, enclosing a check for twenty pounds sterling and asking for an eighth edition of five thousand copies.

Such is one of the most striking results of consecration ever published to the world. Can we not have faith that the Lord will multiply our scant gifts and entrusted talents, if we allow Him to freely dispose of them? Remember what He did with the five loaves and two fishes.

The Mennonite.

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Editorial.

Some of the most unblushing freaks the world is compelled to witness are ministers. Some of them are very human—inhuman, in short. They are a disgrace to the cloth, and worse still, to the church of Jesus Christ. A contemporary has the following to say of a certain one of them. We heartily agree with him.

"Rev. Brownback, of Reading, (Penna.) the preacher who has been tramping the country for a wife, landed where the News predicted several weeks ago. He has signed contracts with the managers of Carsonia Park Theatre at Reading to deliver a series of lectures on 'My Experience in Hunting a Wife'. The denomination with which this preacher is affiliated ought to expel him from the ministry. He is a standing disgrace not only to himself but to the cause of religion, and the sooner he is shorn of his prefix of 'Rev.' the better for the community at large."

We are all of us human enough to bear a word of appreciation and encouragement once in a while. Especially is this true, when we thus learn that our labor is not in vain in the Lord. God graciously permits us at times to see visible results. We will therefore be readily pardoned when we quote from a personal letter received recently with this message: "We receive the MENNONITE weekly. We really enjoy some of the writing very much because we know they are truth. How good to know that the truth can go out on printed pages. Surely we can pray that the Lord might use it to the saving of souls. For this is the real work for Him, that souls might be brought out of darkness into light." Amen, dear brother! God bless you! O that every reader might sit down to his MENNONITE filled with the same devout wish and uttering the same prayer! With how much greater alacrity could we then fill our pages with gospel matter! We realize how sorely we still need the prayers and efforts of our body of readers and patrons.

Last Words of an Agnostic.

Herbert Spencer has written his last book—"Facts and Comments". It is well known that he spent the best years of his life in teaching that we know nothing of the hereafter; nor does he in this last volume retract anything he ever said. But he has one foot in the grave; and this naturally makes any man more guarded in his assertions about immortality and similar subjects. The faith of an old man becomes more or less childlike and simple, often regardless of its consistency or inconsistency with the principles of his strong manhood years. Here are a few of aged Herbert Spencer's thoughts:

"Old people must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the spring, there has arisen the thought, Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush? Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions.

"It seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

"Of late years the consciousness that without origin or cause infinite space has ever existed and must ever exist produces in me a feeling from which I shrink."

No wonder such a man can say, "Sympathy commands silence toward all who, suffering under the ills of life, derive comfort from their creed".

Truly, when a man approaches eternity, he dips his pen into his heart and writes.

Thank God that through His dear Son, life and immortality are brought to light, and our last hours need not be filled with doubts, but, on the contrary, illumined with triumphant hopes and a victorious faith!

What is Hell, Anyway?

E. P. Marvin, writing to the "Evangelist", speaks of the "orthodox hell". Later on he defines it. It is the fixed, eternal destiny of the wicked after death. It is "unspeakably dreadful", "*though it may not be material fire*". "It is as endless as the blessedness of the sacred."

Just one interruption right here. It certainly seems crude to believe in hell as a material fire. The refinement and culture of this century laughs at the idea of a material fire in eternity. Still, what does Jesus mean when he says (Matt. 10: 28), "rather fear him which is able to destroy both soul and body in hell"—i. e. "Gehenna." Can a material body be destroyed by spiritual fire, whatever that is? In the light of this, can we say, hell "may not be" material fire? Of course, we make no assertions here, but confess our dense ignorance. We want anybody who believes he is well-informed to interpret this passage to us.

Then there seems to be a subtle attempt on the part of some to straddle the eternal aspect of hell by concentrating the mind on present, earthly misery, "The life on the Bowery is hell", says one. "The greed of Wall street is hell, the suspicions and criticisms of Christian brethren one of another is hell." Further on, he says, "The world about us has hell in it. Its sweatshops, its mines, its awful prisons, its horrid wars, with mad lust of carnal imperialism; all this is hell, burning, savage hell. The hatred of religious persecutions, the mad narrowness of fierce pharisaic bigotry, the grinding oppression of our daily life — all this is hell". True enough. You can call all forms of earthly suffering "hell", if you like; but is this what the Scripture means by the word? Will there be no eternal hell for these poor wretches in prison, poverty, wars, sweatshops and mines, simply because they suffer here, disregarding any reference to their spiritual life? Was Lazarus destined to be in eternal comfort because he was poor or because he was godly? Will all hell end with the abolition of all forms of earthly unhappiness?

But we love to read a few other sentences by the same writer just quoted. "We have hell in our hearts, and only God's love can cast out hell. *** We have no other message to proclaim that unless men take the Father at his word they must remain in the far country and feed the swine, and that every man goes to his own place." This seems to face the issue squarely. He says again, "Guilt is separation from our Father." Can we not say that this would answer very well as a definition for hell—separation from our Father? It seems to us this touches the gist of the whole matter. Whether hell be material or merely mental, is not of nearly as much consequence to me as the eternal separation from God, my highest Good, my loftiest Ideal, the Source of all true love, the Fountain of all true life.

Here we leave the question. The Word of God reveals Jesus Christ to us, not that we may speculate as to what the effects of not accepting Him might be, but that we might receive Him, obtain eternal life and find a way of escape from the dreaded place of torment. Better by far that the Word tells us how to steer clear of it, even if more or less silent as to its nature, than if it were to depict it in realistic, unmistakable terms and yet fail to show us how we can be saved from it.

Under the Evening Lamp.

Thoughts on Water Baptism.

A little more on the connection between baptism and spiritual resurrection. We tried to make it plain the last time that baptism does not stand as a symbol of resurrection, as it does of death. If possible, we will now pursue this line of reasoning until, by massing together various confirmatory evidences, we are fully assured of the truth of this position.

Paul makes it very plain in Rom. 6: 3 that he does not associate baptism with the resurrection idea. He writes: "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death?" Why does he not say, "unto his death and resurrection"? It is not that he ignores the idea of resurrection, because he dwells upon it in the two succeeding verses. It might be thought that in verse 5 —"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"—he might look upon baptism as the one "likeness" or symbol for both; but a moment's meditation will convince us that he is really speaking of two "likenesses" instead of one.

There is a passage in Colossians (2: 12) which seems to contradict our position. The first part of it contains these words: "Buried with him in baptism, wherein also ye are risen with him etc." It might be argued from this that the words beginning with "wherein" could be translated, "in which (baptism) ye are risen with him". But it may be remarked that the word "wherein" is by no means an undisputed translation of the original. Meyer, a recognized authority, translates it "in whom", referring to Christ, and Luther's German version similarly renders it; so that perhaps even a more faithful translation would be: "Buried with him in baptism, in whom also ye are risen together etc." (the second "him" being absent in the original).

But aside from the textual question, the construction of the sentence and the association of ideas in this verse may, on analysis, prove instructive. Notice the three parallel pairs of ideas in the two halves of the sentence, the "wherein" or the "in whom" being the dividing line between the halves; and notice, further, how each idea in the one clause has its corresponding idea in the other clause. First we have "buried" to which corresponds "risen"; then we have "with him" in each clause; then succeeds "in baptism" to which corresponds the part in the latter clause hitherto unquoted, "through the faith of the operation of God etc". Putting each clause together, the first gives us "Buried—with him—in baptism"; the second part, "Risen—with him—through faith in the operation of God". Why not substitute "in baptism" for the last idea in this latter clause? It would certainly be in place if we suppose baptism to symbolize the resurrection as well as the burial. This difference of phrasing would at least seem to indicate a decided difference in the association of symbols.

It takes no divine energy to transact the burial. The sinner dies in his sins without extra divine help. But it does require divine interference to raise up that dead creature to newness of life. It is therefore quite natural for Paul to bring in the necessary thought of the operation of God, when he discusses the "risen with him" branch of the clause. It may be said that "through faith" would have been in place in the first clause, and it would have been proper to say, "buried with him through faith by baptism", since, as pointed out before, faith is present in the dying and the rising, recognizing that both the burial and the rising again occur "with Christ". It may also be remarked that Paul omits supplying the corresponding symbol of the rising, having begun with the symbol of the burial—baptism. But all these considerations do not invalidate the plain force nor obscure the clearness or distinctness of the ideas, and of the whole sentence.

Nor do either of these omissions prove that baptism symbolizes resurrection, nor would the addition of these omitted particulars change the meaning in any way.

We reiterate: baptism is always a symbol of burial—burial as a vivid sign of death. Its significance as such a symbol, however, is attached to it by faith, and faith must be operative all the time. Baptism without Christ symbolizes a death that knows no resurrection, and the accompanying faith enkindles despair instead of hope. But baptism unto Christ is a figure of death, that is Christ's death, though our due, and the accompanying faith is succeeded by another faith—"the faith of the operation of God, who hath raised him from the dead", which, because we are united with him, implies our resurrection. Christ's death is our death; Christ's life is our life. Col. 3: 1, 4. And the public symbol or confession of this resurrection is not baptism, but renewed life, which should speak volumes every day.

Next time we will endeavor to ascertain the recognized Scriptural *form* of baptism.

Correspondence.

BERNE, IND.—On Sunday evening, May 4th, Rev. H. G. Allebach preached the baccalaureate sermon at our church before the high school graduates of this year. Mr. Allebach took as his theme "Practical Education", based on John 13: 17. We can only wish and hope that the graduates will make use of their education as admonished in the sermon.

On the 9th following, the commencement was held at the Reformed church of this place.

Our minister, Rev. S. F. Sprunger, is obliged to take a rest, laying down as much as possible, all work for about six weeks, that he may possibly save one of his eyes which has become almost sightless. The different ministers in our midst are assisting in the work. Rev. Joel Lehman preached on Ascension Day on Matt. 28, 20. On Sunday, May 11th, Rev. I. A. Sommer occupied the pulpit and preached on the life and work of Peter.

We were also very pleasantly visited by three of the students, Messrs. A. Krabill, U. G. Rickert and J. E. Amstutz, of C. M. College, who came from Bluffton, Ohio on their wheels on the 9th to attend the above mentioned commencement and to spend the Sunday in our midst. Their pleasant visit will long be remembered especially by the short but impressive addresses they gave on Sunday evening at our Young People's meeting. We only wish that the C. M. College would often send us such zealous and pleasant visitors. We wish them God's blessing in their work, and that their efforts may be crowned with success.

STEVENSVILLE, ONTARIO. — Baptismal services were held on Sunday, May 11. It was a beautiful day and an attentive congregation listened to a sermon on the subject of "Baptism". Text, Matt. 28: 19. The authority for baptism, the significance of baptism and the baptism of the Holy Spirit, were the divisions of the subject.

At the close of the service two young ladies were received into the church and baptized in the Niagara river.

On Sunday, May 18, the pastor, E. F. Grubb, expects to attend communion services at Niagara Falls, N. Y. and the following Sunday at Clarence Center, N. Y.

Our communion services will be held June 1.

Pray for the church at Stevensville.

BEATRICE, NEB. — The 25th anniversary of one's marriage is not an everyday occurrence by any means; hence I may be permitted to chronicle such an event in the MENNONITE, especially, when it so happens that two of them follow in close succession, as has been the case here lately. Bro. Abram and Sister Mary Goossen, six miles west of town, is the first happy couple, having reached that period of life on May 3rd last, and Bro. Peter and Sister Gertrude Jansen, of Jansen, Neb., the second, to follow, on May 4th. Elder G. Penner addressed the former on Psalm 100, and Bro. John N. Penner, the latter on 2 Samuel 7 : 18—"Who am I, O Lord God, and what is my home, that thou hast brought me hitherto?".

A large number of relatives and friends had gone over to greet the favored couples with well-wishes and congratulations, and the long and small hours sped away fast in pleasant reunion and remembrance of younger days 25 years ago!

National Prosperity.

ADA M. LANDIS.

The history of national prosperity is very closely connected with the history of religions. The growth and prosperity of a nation is dependent upon a great many things, chief among them, firm adherence to the principles of Christianity. The decline of national power and glory is invariably preceded by a decline in the morals of its people.

Familiar examples are found in the downfall of ancient Greece and Rome. The fabulous wealth, culture and learning of fair Greece were doomed to fade and perish; the pomp, glory and power of Rome to become only a part of history. Proud imperious Rome, which made the whole world tremble, was destined to be no more!

The nation with the largest army and navy is not the greatest, but the nation which has done most to further the interests of Christianity. The nation whose people have grown intellectually and spiritually is the one which has made the most progress in civilization.

We should remember, that all our institutions for educating and uplifting mankind are the outgrowth of Christian influence. Hospitals, homes, missions, colleges, schools, Sabbath schools and churches are but the impulse and manifestations of Christ's teachings.

The very foundations of our government were based upon the inevitable laws of God. Our government was established by God-fearing men who desired to build up a nation where truth and justice should reign supreme. To escape tyranny, oppression, and the terrors of religious persecution they sought to establish a purer form of government.

We are not true to our trust; nor do we deserve so rich a heritage, if we do not maintain those liberties, for which our forefathers paid so dearly. Nor can we hope to grow and prosper as a nation but only as we remain steadfast to those blood-bought principles.

We cannot value these privileges too highly, nor can we afford to shirk our responsibilities as citizens. If the Christian men and women do not do their duty, how can we hope to eradicate the polution and corruption with which politics teems?

It is only as Christian men lay aside ambition, prejudice and passion, and put more of Christ into politics that we can hope to have redress from these wrongs. It is only when we learn to vote as we pray, "thy kingdom come, thy will be done", that we can say, we have done what we could.

The conquest is to the strong and the brave. May we ever prove faithful. And may our prayer ever be—

"Lord God of hosts! be with us yet,
Lest we forget, lest we forget".

Phila., Pa.

Bible Reading—"As He Thinketh in His Heart so is He".

E. K. MOHR.

I. STATEMENTS.

"To be saved is to share the life of God—to share his character—his ministry and self-sacrificing love. The center of character is self control—of self control is will—of will is attention. Increase your power of attention, and you add to your moral capital."

II. EVIL THOUHTS ARE SIN.

Prov. 24: 9; 15: 26; Mark 7: 21–23; Isa. 55: 7.

III. THOUGHTS ARE CREATIVE.

"Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

Every thought tends to pass into act unless checked by some other thought. Regulate action by regulating thinking. Jas. 1: 14, 15; Jer. 6: 19; Ps. 10: 2, 4, 6, 11, 13.

IV. PRACTICAL DIRECTIONS. (Prov. 4: 23).

(a) Keep yourself at your best—sleep and exercise enough—look to conditions. Jude 21, John 15: 10.

(b) Do not drift. Fill your time with definite things—positive service and good. We are created anew for service. Eph. 2: 10.

(c) Do not fight an evil thought nor tarry with it. Think of something else. This is the law: You can not have an empty mind nor can you think of two things with any concentration at the same time. Phil. 4: 8.

(d) Pray (Ps. 139: 23, 24) and cultivate the sense of dependence. 1 Cor. 10: 12, 13.

(e) Know the Wonderful Saviour—"made unto us" (1 Cor. 1: 30) to be King of our thoughts. 2 Cor. 10: 4, 5.

(f) Give God a chance by acquainting yourself with the Scriptures (John 14: 26), for we can not "remember" what we never knew. Thus we shall have the "Sword of the Spirit" ready when the temptation comes. See Jesus in Matt. 4. John 15: 3; John 17: 17; Ps. 119: 9, 11.

Grand Rapids, Mich.

Pious Bengel.

John Albert Bengel was one of the most renowned Bible students that ever lived. He was a German, and edited a Greek Testament at Tuebingen in 1734 and 1755. He was one of the founders of the textual criticism of the New Testament, and some of his principles have become classic and immortal. He was a believer in the verbal inspiration of the Bible, and it is said of him that "he was confirmed in his faith by thorough research." Instead of becoming skeptical by a fuller and more intimate acquaintance with the Bible, he experienced his faith in the Word of God grow continually. His favorite study was the book of the Revelation. Besides the Greek Testament, he wrote a work called "Gnomon", consisting of explanatory notes to his Testament. Of this it has been said, that it "condenses more matter into a line than can be extracted from pages of other writers." John Wesley was a great admirer of Bengel.

The Sunday School Lesson.

SUBJECT FOR MAY 18: The Early Christian Missionaries. Acts 13: 1–12.

GOLDEN TEXT: Go ye therefore, and teach all nations. Matt. 28: 19.

LESSON OUTLINE.

I. INTRODUCTORY.

After Herod's death it is immediately recorded, "the Word of God grew and multiplied", as though to teach that the living seed though checked and hindered could not but spring up and flourish when the obstacle was removed.

Then the present chapter opens and marks a striking division in the Book of the Acts. From this point we have the unbroken history of Paul's labors. Peter, from the time we read of, (12: 17) that "he departed and went into another place, vanished entirely from sight; what became of him is not recorded except the slight allusion to him in chapter 15. At this point is introduced the aggressive work of the church. Heretofore it has been a fulfilment of our Lord's wondrous prayer (Jno. 17.)—separation from the world, union and communion with Himself and one another and sanctification through the truth. But now as He added—"As thou hast sent me into the world even so also have I sent them into the world"—they must go forth. Jesus went forth as the first foreign missionary as the expression of the love that was in the heart of God. We are likewise sent forth to declare the same love and to preach the Gospel to a lost and ruined world.

The normal character of foreign missionary work is the *overflow* of the spiritual vitality in the church.

II. BARNABAS AND SAUL.

1. Their Character.

As fellow members of the body of Christ, dwelling together in sweet fellowship, they exercised their individual gifts. 1 Cor. 12.

God orders that each one's gift—not office—shall fit each for his distinct place in His service.

2. Their Call.

(1) Its *source*—a divine call to a particular kind of work.

We want to select what we would like and then ask God to endorse the decision.

(2) *Its condition*—twofold.

(*a*) "As they ministered, the Holy Ghost said." — They were already occupied with the Lord's work. God only uses those who are willing workers—no idlers.

(*b*) They were "*fasting*". This was a literal abstinence from food but it also represents those who mourn the abscence of the Bridegroom and await His return. Matt. 9: 15. It is also the mark of distinction between His disciples and the world. Jno. 16: 20.

Only heart separation from the demands of our carnal nature can fit one to receive the divine communications.

3. Their Course or Conduct.

Clearly the route was marked by the same Spirit, though nothing is said of the result of the work through all the length and breadth of the island of Cyprus. Shall we conclude it was a failure? The entire responsibility must rest with the Sender, not with the agents or instruments. We stand upon the ground of the Divine Purpose rather than the Divine Power. It is not a question of what God *can* do but rather of what He *will* do.

4. Their Conflict.

Satan also has his missionaries. As soon as the good seed is sown, the enemy seeks to catch it away and root it up.

Features in this antagonism that arise here are seen manifested to-day.

(1) Elymas was no obscure man—he was a prominent man, sought after for his skill and aptitude.

(2) He was shrewd and clever—"full of subtlety and craftiness." The wisdom and learning of the day were doubtless at his command.

(3) Paul charges him not with denying or rejecting but "perverting" the word of the Lord. v. 10.

So the Egyptian magicians withstood and resisted the truth by counterfeiting it. Ex. 7: 11. 2 Tim. 3: 8.

This abounds to-day. Men pervert and misinterpret and misapply the Word of God.

(4) The sorcerer's name is said to be "Son of Jesus". He had the name without the life, a form of godliness without the power. 2 Tim. 3: 5. 2 Cor. 11: 13—"ministers of Satan."

5. Their Consolation.

Over against disheartenment and bitter opposition there comes to these missionaries a lovely success. Their testimony was honred and a soul was saved—one of peculiar influence and value.

The conversion of the proconsul sets forth three truths:

(1) God can and does overrule the wicked devices of the Devil and turns his best schemes like a boomerang against him.

(2) The prudence or intelligence of this man made him the more teachable. He became humble. Salvation comes by the Word of God. Luke 10: 21. 1 Cor. 1: 19.

(3) It was grace (not judgment) that impressed the sinner. Rom. 2: 4.

III. ADDITIONAL.

This passage furnishes many desultory subjects for reflection.

1. It teaches the *personality* of the *Holy Ghost*. "*He* said", "*He* sent".

2. "Separate me" calls for a thorough abandonment, to be forever filled and swayed by the Holy Spirit. True separation is no light thing.

3. The little parenthesis (9) illustrates and suggests 2 Cor. 5: 17 and Gal. 6: 15.

Program

OF PACIFIC DISTRICT CONFERENCE, TO BE HELD IN ZION'S CHURCH, NEAR DALLAS, ORE., MAY 18-21, 1902.

SUNDAY, MAY 18.

Morning—Mission Services.
Afternoon—Children's Festival.
Evening—Services.

MONDAY, MAY 19.

Morning—1. Conference Sermon by Pres. P. R. Aeschliman.
2. Credentials of Delegates received.
3. Reading of the Minutes.
Afternoon—1. What is the object of our Conference. —A. J. Wiebe.
2. The Bible: what is it? How must it be put to use?—P. R. Aeschliman.
3. True love: its nature and its expression. —John Lichty, Jun
Evening—Devotions.

TUESDAY, MAY 20.

Morning—1. True Christianity. —J. Hege.
2. What attitude should pastor and congregation assume toward the Conference? —J. R. Schrag.
3. The Christian: his calling, duty, responsibility and reward. —P. J. Gerig.
Afternoon—Bible Study on 1 Pet. 2: 5-9.
Evening — Regular services or Continuation of Bible Study.

WEDNESDAY, MAY 21. Sunday School Convention.

Morning—1. How do you prepare for S. S. —General Discussion
2. How can the teacher make the S. S. a blessing to the scholar? —D. J. Steiner.
3. What helps should be used in the study of the lesson, and why? —P. Steffen.
4. How can a S. S. be made attractive? Fred. Aeschliman.
Afternoon—1. Who should be a S. S. teacher? —Sam Bachman.
2. What should be the aim in treating a lesson, and how is it to be reached. J. A. Haury.
3. The blessing of a S. S. —Frank Klewer.

PROGRAM FOR THE CHILDREN'S FESTIVAL—SUNDAY, MAY 18.

Jesus, the Friend of children. —Jacob Hege.
Jesus, the true Example. —A. J. Wiebe.
Influence of associations. —J. B. Baer.
Industry of children. —J. R. Schrag.
Holding out. —P. R. Aeschliman

Deaths.

LEHMAN.—On May 1, 1902, near Milgroye, Erie Co., N. Y., Mrs. John Lehman, aged 66 yrs., 6 mos., and 10 days. In the death of Sister Lehman, the family loses a devoted mother, and the church a faithful Christian. On May 4, the remains were laid away in the Clarence Cemetery. Services were conducted by Jacob Krehbiel, both in German and in English. Text: Rev. 14:13.

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Judg. 5. 22. 1 Kin. 18. 2 K. 7. 6. 1 Chr. 12. 8.
[b] or, negligently.
[c] ch. 6. 16. Hosh. 2. 5.
[d] Zeph. 1. 12.
[e] Heb. stood.

10 [a]Cursed *be* he that doeth the work of the LORD [b]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Foreign.

SCENES OF SODOM.

CITY OF ST. PIERRE, ISLAND OF MARTINIQUE, W. I., DESTROYED WITH 40,000 INHABITANTS.

CASTRIES, St. Lucia, British West Indies, May 10.—Mont Pelee, a volcanic mountain some ten miles north of St. Pierre, the commercial capital of Martinique, is the mountain which made a faint show of eruption fifty years ago. On May 3 last it began to throw out dense clouds of smoke. At midnight the same day flames, accompanied by rumbling noises, lighted the sky over an immense area, causing widespread terror. May 4 hot ashes covered the whole city quarter of St. Pierre an inch and made Mont Pelee invisible. At noon, May 5, a stream of burning lava rushed 4,400 feet down the mountain side, following the dry bed of a torrent stream and reaching the sea, five miles from the mountains, in three minutes. In its rush the fiery flood swept from its path plantations, buildings, factories, cattle and human beings over a breadth of about half a mile.

At the rear of the mouth of the Riviere Blanche stood the large Guerin sugar factory, one of the finest in the island. It is now completely entombed in lava. The tall chimney alone is visible. One hundred and fifty persons are estimated to have perished there, including the owner's son.

As the lava rushed into the sea the latter receded three hundred feet all along the west coast, returning with greater strength, a big wave covered the whole sea front of St. Pierre, but causing little damage ashore or afloat.

Terrible detonations, heard hundreds of miles northward, followed at short intervals and continued all night. In the intense darkness the electric light failed, but the town was lit up by the lurid flashes of flame from the mountains. The terror-stricken inhabitants rushed for the hills in their night-clothes, screaming, shouting and waiting mad with terror.

Captain Whatter, of the steamer Roddam, reported that having just cast anchor off St. Pierre at 8 a. m., in fine weather, succeeding an awful thunderstorm during the night, he was talking to the ship's agent, Joseph Plissono, who was in a boat alongside, when he saw a tremendous cloud of smoke and glowing cinders rushing with terrific rapidity over the town and harbor completely, in an instant, enveloping the former in a sheet of flame, and raining fire on board.

Several of the crew of the Roddam were quickly scorched to death. By superhuman efforts, the steamer backed away from the shore and, nine hours later managed to reach Castries.

About 30 persons are believed here to be the only survivors of the 40,000 inhabitants of the town, and all the shipping in the port have been utterly destroyed. All the roads leading out of the city are choked with dead bodies, according to the reports reaching here.

A second relief expedition was sent out and brought back some of the inhabitants of Corbet. They were dazed by terror and dying from hunger.

Relief expeditions succeeded in reaching St. Pierre, which is reported to be entirely destroyed. Dead bodies found were entirely nude. The houses seem to have disappeared as though they had been swallowed up in a great pit. Immense iron columns were found twisted and bent over in the direction of the sea.

All attempts to get to St. Pierre are barred by fire. The closest observation possible showed houses still blazing and streets strewn with charred bodies. It is certain that the whole town and neighboring country for miles were utterly destroyed, and it is feared here that few, if any of the inhabitants escaped.

The volcano of the island of St. Vincent has burst out in sympathy. A steamer which returned from there last night reports that the northern third of the island was in flames and cut off from assistance by a continuous stream of burning lava, ashes falling in heavy showers as far as one hundred and fifty miles away. Kingston, the capital of St. Vincent, is safe, but people here are very anxious as to the fate of that island.

Dominica and St. Lucia have very active geysers, but they show no departure from their normal condition. Feedstuffs of all kinds are urgently wanted.

PARIS, May 11.—The minister of marine, M. DeLanessan, to-day received a cable dispatch from the commander of the French cruiser Suchet dated Fort de France, Martinique, saying that he conducted a search at St. Pierre yesterday. The captain reports that the town is now a mere heap of smoking ruins, under which the victims of the catastrophe are buried. The Suchet was able to convey some of the inhabitants of Le-Precheur to Fort de France, but could not reach the northernmost part of the island on account of the dense rain of ashes.

The captain of the Suchet further reported that the Mount Pelee volcano still had a threatening aspect yesterday evening. Subterranean rumblings were still heard, flashes of flame still belched from the volcano and stone were thrown out with immense force.

ST. THOMAS, Danish West Indies, May 11.—Advices received here from the island of Dominica, to-day, say that boats arriving there report that many persons were drowned while crossing to Dominica from the island of Martinique, where some of the out parishes have been inundated. The eruption of Mount Pelee, Martinique, continues. The lava is progressing northward. The whole northern region is now a rocky waste, denuded of vegetation.

UNCLE SAM TAKES ACTIVE PART.

WASHINGTON, May 12.—The president himself turned his attention today to the extension of relief to the sufferers from the terrible catastrophe in the lesser Antilles. Although congress had not finally appropriated the funds necessary for the purchase of supplies, the president proceeded with the greatest energy to give shape to the relief measures. Secretary Hay was called in and brought with him the dispatch from United States Consul Amye, which served as official confirmation of the worst reports of the extent of the disaster and, in the opinion of the president, fully justified emergency measures. Secretary Hay was requested to acquaint Secretary Root and Secretary Moody with the president's wishes and they were charged to carry out the details of the arrangements. The treasury department was instructed to co-operate.

Secretary Moody immediately telegraphed orders to Captain Berry, commander of the Dixie, to ship army supplies to be offered him, and to sail at the earliest possible moment for Martinique.

He was authorized to extend relief to other islands if he found any necessity for so doing. Navigation bureau officials estimated that she can be coaled and provisioned and gotten under way by Wednesday evening. The scientific departments of the government will avail itself of the opportunity to send on the Dixie as passengers or observers two professors from the geological survey. A Harvard volcano specialist also will be given passage.

Official orders were dictated for the guidance of the three supply departments, giving the scheme of distribution as follows:

Three medical officers with $5,000 worth of medical stores, etc.; one subsistence officer with $70,000 in stores, consisting of rice, salt, dried fish, sugar, coffee, tea, canned soups, condensed cream, pepper, and vinegar; one officer from quarter-master's department, with $20,000 worth of clothing for men, women and children.

WASHINGTON, May 12.—The house to-day passed by an overwhelming vote a bill granting $200,000 for the relief of the sufferers in the West Indies. The bill was a substitute for the relief measure passed by the senate and followed the receipt of a message from the president setting forth the magnitude of the calamity and urging an appropriation of $500,000. The discussion was brief, Mr. Underwood (Ala.), being the only one to speak in opposition. The bill was passed by 196 to 9 votes.

The senate concurred in the house amendment to the bill making an appropriation of $200,000 for the relief of the French West Indies.

STORIES OF EYE WITNESSES.

Jean Louis Prudent, of St. Pierre, says there was first an awful noise of explosion and then a cyclone of fire and smoke, but such was the poisonous shocking nature of the smoke that it burned worse than the fire. When it struck people they fell dead. The cyclone of gas tore the masts out of ships, blew others up and sunk some of them. Soon afterwards came a wave of fire bigger than the smoke cloud.

"That cloud," continued Prudent, "was bigger, it seemed, than the mountain. The fire burned the city everywhere at once. Near me I saw only dead men; but on shore, I saw men and women rushing back and forth amid the flames for an hour. They would run along. Then came the chocking smoke and they would drop like dead flies.

"The explosion, smoke and fire all came and went in three minutes, but the city burned for three hours. Then every house was finished, and nothing alive was left. Some men from the sinking ships got to the shore, but they were burned up there."

The associated Press steamer chartered in Guadaloupe, neared Martinique at 6:30 Sunday morning. The island, with its lofty hills, was hidden behind a huge veil of violet or leaden-colored haze. Enormous quantities of the wreckage and small ships and houses strewed the surface of the water. Huge trees, and too often, bodies, with flocks of sea gulls soaring above the hideous sharks fighting about them, were floating here and there. From behind the volcanic veil came blasts of hot wind mingled with others ice cold.

At Lepreucher, five miles north of St. Pierre, canoes with men and women, frantic to get away, begged for passage on the steamer.

The whole north end of the island was covered with a silver gray coating of ashes resembling dirty snow. Furious blasts of fire, ashes and mud swept over the steamer, but finally St. Pierre was reached.

The city of St. Pierre stretched nearly two miles along the water front and half a mile back to a cliff at the base of the volcano. The houses of the richer French families were built of stone.

With great difficulty a landing was effected. Not one house was left intact. Heaps of mud, ashes and volcanic stones were seen on every side. The streets could hardly be traced. Here and there, amid the ruins, were heaps of corpses. Almost all the faces were downward.

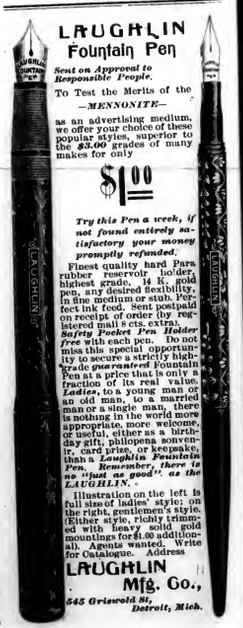
Most notable was the utter silence and the awful, overpowering stench from the thousands of dead.

A careful inspection showed that the fiery stream which so completely destroyed St. Pierre must have been composed of poisonous gases, which instantly suffocated every one who inhaled them, and of other gases burning furiously, for nearly all the victims had their hands covering their mouths or were in some other attitude, showing that they had sought relief from suffocation. All the bodies were carbonized or roasted.

145,000 Anthracite Coal Miners Strike.

PHILADELPHIA, May 12.—Mine workers throughout the entire anthracite coal regions of Pennsylvania, to the number of 145,000, formally began their struggle to-day for increased wages and shorter hours. Never in the history of hard coal mining has a tie-up been so complete, not one of the 357 collieries in the territory being in operation.

There is every indication for the belief that the suspension, which was to cover only the first three days of this week, will be made permanent by the miners' general convention, which will meet at Hazelton on Wednesday.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MAY 22, 1902. No. 24.

Lead Us Gently.

Dear Lord, thou knowest all our strivings,
The anxious thoughts and fears,
The restlessness that's nigh o'erwhelming
And thought for coming years.

Thou seest how our faith is tried and tempted,
And sore perplexed by doubt,
Come near, and in Thy loving pity,
Drive all these questionings out.

We do not ask for fame or world's applaudings,
But rather what is best;
A home among Thy many mansions,
Where weary ones may rest.

Dear Lord, we crave Thy benediction,
On sick and sad, and worn,
If Thou dost bless, earth's heaviest affliction,
May patiently be borne.

In humbleness we bow before Thee,
And ask Thy guiding hand
May lead us gently, when life's day is closing,
Toward that sunset land.

—*F. B.*

Items of News and Comment.

Three new members were received into the Sterling, Ohio, church last Sunday.

Rev. Frederick Zeller, of Bluffton, O., filled the pulpit of the Salem church, Dalton, O., last Sunday.

On Easter Sunday, the Friedensau church, near Perry, Okla., added six souls to its membership.

Five souls were baptized in the Bethel College congregation last Sunday. Communion services were celebrated in the evening.

On Sunday evening, Bro. F. F. Gabel of Philadelphia was installed as evangelist in the Germantown church, to serve as its pastor.

Rev. W. S. Gottshall, pastor of the Schwenksville, Penna. church, will next week begin a two-months' preaching tour in the northwest.

The Y. P. S. Union of the Eastern Conference will hold its annual convention at Green Lane, Penna., May 30. See program in another column.

Rev. Christian Ramseier, of Cleo, Okla., is doing evangelistic work for the Oklahoma Conference. On Ascension Day he preached in the Mennonite church at Geary, Okla.

The C. E. Mission Committee of the First Church of Philadelphia is going to support an orphan boy under Missionary Krocker's care in India.

D. J. Brand and J. Gebrand, who will graduate from the evangelistic department of Bethel College, have been preaching in the Mennonite churches in the vicinity of the College.

Next Sunday morning Rev. Gustav Harder, treasurer of the Foreign Mission Board, will be ordained to the eldership in the Emmaus church, Brainerd, Kan. In the afternoon a mission festival will be held.

78 children are at present in the Halstead, Kan. Orphans' home. The state of Kansas has in its statute-books a law which it is hoped will be repealed; every orphan child coming from any state into Kansas must have the benefit of $5000 security.

The commencement exercises of Bethel College will be held May 29, at 2 o'clock, p. m. The graduates are D. J. Brand and J. Gebrand, evangelistic course; Marie Wedel, P. H. Unruh and H. H. Adrian, academic course; Elma Ruth and Lida Spangler, music.

The regular monthly meetings of the Menno-Friendly Beneficial Association of Philadelphia will be held the second Tuesday evening of each month. Conditions: male and females, sick or well, sickly or healthy, between the ages of eighteen and fifty are eligible to membership. The entrance fee from 18 to 31 years is $1; 31 to 40, $2; 41 to 50, $3. Monthly dues are fifty cents. Sick benefits are $5 a week for the first 13 weeks, $2 a week for the next 13 weeks, thereafter $1 per week as long as the illness lasts. $75 funeral benefits are paid.

For the General Conference of Christian Workers, Dayton, O., August 1 to 17, the following list of speakers is announced and gives assurance of the same strength and inspiration for life and work which so many have derived from this conference in other years.

Among those who are expected to be present are: Rev. F. B. Meyer, London, England; Rev. J. Whitcomb Brougher, Chattanooga, Tenn.; Rev. H. C. Mabie, D. D., Boston, Mass.; Rev. A. T. Pierson, D. D., Brooklyn, N. Y.; Rev. C. I. Scofield, D. D., East Northfield, Mass.; Rev. W. Ross, England; Rev. A. G. Dixon, D. D., Boston, Mass.; Rev. L. G. Broughton, Atlanta, Ga.; Rev. G. Campbell Morgan, East Northfield, Mass.; Rev. H. W. Pope, New Haven, Conn.; Rev. Henry G. Weston, D. D., Chester, Pa.; Mr. Henry Varley, London, England.

A series of studies in the Minor Prophets, by Mr. Morgan, will extend throughout the conference.

Morgan in Dayton.

The "Christian World", published in the interests of the Reformed church at Dayton, O. is all afire with enthusiasm over the addresses delivered there recently by that gifted Bible man, G. Campbell Morgan. This is its report:

"During the days of the closing exercises of the Union Biblical Seminary of this city recently, Rev. G. Campbell Morgan conducted a Bible conference which was attended by large audiences from first to last. He spoke in all about a dozen times to audiences numbering from 1500 to 2500, the closing meeting being the most largely attended of all. He covered a wide range of Scriptural teaching and possesses the unique quality of being profoundly Biblical and popular. He has a power over an audience that is marvelous, and convinces the hearer that his only aim is to use that power for the good of man and the glory of God. Several hundred ministers listened to him on Monday morning on "New Testament Preaching," with evident interest and satisfaction. Perhaps never before has Dayton entertained a minister who called forth so general and profound an interest, not excepting his predecessor, D. L. Moody, in the Northfield Extension work, of which Mr. Morgan is now the head. Some of our readers may be interested to know that during the month of July at the Northfield Summer Bible School Dr. Morgan will lecture on "Crises of the Christ." His syllabus includes the following main topics:

'The Call for Christ — Man Fallen:

I. Birth; II. Baptism; III. Temptation; IV. Transfiguration; V. Crucifixion; VI. Resurrection; VII. Ascension.

The Answer of Christ — Man Redeemed.'

The Eastern District Conference.

The Eastern District Conference of the Mennonite church was held in Rev. Silas M. Grubb's church, Philadelphia, last week. Rev. A. B. Shelly presided and Rev. W. S. Gottshall was secretary. The treasurer reported a balance of $15.43. The report of the old People's Home at Frederick was given by Rev. A. S. Shelly. It is now presided over by Jacob Zuschnitt and his wife. The expenses for running the Home during last year were $989.91, besides a number of provisions for the table gratuitously given. It was resolved that conference instruct the committee on home mission and church extension to take up the work at Allentown again in view of stationing a regular worker there and establishing a church organization. F. F. Gabel, of the First Mennonite church, was selected to fill the vacancy caused by the resignation of Rev. Samuel Musselman. William H. Grubb, son of N. B. Grubb, was granted a license for one year to do evangelistic work with the recommendation that he continue to inform himself in the course of study prescribed by the educational committee. The publication committee reported that THE MENNONITE which was the monthly official publication of the conference was transferred to the general conference with assets and liabilities as its official English organ and published at Berne, Indiana. The reports of the pastors of the different churches in the general were quite encouraging. Rev. N. B. Grubb's church reporting an average contribution of more than $8 per member for church and missionary work. The question of secret societies occupied considerable time, the question at issue being how to keep the church free from members be-

longing to such societies and the best way of dealing with those who have become members.—The Schwenksville, (Pa.,) Item.

The Genealogy of Jesus Christ.

A. C. GAEBELEIN.

(Concluded from last week).

In the last fourteen generations beginning with Zorobabel, we find no more prominent names. Only two of them are recorded in the Old Testament. Zorobabel means, Born in Babel, and his son was Abiud, which means, Perishing. However, the most interesting fact is the four women who are mentioned in the genealogy. Three of them are found in the first division and the fourth in the second one. Women in a genealogy is something which is very rarely the case. There were many noble, devoted and believing women in the Old Testament. Sarah, Rebekah, Deborah, and women received their dead raised to life again, and others were tortured not accepting deliverance (Heb. xi: 35). One would naturally expect that in the genealogy of Him who is the seed of the woman to bruise the serpent's head, some of these women who believed the promise would be mentioned. However, we look in vain for them. Instead of them we discover four, who are only known, at least three, by their shame, and the other belonged to a race which was according to the law cursed. Let us look into the names and history of these four women.

Tamar is the first. Her shameful history of fornication is recorded in Genesis xxxviii. What a dark story it is, full of the evil deeds of the flesh. Sin in its blackness is seen there. But how did she get here in the genealogy? The answer is by her sin. It was her shameful sin that puts her here in the genealogy of Him who has come to save that which is lost, the Saviour of men. The Holy Spirit has put her name in and shows by it that the Lord Jesus Christ is the Saviour of sinners. He has come to save the vilest and the lowest. And the second one is *Rahab.* Who was she? A Canaanitess. Unclean and outcast, a harlot full of abomination. Yet here is her name too linked with Salmon (meaning clothed) and Boaz, her son, which means, In strength. She had believed the messengers as they had come, and the scarlet thread, the sign of her deliverance from the doomed city, was in her window. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi: 31). It was faith by which she came into line. Every Jew knew her history and knew too that she had come in to share Israel's blessings. Still the proud Pharisees murmured when Jesus sat down and ate and drank with the publicans and the sinners and the outcasts gathered around Him, murmuring because He sought the lowest.

Ruth, the third woman mentioned, is an exception, for there is no stain upon her character. She was a Moabitess. The law was against her and cursed her. It is written, an Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever (Deut. xxiii: 3). But in faith too she enters into the congregation with her children, and the third after her, her grandson, is King David himself. The law which had pronounced the curse is completely set aside in her case.

The fourth woman is not mentioned by name — Her of Uriah, that is all it says. We know it is Bath-Sheba, the one with whom King David committed adultery. Here it is then sin in connection with a believer. Did that sin committed by King David then undo him as a believer? No, he had believed and grace had full sway over him.

What a wonderful demonstration of the whole and full Gospel of Grace as it is in Him, the Lord Jesus Christ! We see sin—Faith as it lays hold and salvation by faith — deliverance from the law — and then the case of the believer, the assurance of salvation. Grace — nothing but grace shines out as nowhere else in the genealogy, in the four women, perhaps all four Gentiles. Hannah broke out in her prophetic song and said, "He lifteth up the needy from the dunghill, to make them sit with princes and inherit the throne of glory (1 Sam. 2: 8). How truly this is seen with Tamar, Rahab, Ruth and Bath-Sheba. What comfort in this fact for us all!

He is Son of Abraham. Through Him the blessing is to go out to the greatest sinner, to the deepest in misery and in want, blessing to the Gentiles in the new dispensation of grace.

The Heedlessness of Nature.

HIRAM C. BRUNNER.

If volcanoes were intelligent beings with moral faculties, if some Otus or Ephialtes were confined under Etna or Pelee, we can imagine the fiendish joy with which they would contemplate the misery caused by their vengeance. We should not only fear, we should hate the spirits that inhabited and controlled the volcano or the earthquake. The savage puts a spirit into every force of nature, and the higher culture of paganism is very slow to give up the idea that Jupiter swings the thunderbolts and Neptune and Boreas stir the storms of the ocean and wreck the mariners. It is no wonder that such gods are not loved. Such a terrible catastrophe as that which last week suddenly overwhelmed a city, paralleling the destruction of Pompeii, and then repeated itself on a neighboring island, simply blotting out Martinique as a land of fair homes and extinguishing its agriculture and business, and destroying half of St. Vincent, raises the old question again, how our Theism can deal with such fearful events. Think of the sudden ferocity of this power! The top of the mountain suddenly blows off, spouts off molten lava, which not only flows in a stream from which one might flee, but drops in showers of fire over the doomed city and on the ships far out in the sea.

Thus perished Sodom and Gomorrah. But St. Pierre was no specially wicked city. The majority of its people were as decent as those of Paris or Havana, and St. Vincent needed, as far as we can see, no unusual vindictive judgment from heaven or hell.

The problem is easy to the consistent materialist. To him all is involved in the chain of natural forces, which have no purpose and no praise or blame. There is a chain of cause and effect, and effect follows cause mechanically. There is law, only law, and no will, no heart, no love and no hate. Such is the materialistic view, and it offers the comforts of despair. But Theism has before it the same facts, the same relentlessness of nature. Given a God, he lets the lightnings fall, the tornadoes blow, the earthquakes shake, the volcanoes burst, quite regardless of the presence of humanity. Indeed the belief in a divine superintending Power brings in a fresh difficulty, the difficulty which every thinking soul has felt—that of the permission of evil. If God is good, why does he allow evil? Can he not help it? Is he all-powerful, or is he not all-good? We have no new answer to this ancient question. We believe in God, not because of lightnings and volcanoes, but in spite of them. We do not expect to understand all the dealings of the Almighty. We do not yet understand the forces of nature and are very far from unraveling the secrets of matter and life that are right around us under our eyes. But ignorant as we are, there are some things that we can already know.

Believing in God, we believe that he created nature and gave it its laws. There are those whose notion of God requires them to believe that he gave nature no laws or powers, but that every act of nature, every dropping of an apple, every chemical combination, every evaporation of a drop of dew, is a special act of divine will exercised on nature, and they say that what we call laws of nature are only God's habit of doing things. This is a needless way of maintaining the divine rule over nature. It involves the disagreeable thought that every mischief of fever or flood or storm or flame is the effect of a special volition of God to that particular end. It is wiser and more philosophical, as well as more natural, to think of nature as controlled by laws imposed upon it, those laws acting automatically, although their action can, to some extent, be controlled or diverted by the opposing will of living beings. Cattle can prevent the growth of grass in a pasture; men can turn a forest into a field of wheat or a sandy shore into a city. The Theist must think of God as having made laws for nature that are good in their general effect. That hydrogen should combine with oxygen to form water is good; that carbon and oxygen should make carbonic acid gas is good and vegetation is dependent on it. But every law, though generally beneficial, may be exceptionally injurious in its action; yet that is no reason why its steady rule shall fail. We must learn to understand the rule and avoid its evils. We must not step off from the precipice; we must not build our cities on the flank of a volcano. We must learn to rejoice in the beneficence of the law and submit to its unavoidable injuries.

For they are unavoidable, if law is to hold. It was well that the earth should be slowly formed, fit for men to live on it. The development of the human race might have been delayed until every volcanic vent had been finally closed and the earth's fires had all gone out; but what a loss of generations of men that would have involved! It is better that the history of human civilization should have gone on these thousands of years, even if men should crowd their cities up against a volcano, which was sure, in time, to accumulate into an incredible force of steam the waters that found their way from the surface and then break out in eruptions of fire. The ruin is awful, but it is insignificant when we think of the millions and the centuries that have seen no such calamity. The comfort and the place must come in the

thought of the general goodness of law and the advantage that follows from the fact that we depend on its certainty.

We do not need to wait for some great catastrophe to learn this lesson. When a friend dies we are not to think of it as a judgment of Heaven on us for our sins, as if God were sending a special chastisement; we are to think of it as nature's, and so God's, wise way of removing and renewing generations; and if our ignorance or neglect of some law of nature has hastened the end of one's life, we should take the blame on ourselves and learn the more how to make these laws our kindly servants. If to some minds this seems to remove God further from us, seated behind the law, to other wiser minds God will be seen enthroned within the law, giving it its power and rejoicing as should we, in its general beneficence.

HATFIELD, Pa., May 16, 1902.

Milton's View of Temperance.

"How great a virtue is temperance! How much of moment throughout one's entire life! Yet God commits the management of so great a trust wholly to the care of every grown man. There were but little work left for preaching if law and compulsion should encroach upon those things which heretofore were governed only by exhortation. It was from within the rind of one apple tasted that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world; and perhaps this is the doom that Adam fell into of knowing good from evil—that is to say, of knowing good by evil. He that can apprehend and consider vice, with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true, warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised, that never seeks her adversary, but slinks away from the contest. Many there be who complain of Divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason He gave him freedom to choose, for reason is but choosing. We ourselves esteem not that obedience, or love, or gift which is of force. God, therefore, left him free; set before him a provoking object, ever almost in his eyes. It was for him to act aright. Herein consisted his merit, herein the right of his reward, the praise of his abstinence. They are not skilful considerers of human things who think to remove sin by removing the matter of sin; for, though some part of it may for a time be withdrawn from some persons, it cannot from all. And supposing we could expel sin by these means? Look how much we thus expel of sin, so much we expel of virtue, for the matter of both of them is the same. Remove that and ye remove both alike. This justifies the high Providence of God, who, though He commands us temperance, yet pours out before us, even to profuseness, all desirable things, and gives us minds that can wander beyond all limit and satiety. Why, then should we affect a rigor contrary to the manner of God and of nature, by abridging or scanting those means which are for the trial of virtue and the exercise of truth? And were I the chooser, a dram of well-doing should be preferred before many times as much the forcible hindrance of evil-doing, for God surely esteems the growth and completing of one virtuous person more than the restraint of ten vicious."

Why John Mark Left Paul and Barnabas.

Two facts may help us to account for this. Cyprus was the native place of Barnabas (Acts 4: 36) and John Mark was his nephew (Col. 4: 10). Doubtless they had mutual kinsmen on the island, and there were attractions of a purely human sort that led the young man to accompany the missionaries. On the other hand, no similar motives could have entered into their next movement. There was nothing in the prospect that favored inclination or promised pleasure to his natural taste; so at this point, John Mark turned back.

In connection with our last study, the disappointment and heart-sorrow of the apostles at this failure of a co-worker is most impressive. The allusion to it in Acts 15: 18 calls Mark's withdrawal by the hard name of "desertion". To throw emphasis upon the exhortations of Barnabas in v. 43, we may consider this faint-hearted disciple as a type of those who soon tire in the Christian life,—the unsteady, unreliable, wavering ones—and learn not only how trying it is to leaders in the work, but how exceedingly grievous and inexcusable it is, especially for those who, like Mark, have been reared in the faith and know something of the power of Christ, to be influenced by any earthly, fleshly attraction or driven back by the most appalling difficulty. See John 6: 66. Luke 9: 62.

Practice What You Preach.

A minister at one time said to his congregation, "If I knew that any of my congregation took me for an example I would step out from behind the pulpit and preach no more." This may in a sense be correct, but Paul says, "Follow me as I follow Christ." A minister's life should be such that in him the Christ life might be manifested and the characteristics of his life be very prominent.

How apt ministers are to preach and not practice. They say, "Do as I tell you, but not as I do." How often we hear people say that the grace of God is sufficient for every need, and then when the practical test comes in their own lives they are the first to complain. They say, You must love your enemies, but they themselves harbor ill feelings and hatred or malice toward some one, pass them by coldly, show a spirit of indifference. O such inconsistency! Practice what you preach.

Again, they say, I am sanctified, and when I was sanctified God took all that spirit of sensitiveness out of me. But the first thing you know if you do not carry them in your hands and duly honor them, they will pout and cry, and be sour for a year. I admire the man who is not afraid of the truth, who dares to tell the truth in the face of people, and who practices what he preaches.

The Lord bring us to see the inconsistencies of some of our actions.—Sel.

A Word in Season.

On a cold winter evening, said Dr. T. L. Cuyler recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said:

"What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, said:

"Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of work did more for that man than the pulpit effort of a life-time.

Brethren, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.

Our C. E. Topic.

Topic for May 25: VARYING TALENTS AND THEIR USES. 1 Cor. 12: 1–10.

MEDITATIONS.

Every individual is endowed with some talent. It is his duty to use his talent or talents to the very best of his ability.

The talents granted to a single individual do not benefit himself alone, but are gifts to the world; everyone shares them, for everyone suffers or benefits by his actions.

We sometimes envy our fellowmen by thinking that they are gifted with more talents than we.

We however should not envy those who have many or varying talents, for what would be accomplished in this world, if all were endowed with like or equal number of talents.

Many who are gifted with varying talents do not make use of them as they should. While some are striving to use their talents and accomplish some good in the world, others who have talents are idling away their time and boasting of the things they have done or will yet do.

Making use of the talents one has in this way is wrong and is not doing what God wishes us to do.

In Matthew 25: 14–30 we have the parable of a master, who distributed talents among three of his servants. Of these, two were faithful, and received their due and just rewards, the other did not improve his time or talent, and consequently suffered the punishment which rightly belonged to him.

As the master distributed talents to each of his servants according to his ability, so God distributes talents to each individual according to his ability, and God wishes us to make the best possible use of them. We all have enough talent to do some good to mankind. The trouble is too many are unwilling to do little things. This is a mistaken idea. The temple of God is worth working for in any capacity. We should not despise doing little things, for if we are faithful over a little, God will, in due season, promote us to great things.

One of our greatest aims of life should be to aid others on their way heavenward. It helps them and keeps us true to our God. Let us labor diligently and faithfully, making use of the talents entrusted to us, that we may at the final day hear the words (Matt. 25 :23) "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."

The Mennonite.

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Editorial.

Our C. E. Meditations this week are by Miss Rosina Wittwer, Berne, Ind.

Some congregations have the very commendable custom of electing or appointing their correspondent to the church papers, "Bundesbote" and "MENNONITE." It would be a distinct gain not only to the church papers, but to the readers as well, if other congregations would do likewise.

Dowie's daughter is dead. She burned to death after many hours of excruciating pain. Her father prayed by her bedside the entire day, doing nothing else beyond allowing an elder, Dr. Speicher, to apply vaseline to the burning skin, and permitting another medical man to be called in for consultation—and this man pronounced the case hopeless. Prayer, and prayer alone did not save his own daughter. Dowie sincerely believed it would. But he will continue to teach the same thing, nevertheless, though we firmly believe many others entrusted into his care have shared his daughter's fate.

Dowie could not save his own daughter. Do you think he can save yours by the application of his principles that don't seem to work?

Bro. S. K. Mosiman, in his excellent paper on "Our Mission Work Compared with that of Others", read before the Mission Conference recently held at Hammon, Okla., observes that the Mennonite people are ahead of some others in the amount of money per head devoted to missions. But he adds that this is not specially to their credit considering their scanty outlay for home missions, schools, minister's salary, church-buildings, etc. This is true. Home missions are all right. But is there any gospel necessity for more schools than we have now? Are ministers' salaries, fine, stately domes and temples such important essentials?

The more we read about the marvelous spiritual successes of the early Christians, without any aid from schools or churches, without financial support, the more we are impressed with the thought that if the real mission spirit is alive and impetuous in our people, these dispensable things just mentioned are insignificant, and might even be a hindrance (as seems to be the case in some localities) and our success would be by far greater. Love of souls and fearless, all-consuming missionary zeal is sadly missing in our people. Let architecture and schools and comfortable clerical berths take a back seat until the other matter becomes more vital.

Spiritual Gophers.

Pruning trees the other day, I came to a tree that had just as many branches as the others, but they were all dried up. Looking for the reason, it appeared that the roots had all been eaten away by gophers. Not one root remained. All were eaten away near the stump. A mere squall would have blown this tree over. Its life was gone. Such dangers also threaten our mission churches. They insinuate themselves like the gopher among the roots. Before it is suspected, the mischief is wrought and the tree dies. We call this sneaking enemy, "materialistic rationalism". He steals up in the guise of higher criticism. When once the faith in Jesus as the Son of God is gone, why shall we continue mission work? If Jesus was not a supernatural person, if He performed no miracles, if there are, above all, no miracles, how can heathens still be converted to Christianity? Yea, higher criticism lays the ax at the root of missions. As an exception, here and there a little humane beneficence may remain, but these are merely withered leaves, precursors of coming death. That this is not mere theory, is proved by the history of the Netherland Mennonite churches, 1897. Why do the Unitarians not carry on mission work, like other evangelical(?) churches? The answer is simple: "No Savior, no missions". Need we wonder that any wanting faith in the miracle of the resurrection, do not regard the command of the risen One? Higher criticism lies like a killing frost on some churches. Their theologians and ministers present Christianity as a code of civilization. The supernatural is eliminated. They slyly laugh at the story of creation. The Trinity of God is denied. Pan is God. We know not whether their ministers are adherents of Confucius, of Mohammed or of Christ.

S. K. MOSIMAN.

Under the Evening Lamp.

Thoughts on Water Baptism.

We will now attempt to learn what form of baptism the Scriptures require. Many intelligent and otherwise exact and methodical men, judging from their habits of thought, have been regarding the form of baptism as beneath notice, believing it too trifling a matter to merit serious attention or study. But in the words of E. B. Fairfield, "if it were worth while for our Lord and Master to establish such an ordinance at all, it is worth our while to try to find out what He meant by it. Whatever Christ commands, be it something little or great, it is certainly worth our while to try to understand it, so that we may obey it." In this spirit we conduct this present research. May the Spirit of wisdom guide us to a correct interpretation of God's word and the proper construction of the mind of Christ!

One fundamental idea must not be forgotten—that the primary meaning of "baptisma" was immersion. That the early Christians often immersed when they baptized, cannot be denied; that they baptized by any other form (e. g. pouring), can almost be demonstrated. We are told that pictures of baptisms found in the catacombs of Rome, which were not much used as burial-places after A. D. 350, represent the ceremony as performed by pouring. We can assert that soon after the apostolic age, at least, pouring was one of the forms of baptism. We have no Scriptural grounds for asserting that immersion was the only form used while the apostles lived. It is rather difficult to imagine the three thousand Pentecostal converts all being immersed, for where was the available water? Strict law-abiding Jews would not consent to be baptized in any but running or living water, but such water was exceedingly scarce in the little periodical streams around Jerusalem. The idea of being immersed in a pool of stagnant water, like Bethesda, after the manner of our Baptist brethren with their baptisteries, would have been utterly repugnant to the three thousand Jews. The pouring of such water changed it from stagnant to running water, in the mind of the Jew; and hence, baptism by pouring would already have met with more approval in the Jewish mind. Still, all this is not proof. It is only an attempt to discover on which side the probabilities lean.

But we cannot evade the force of the word "buried" in Romans 6: 4 and Col. 2: 12, and interpret it merely as a customary expression, equivalent to "dead and buried". Baptism was a familiar ceremony, and had, no doubt, its prevailing form, varying possibly according to the locality and the predetermining circumstances. And even though it has been successfully proved (notably in Dr. E. B. Fairfield's "Letters on Baptism") that "baptism" did not always mean immersion, nevertheless no better explanation of Paul's use of the idea of burial applied to baptism can be given than that the practice of immersion suggested the word to him.

One passage of Scripture would seem very decisive against the idea of one exclusive form. 1 Cor. 10: 2 says: "And [our fathers] were all baptized unto Moses in the cloud and in the sea". It would be absurd to force the idea of immersion upon the figure of baptism here. The original account of the passage of the Red Sea in Exodus 14: 22, to which account Paul refers, would exclude such a thought. It says: "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left". No immersion here. Pharaoh's host was baptized by immersion, but not Israel. We have never seen the Baptist translation of the New Testament. But if it is true that it substitutes the word "immerse" everywhere where the common version retains the original "baptize", then the rendering "immersed unto Moses" is obviously forced and dogmatic.

In other passages, also, in which the idea of baptism is employed, the sense of immersion is inadmissible. In Hebrews 9: 10, we read of "meats and drinks and divers washings," the last word being the English translation of the word "baptismois". Now we know from the context to what this passage refers. It points to the ceremonial purification of those who were unclean among the Jews. This process is described in Numbers 19: 18. A sprig of hyssop was dipped into the "running" water containing the ashes of a heifer, and tent and vessels and persons were sprinkled with the water. This process, though a sprinkling, is termed a "baptismos" in Hebrews. This clearly proves that Scriptural "baptism" does not always mean immersion.

So, without going into further detail, it may be concluded that though immersion is one of the forms of baptism, it is not the exclusive form. It may also be advanced as a safe assumption that if the form were so all-important, the Scriptures would be more definite about it than they actually are. As one writer well says, "the force of 'baptism' in the New Testament does not depend upon the mode at all." It is just a little too dogmatic and sectarian for any body of Christians to take the position that because a subject was never immersed, therefore he was not baptized, and consequently must be re-baptized, if their vocabulary will allow of such a term.

As to other incidentals connected with baptism, such as the standing or kneeling positions, how many dippings or pourings or sprinklings (one or three) are Scriptural, whether it shall take place in a stream or before a font or in a baptistery indoors, in church or at home, etc., are all matters on which the Word of God seems to give us no light. Non-essentials we may call them, and leave them to the individual conscience.

The New Testament exalts spirit above form. "The Sabbath was made for man, and not man for the Sabbath", said Christ. The son who said "I go not", but went, is preferred before the son who said "I go", but went not. Christ said when his disciples fasted, they should look as usual, with anointed hair and clean face, so as not to appear to fast. These directions set little store by form, especially when the form was delusive or when it detracted in any way from the spirit. The thing itself was not abolished, but the variable form was never to become dead and stereotyped. Better that any given form should perish, if need be, than the spirit, which was the thing itself. We may say that the spirit in which any sacred duty or privilege is performed, is the vital thing about it; and in the light of this New Testament principle, we can test baptism.

Correspondence.

GERMANTOWN, Penna. A large audience had gathered in the old historic church in Germantown on Sunday evening. Brother F. F. Gabel, of the First church, who was recently licensed an evangelist by the Eastern District conference, was installed as pastor of the church. The services were in charge of Rev. N. B. Grubb, pastor of the First church, who preached on Acts 13: 1-4. At the conclusion of the installation service, the Lord's supper was celebrated. One person was added to the membership. Miss Mabel Landis, of the First church, sang a solo, and the choir of the Second church rendered several selections.

QUAKERTOWN, Pa. On Saturday evening, April 26th, nine persons were admitted to membership at Bethany Mennonite Church, Quakertown, Pa., seven by baptism and two by letter. Brother A. S. Shelly assisted the pastor in the services, preaching an appropriate sermon for the occasion in the English language, after which the rite of baptism was administered and reception performed by the pastor. The following day communion services were held, when nearly all the members of the congregation together with a number from other congregations partook of the emblems of the body and blood of our Savior.

STERLING, OHIO. On May 11, Rev. J. E. Sprunger delivered his farewell sermon, which was very impressive, and it is with regret he can not remain with us.

The Sterling Mennonite church held their annual business meeting May 17. Emanuel Bloth was re-elected deacon; Irvin Rich as successor to Noah Amstutz, trustee; D. H. Steiner as secretary; Mrs. Joe Krabill, treasurer; Mrs. D. H. Steiner, correspondent; Peter Krabill, Sunday-school superintendent; and Miss Fannie Rich secretary and treasurer.

May 18, communion services were held with twenty-seven communicants. Rev. Kliewer, pastor, was assisted by Rev. J. E. Sprunger. Mrs. Emma Krabill and Misses Anna and Lavina Liechty, upon confession, were baptized and taken into full membership.

Mr. and Mrs. Christian Krabill, of the Canton church, attended communion services and remained over Sunday with friends.

Bible Questions for Children.

BY A CHILD.

Dear boys and girls, — I will ask you a few questions. Please answer them through the MENNONITE.

1. What ruler came to Jesus by night?
2. And what did he ask him?
3. What answer did Jesus give to him in words true and plain?
4. Could the ruler understand Jesus?
5. What does Jesus say that had to take place before he could enter the kingdom of God?

Apples for Medicine.

Chemically, the apple is composed of vegetable fiber, albumen, sugar, gum, chlorophyll, malic acid, gallic acid, lime and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. This phosphorus is admirably adapted for renewing the essential nervous matter, lethicin, of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, the old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing old and feeble and infirm, resorted to this fruit for renewing their powers of mind and body. Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles.

Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose and like dishes. The malic acid of ripe apples, either raw or cooked will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruit as the apple, the pear and the plum, when taken ripe and without sugar, diminishes acidity in the stomach rather than provoke it. Their vegetable salts and juices are converted into alkaline carbonates, which tend to counteract acidity.

A good, ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes, says a writer in Popular Science. Gefraud found that the "pulpe of roasted apples mixed in a wine quart of faire water and labored together until it comes to be as apples and ale—which we call lambeswool—never faileth in certain diseases of the raines, which myself had often proved, and gained thereby both crownes and credit. The paring of an apple, cut somewhat thick and the inside whereof is laid to hot, burning or running eyes at night, when the party goes to bed, and is tied or bound to the same, doth help the trouble very speedily and contrary to exception — an excellent secret."

A poultice made of rotten apples is of very common use in Lincolnshire for the cure of weak or rheumatic eyes. Likewise in the Hotel des Invalides, at Paris, an apple poultice is used commonly for inflamed eyes, the apple being roasted and its pulp applied over the eyes without any intervening substance.

Pearls from Bengel.

Last week we spoke of the man Bengel; this week we present some of his excellent thoughts.

"Where the Spirit prevails, the issue of the struggle no longer continues doubtful."

"Mercy takes away misery; love confers salvation."

"Making known by revelation is the source of making known by preaching."

"The spiritual life of believers is kindled from the life itself of God."

"Love descends rather than ascends."

"Faith takes in a favorable light even what seems adverse."

"Jesus marvelled at only two things: faith and unbelief."

Mission Statistics.

According to Bro. S. K. Mosiman, the Mennonites have three mission stations, 8 missionaries and 9 other workers, including missionaries' wives. The average yearly contributions for missions amount to $8,000.

This means one worker to every 588 members, who contribute on an average 80 cts. apiece. The Lutherans contribute 25 cts. apiece. They support two stations, employ 54 workers and 450 native missionaries. The Presbyterians have 800 laborers in the field, with over 2000 native helpers. The average contribution per member is $1.00.

Timely Missionary Notices.

Our Oklahoma missionaries had an interesting convention in Hammon, opening April 14. All the missionaries were present except Bro. J. A. Funk. Two members of the Foreign Mission Board were also present. Reports concerning the different stations were first in order. Once a month Bro. Horsch is to visit Darlington, both to strengthen the Indian converts in their faith and to preach the gospel to others. The station at Haoenaom during Bro. G. A. Linscheid's absence this summer will be under the care of Bro. Horsch and the brethren from Cantonment. Bro. Petter expressed himself to the effect that unless our Board soon began to work among the Montana Cheyennes, other denominations would step in and occupy the field.

An Indian convert named Kaovess is learning to read under Sister Bertha Kinsinger's instruction. Since January 20, he has been the farmer at the Cantonment station.

Bro. S. K. Mosiman preaches in the Government school, besides conducting Thursday evening Bible meetings. Every two weeks he preaches at Glenwood, where among white settlers, he has started a Sunday-school of about 25 children.

Interesting and valuable papers were read, among them one by Bro. Petter on "Our Meetings with the Indians", one

by Sister Kinsinger on "The Activity of the Sisters in the Mission", one by S. K. Mosiman on "Our Mission Work in Comparison with Such Work Elsewhere," and one by G. A. Linscheid on "The Missionaries of the Old Testament." The first three will be published in the "Bundesbote". The MENNONITE will skim off the cream of these productions.

Letters were read from Missionaries Epp, of Arizona, and Penner, of India.

Missionary Linscheid acted as secretary of the convention. Missionary Kliewer will be the next secretary.

The Sunday School Lesson.

SUBJECT FOR MAY 25: Paul at Antioch in Pisidia. Acts 13: 43–52.

GOLDEN TEXT: Through this man is preached unto you the forgiveness of sins. Acts 13: 38.

LESSON OUTLINE.

I. INTRODUCTION.

In noting the progress of the gospel, we are impressed with three very instructive facts:—

1. The adaptation of the gospel to all classes and conditions of mankind. It is the power of salvation alike to the self-satisfied Jew and the cultivated Gentile, to the high-standing official Sergius Paulus and to the ignorant and barbarous Lycaonian fanatics.

2. The truth of the gospel manifests the natural antagonism of the human heart. Nothing arouses hostility so quickly as an aggressive movement of God's Spirit.

3. The wisdom of the gospel refutes all error, whether it be the sorcery of Elymas, the blasphemous philosophy of the contradicting Jew, the authority of worldly powers or the false divinities of the heathen. 1 Cor. 1: 18–24; 2 Cor. 10: 4–5.

II. CONNECTING INCIDENTS.

1. At Perga, John Mark, who had started with Paul and Barnabas on their travels, "departed from them and returned to Jerusalem". (For an explanation of this, see the article, (p 5.) "Why John Mark Left Paul and Barnabas".)

2. The city here mentioned is called "Antioch in Pisidia". It would be reached only by a long and dangerous journey from the sea coast through a wild, infested country, and liable to sudden and violent floods from the rising of water courses. This reminds us of the "perils of water" and "perils of robbers" (2 Cor. 11: 20), and presents a striking contrast to Mark's faithlessness, and shows what power there is in the constraining love of Christ. 2 Cor. 5: 14.

3. The conduct of Paul and Barnabas as they journeyed may well be imagined—very commonplace and simple—no sounding of trumpets—but quiet and unnoticed as any two strangers seeking lodging and employment, spending their days in toil, at the tent-maker's trade. Thus the Gospel was carried by Christ's greatest followers.

III. PAUL'S SERMON.

The entire passage must be considered, since the lesson title covers more than the lesson text.

1. The Occasion. Amid the hollowness and corruption of Judaism—on a Jewish Sabbath and in the Synagogue—the first recorded sermon was preached. Rom. 1: 16—"Jew first".

2. The Character—a Bible reading or exposition of Scripture. So impressive and interesting it was talked over the whole week (42, mar.), a pattern sermon. See 2 Tim. 4: 2. Jer. 23: 28–29.

3. The Text—Christ Himself.

Searching implies an object. In the Swedish language "search" is equivalent to "ransack", looking up and down, high and low, in likely places and unlikely, to bring things out into the light. The blessed Lord Jesus must ever be this object. Paul uses history and prophecy to reveal Him.

As well drop the sun out of the solar system as drop Christ out of the Bible Jno. 5: 39–40.

4. The doctrines set forth by Paul are fundamental. He teaches four:

(1) Man persists in rebellion, notwithstanding God's goodness. Their demand for a king and their rejection of Christ illustrates the history of human nature, which is rebellious against God's government and, by preference, a despiser of God's grace. Men are not only lost—they choose to be.

(2) Vicarious atonement (28). His death was without cause. The spotless Lamb of God becomes the perfect substitute and Saviour. Ex. 12. Isa. 53.

(3) Resurrection — the corner stone of our faith, the irrefutable proof of the Father's vindication of His Son's claims and acceptance of His sacrifice. 1 Cor. 15: 14, etc.

(4) Justification of every believer (v. 39, Rom. 3: 24) is more than pardon although it includes pardon.

(5) The application—personal and direct "unto you".

(6) The warning. For despising the Gospel men perish (41). The more light, the more responsibility.

The question is not, "Have you kept my law?" but, "How have you treated my Son?"

(7) The after-meeting (43).

These Christians were exhorted "to continue in the grace of God"—an injunction bearing not upon salvation but upon an uninterrupted enjoyment and appreciation of the position and portion of every child of God, in Christ. Rom. 5: 2. 1 Cor. 1: 7–9. The word "continue" is identical with the word "abide" and it means we are to live daily in the sunshine of God's unmerited favor.

IV. THE LESSON PROPER.

At the request of the Gentiles (42), the men of God, Paul and Barnabas, have a crowded meeting the next Sabbath (44).

The crowds are conspicuous for their absence in churches to-day. Why is the church not reaching the masses? This may be answered in the light of the character of these early missionaries and their sermons, if we may call them such.

Paul answers the Jewish blasphemers boldly (46) with God's word (47). The Gentiles "heard", "were glad" "glorified the Word" and many "believed" (48). Two facts are established in this 48th verse:—

1.—As many as are ordained to eternal life believe and conversely

2.—As many as believe were ordained to eternal life.

"Whosoever will may believe and God ordains all such to eternal life. Man's free agency and God's sovereignty are scriptural truths. They are axiomatic—need no demonstration.

Paul and Barnabas were evangelists in the truest sense (49).

Every faithful evangelist knows the meaning of persecution (50) and must be prepared for exile (50).

When God shuts one door it is to open another one (51) (14: 3).

Such lives can experience the joy of the Holy Ghost (52). 1 Chron. 16: 27. Jas. 15: 11.

PROGRAM

OF THE ANNUAL CONVENTION OF THE MENNONITE YOUNG PEOPLE'S UNION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD AT GREEN LANE, PA. FRIDAY, MAY 30, 1902.

AFTERNOON SESSION.

Darius Berkey, Presiding.

1. 45 Song Service.
Devotional Exercises.....F. F. Gable.
2. Address of Welcome.....Annie J. Allebach.
2. 10 Response.....H. G. Moyer.
2. 20 Open Parliament, Preparation and Participation in our Prayermeetings.....Samuel W. Gross.
2. 45 Business Session.
3. 15 Singing.
3. 20 Topic, The Junior Superintendents and their work.....Annie C. Funk.
3. 40 Music.
3. 45 Open Parliament, Plans by which the interest of the Young People can be retained in the Work.....James Rosenberger.
4. 15 Singing.
4. 20 Topic, Missionary influence of the Christian Endeavor Society.....Carrie S. Kulp.
4. 40 Collection.
Music.
4. 50 Question Box, Rev. A. S. Shelly.
5. Adjournment.

EVENING SESSION.

Harry D. Harr, Presiding.
7. Song Service.
Devotional Exercises.....Rev. H. S. Gottshall.
7. 15 Example and Precept in C. E. Work.....S. M. Rosenberger.
7. 35 Music.
7. 40 Open Parliament, How to obtain Good Committee Work.....Ada M. Landis.
8. 10 Singing.
8. 15 Address. Rev. C. H. Coon, D. D.
9. Collection.
Singing.
9. 05 Business Session.
9. 20 Consecration Service.....Rev. S. M. Musselman.
9. 30 Adjournment.

Marriages.

HOFSTETLER — ZUERCHER. — On Saturday, May 10, 1902, at the bride's home, by Rev. A. A. Sommer, Jacob C. Hofstetler and Miss Anna Zuercher, both of Dalton, Ohio.

Contributions.

Foreign Mission.

During the month of April the following gifts were received:

GENERAL FUND.—From the Bear rice, Neb., S. S., $5.00; Herald church Okla., $9.66; Newton, Kan., S. S., $13. 84; Uriah Binkley, La Salle, N. Y. $10.00; Medford, Okla., church, $14.2 Hoffnungsau, Kan., church, $32.0 Bruderthal, Kan., church, $60.0 Berne, Ind., mission-box, $8.74; dittc birthday gifts, $3.10; a tenth by F Berne, Ind., $4.50; anonymous, Berne Ind., $15.00; Conrad Sigg, Berne, Ind. $2.00; Wadsworth, O., church, $10.2 dividend from receiver of El Reno bank, $67.44; Hoffnungsfeld, Kan., S S., $10.00; Alexanderwohl, Kan church, $113.60; Luella Krehbiel Chicago, Ill., $5.00; Salem church Dalton, O., $5.10; Bethesda, Neb church, $15.97; West Swamp, Penna. church, $32.91; West Swamp S. S., $2. 93; East Swamp, Penna., church, $13. 19; Flatland, Penna., church, $5.8 Hoffnungsfeld Eden S. S., Kan., $22. 00; Gnadenberg, Kan., church, $14.3 Whitewater, Kan., church, $10.8 Bruderthal, Kan., church, $9.00; Treas ton, O., church, for first quarter, 190 $16.50; Zion Mennonite church, Sou derton, Penna., $3.36; Dr. S. C. Moyer Souderton, Penna., $2.00; a tenth b Rev. A. M. Fretz, Souderton, Penna $5.00; First Johannesthal S. S., Kan $7.85.

FOR INDIA MISSIONS:—From Y. P S., Newton, Kan., $15.00; Berne, Ind church, $5.00; Sewing Society, New ton, Kan., $20.00; Daniel C. Schmid Mound Ridge, Kan., $5.00; J. C Willms, Marion, S. D., $1.00; childre of same, $1.25; Boynton, Ill., S. S $14.88; Pretty Prairie S. S., $6.75; S lem church, S. D., $39.34; Hebron Kan., church, $18.50; David Goer Newton, Kan., $10.00.

FOR CHURCH BUILDING FUND: Berne, Ind., church, $10.00.

FOR INDIA ORPHAN FUND:—Berne Ind., church $2.00; Christian Ummel Yuton, Ill., $5.00; C. F. Classen, New ton, Kan., $45.00; Peter Klaasse Alta, Kan., $15.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
2 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Judg. 5. 22. 1 Sam. 18. 7, 8.
b Is. 15. 5.
1 Kin 20. 40.
3 or, suppliantly.
c ch. 8. 16. Neh. 5. 2.
d Zeph. 1. 12.
2 Heb. abood.

10 "Cursed *be* he that doeth the work of the LORD [b]deceitfully, and cursed be he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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The Catechism.

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite Church, has just been revised and republished as ordered by the General Conference at its regular session in 1896.

This Catechism was first published at Elbing, Prussia, in 1783. It was republished by request of the churches in Hesse and Waldeck, in 1797. In 1824 it was publishcd in Upper Canada. In 1844 it was reprinted and introduced in the churches in Pennsylvania. In 1848 it was translated into the English language and published by the Eastern District Conference. Since then it has passed through many editions.

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News of the Week.

Domestic.

175 or More Killed in Mine Explosion.

COAL CREEK, Tenn., May 19.—The worst disaster in the history of Tennessee mining occurred at 7:30 o'clock this morning when between 175 and 225 men and boys met instant death at the Fraterville coal mine, located two miles west of this town as a result of a gas explosion.

Out of the large number of men and boys who went to work this morning developments at 10 o'clock to-night show that only one is alive and he is so badly injured that he cannot live. This man was blown out of the entrance by the force of the explosion.

One hundred and seventy-five miners were checked for work this morning by the mine boss. In addition to these there were boys who acted as helpers and drivers and roadmen, and others to the number of perhaps fifty.

Fraterville mine is the oldest mine in the Coal Creek district, having been opened in 1870. It is fully three miles from the mine's opening to the point where the men were at work. They had not been at work long before the terrible explosion occurred. There was a fearful roar and then flames shot from the entrance and the air shafts. News of the disaster spread like wild fire, but as soon as order could be brought out of chaos, two rescuing parties were started in, one at the main entrance, the other through Thistle mine which adjoins and in which no men were at work. The Thistle party was unable to make any headway as the gas stifled the workers. The Fraterville party went fully two miles under the earth until a heavy fall of slate was encountered. At this barrier men worked furiously, hoping against hope that those beyond might be safe.

All day long the rescuers toiled at the slate obstruction and not until 5 o'clock did they force an entrance through it. Up to that hour only five dead bodies had been recovered and hope was still high that many within were safe. The hopes of the living were doomed, however, for when once the rescuers could enter and proceed, they walked along one continous tomb of death. There was not a sign of life. Every man had perished, they believed, although it will be early in the morning before all the rooms can be entered.

The dead bodies that were recovered, were not disfigured beyond identification and each corpse as it was borne from the tomb, was surrounded by eager crowds of relatives of the men who were entombed. The mine was not on fire except in remote portions and all bodies will perhaps be reached before daylight.

The Fraterville mine is owned by the Coal Creek Coal company of which Major E. C. Camp is president. He was in Cincinnati and is now hurrying to the scene of the disaster.

German Baptist Conference.

HARRISBURG, Pa., May 18.—Forty thousand people worshipped to-day in Paxtang park, where the annual meeting and general conference of the German Baptist church is being held. The crush at the open air tabernacle was so great that overflow meetings were held in every available spot on the ground and neighboring groves. In addition to the thousands of German Baptists who are here from every state and territory in the Union, there were also present hundreds of brethren from Lancaster, York, Juniata, Huntington and other countries where the church is established. Visiting elders occupied the pulpits to-day of all the leading churches of Harrisburg and the neighboring towns within a radius of ten miles.

The day's services in the park opened with a Sunday-school meeting at which 5,000 persons were present. The meeting was in charge of S. H. Hertzler, of Elizabethtown, Pa., who was assisted by C. E. Arnold, of Kansas, and Levi Minnich, of Ohio. S. F. Sanger, of Indiana, preached in the tabernacle to 7,500 people this afternoon on "Christian Courage and Conviction."

A sermon on the "History of the Brethren" was also preached this afternoon by S. Z. Shoop, of Indiana. A missionary meeting charge of Elder Wilbur B. Stover, who has charge of the mission in India, was held to-night on the grounds in the tabernacle. A large corps of detectives was on the grounds to-day to protect the visitors from pick-pockets. The general conference will open on Tuesday and continue in session four days.

Tornado Horrors.

DALLAS, Texas, May 19, 2:15 a. m. —Advices from all available sources here last night were that a disastrous tornado swept across Texas yesterday, causing loss of life and almost ineal-culable damage to property.

The tornado is believed to have originated on the Gulf coast at a point directly south of Goliad, and traveled in a northeasterly direction as far as Kentucky. It left desolation behind in four states, but Texas seemed to have suffered more than the others.

At 10 o'clock last night there were two reports current concerning the fate of the historic town of Goliad. Both of them were sufficiently distressing. One was that fifty lives were lost and much of the town destroyed. The other was not less than 200 persons were killed and that nearly every structure there was demolished.

Jews on Their Sabbath.

NEW ORLEANS, May 8.—The conference of American rabbis took the question of the transference of the historical Sabbath of Israel to the Christian Sunday, a question which involves the most radical change ever brought for action before the body. They wrestled with it for the better part of both morning and afternoon sessions yesterday. The plan had advocates and there was not a speaker who did not admit the practical non-observance of the old Mosaic Sabbath by the Jewish men of to day: that the economic conditions of Occidental life rendered such a change attractive, none denied. That women and children were left by their fathers, husbands and brothers to do their praying and observing of the Sabbath was granted, but for all that the most strenuous kind of opposition to the transferenee idea was developed.

It was urged that to accept the Christian Sunday as the Jewish Sabbath would be a blow at the very roots of the Hebraic faith — that it would amount to nothiug more or less than a recognition of the resurrection of Christ.

Speakers were heard on the subject from every section of the country, and still others were waiting their turn when the time for adjournment came. It is hardly believed that any decision will be reached for several days to come.

Rabbi I. S. Moses, of New York, spoke of the desire of the Jewish people to worship on the Sabbath, and the impossibility of their doing so in the great cities.

If any of the rabbis could keep the observance of the Sabbath it was well, but if it was slipping away, Sunday services should be utilized. He did not want a Sabbath for children and women and rabbis, but one for Jews. If they could not have a Saturday Sabbath, by all means have a Sunday Sabbath, which would mean the best that a Jewish Sabbath signified. This was agreed to with considerable applause.

Rabbi H. G. Enslow, of Louisville, favored the idea of the transfer.

Foreign.

A Great Day For Spain.

MADRID, May 17.—King Alfonso attained his majority to-day and became king in fact, as well as in name, having reached the age of sixteen, prescribed by the constitution.

Beautiful weather favored this, the central day of the fetes. At an early hour all the bands of music of the troops composing the garrison marched through the principal streets playing lively marches, to the royal palace, where they performed beneath the windows of the king's apartments.

The royal procession was formed on the Plaza de Armas, in front of the palace, shortly before 2 p. m., and proceeded to the chamber of deputies, where, in the presence of the senators and deputies, the king took the oath to uphold the constitution.

Second Eruption.

FORT-DE-FRANCE, Island of Martinique, May 20.—The expedition sent to recover the bodies of the American and British consuls at St. Pierre, yesterday, nearly resulted in a fearful horror. The vessels taking part in the expedition were the United States steamer Potomac and the British cruiser Indefatigable. The Potomac, under the command of Lieut. Benjamin B. McCormick, arrived there first, at 11 o'clock yesterday morning, and landed working parties.

One party went on the site of the American consulate and the other, headed by Lieutenant McCormick, went to the north end of the town, to the spot where the British consulate stood, from where the lieutenant could see Mont Pelee, and noticed that a huge column of smoke and gas was pouring out of the crater in a manner similar to the eruption of May 8.

He thereupon rushed to the site of the American consulate and ordered all hands to the boats. The American sailors picked up a heavy metallic coffin, in a wood case, containing the body of the United States consul, Thomas T. Prentiss, and carried it to a boat. The American party was in imminent danger.

In the meanwhile the Indefatigable had arrived off St. Pierre, but left the shore, heading for the sea, blowing her siren. At that time a huge stream of molten matter was pouring into the sea, raising columns of steam, and the whole sea was hideous, having turned a yellow-green color, while what was apparently smoke was rushing from the mountain.

The detonations were continuous and were accompanied by a fearful storm of lightning, thunder and rain. The flashes were of terrific violence, and during the storm new craters opened in Mont Pelee. Fortunately the wind kept the clouds of smoke and gas from enveloping the American and British warships or the working party. The courage of the American sailors was most noteworthy.

Cuban Republic Born.

HAVANA, May 20.—Tomas Estrada Palma was inaugurated President of the republic of Cuba to-day, and the United States Government withdrew from the island. The natal day of the new republic found Havana arrayed like a queen to await the coming of her lord. She seemed reinvested for the occasion with the dignity of the prosperous days of her power and wealth. The decorations were universal. In some cases men had worked all night, by the light of torches, to complete elaborate designs. There was not a home, however humble, that did not bear upon its face some emblem in honor of the event.

The ceremony itself was brief and simple. After formal greetings, General Wood read the documentary transfer prepared by the War Department, pledging the new government immediately to proclaim the constitution and the Platt amendment contained in the appendix, and to undertake all obligations assumed by the United States, with respect to Cuba, by the treaty of Paris.

Immediately Senor Palma took the oath he attached his signature to a document as President of the Cuban republic. After an exchange of congratulations, he and the veteran General Gomez ascended to the roof of the palace, where a great reception was held.

General Wood personally lowered the American colors, which were saluted, and with his own hands hoisted the Cuban flag, as an act of the United States, Gomez assisting.

At the time the transfer took place in Havana, General Whiteside, at Santiago, turned over his authority to his Cuban successor and sailed away with the American cavalry.

General Wood and his staff and the American troops embarked immediately after the hoisting of the Cuban flag, and the American ships steamed out of the harbor.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, MAY 29, 1902. No. 25.

Cumbered.

Christ never asks of us such busy labor
As needs no time for resting at his feet;
The waiting attitude of expectation,
He ofttimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in their Father's sight.

—Selected.

Items of News and Comment.

Rev. H. G. Allebach has ceased his monthly services among the brethren at Woodburn, Indiana.

The Misses Ada and Rosina Wittwer, of Berne, Indiana, contemplate taking a normal course of study this summer at Angola, Indiana.

The congregation Hoffnungsau in Kansas had the great privilege to have 30 young souls added to the church through baptism on Pentecost Sunday. Bro. P. Balzer officiated at the sacrament and Bro. H. Banmann assisted.

The Mountain Lake correspondent to the Bundesbote writes that there are now three German schools established in that vicinity. One in Mt. Lake is presided over by Bro. Jacob J. Balzer assisted by Bro. H. A. Bachman.

Our brother-congregations in Germany held their annual conference on Apr. 30 at Mansheim. It was well attended. "Present-day views and the Gospel" was one of the important subjects considered and especially referred to materialism, indifferentism and pessimism. Their next conference will be held at Sembach.

A writer in "The Missionary" says that Uganda in the "Darkest Africa" has been the scene of "the most wonderful mission the world has seen since the days of the apostles". Rev. Alfred R. Tucker, D. D. is the present Bishop of Uganda, with 320 churches and 90,000 nominal Christian people under his control.

Caspar Schwenkfeld, one of the most cordially disliked Protestant reformers of his time, is declared by many to-day to have been one of the most powerful, gentle, spiritual and influential among the reformers. A history of his followers, the Schwenkfelders, will soon be published by subscription. See advertisement on last page.

Another Mennonite school will soon be added to the nice list of schools already in existence. We refer to the school now in process of erection at Henderson, Nebraska. The money for the project has been raised, the building place secured in Henderson, the building material has been bought and is at hand, and the work of construction is now in progress. May this become another center of light and life for our people.—The Review.

Missionary S. K. Mosiman, of Cantonment, O. T., visited the brethren at Donnellson, Ia., over Pentecost Sunday, and preached for them in the morning and evening on Acts 2: 1–4 and Matt. 5: 1–16 respectively. The congregation celebrated the Lord's Sacrament in the morning. A German Sunday-school convention was also held at Primrose on Pentecost Monday which was attended by the Donnellson brethren.

Irvin H. Bechtel, who had for years occupied a prominent place in the Hereford church, Bally, Penna., died of typhoid pneumonia, Monday evening, May 19, aged 36 years. His wife, a son and his father (the last mentioned having been sick for ten weeks) survive him. His interment took place last Saturday. A contemporary says of him "He was highly esteemed by his many friends, and very much liked as a business man, and the neighborhood is missing him very much."

Rev. W. S. Gottshall is one of the most prominent ministers of the Eastern conference, and has barely reached his 37th milestone. He was ordained to the ministry in 1884, at the early age of 19, and assisted his father, Rev. Moses H. Gottshall, as joint pastor of the Schwenksville, Bertolet's and Boyertown churches, including the oversight of the Deep Run and Bowmansville churches, till his father's death in 1888. Since then he has had sole charge of the Schwenksville and Bertolet's churches, Boyertown and Deep Run having been relinquished. Rev. Solomon Ott has assisted in the Bowmansville church and Rev. Harvey S. Gottshall has lately been ordained his assistant at Schwenksville and Pottstown. For several years Pottstown had been under his care, and was last fall again handed over to him. He served on the Foreign Mission Board of the General Conference three years, and is at present a member of the General

REV. W. S. GOTTSHALL.

Conference Home Mission Board. For some years he has been the efficient secretary of the Eastern District Conference.

Bro. W. S. Gottshall will enter upon a home missionary tour through the Northwest in the near future to visit the congregations in the Northern Conference, beginning with Nebraska, thence to Minnesota, South Dakota, and North Dakota from whence he will return home. The readers of the MENNONITE are asked to remember him and his work in their prayers.

Missionary J. F. Kroeker writes under date of April 17th that his wife has fully recovered from her illness. Two rooms of the new house have also been finished and already occupied by Bro. Kroeker's family. The well has also been dug to sufficient depth for the present. The tent has been rendered unsafe for occupancy by the hurricane of February 26th.

It may be well to inform all readers of the MENNONITE that the Central Mennonite College, with its officers, instructors and students, is in no wise involved in the litigations now pending in the court of common pleas at Lima, Ohio, suit being preferred by former manager Jonas A. Amstutz against various parties who had engaged him several years ago to collect moneys for the institution, and (as he claims) failed to compensate him for his services. The college is built and paid for, and its interests are not threatened by the above suit. We hope and pray that final settlement may be made by the conflicting brethren without resort to stern law.

On Sunday, May 11th, the Deer Creek congregation in Oklahoma had the joy to have their new and first church dedicated to the Lord's service. Up to this time the congregation held services in the schoolhouse. At 10 o'clock on the morning of the dedication the congregation, under the leadership of their pastor, Bro. M. S. Moyer, took formal farewell from the schoolhouse and in a body marched to the new church, where Rev. Moyer held the dedicatory services, assisted by Rev. Goede, of Medford, and Missionary Horsch. In the afternoon the services were continued, Bro. Horsch preaching in the English language on John 18: 38: What is Truth. Bro. Horsch also preached English in the evening.

At the Ministers' Conference of the Kansas congregations held at the Alexanderwohl church on the 15th of last month several very timely subjects were discussed. Bro. Jac. Toews spoke on Ephesians 4: 11–14, which was listened to with great interest. Bro. Val. Krehbiel gave a

treatise on the question: "What position should we take with reference to the English State Sunday-school convention?" The state convention was considered a good thing insofar it sought to establish and maintain Sunday-schools where there are no churches, but the fact that many lodge members are connected with the movement was deplored. But the conference took no definite action on the question yet.—Bro. David Goerz treated the subject: "What might be the advantages and disadvantages of the methods of English evangelists" at length. In both the treatment and discussion of the subject much of the good accomplished by the prevalent methods was acknowledged, yet especially the customs of holding separate meetings for the opposite sexes were emphatically deprecated.—What is Eddyism and Dowieism? What dangers from these sources threaten our people? were questions next discussed, on which Bro. J. S. Krehbiel sent in a treatise. The two movements were considered dangerous.—Prof. C. H. Wedel, of Bethel College, discussed the subject of Laying On of Hands briefly; but the subject was left for fuller treatment for the General Conference. Bro. J. W. Regier treated the subject of Rationalism and its tendency in church circles. As the time was well advanced the discussion of this subject was cut short.

If You Fall You May Rise Again.

DAVID PAULSON, M. D.

There are some who feel that they would like to experience the Christian life if they could only feel sure that they would never make any mistakes, never once make a blunder, never fall down. No one ever saw a child that learned to walk in that way—thinking first that if it could walk like a grown up person it would make the attempt, and wondering if there were any danger of its ever stumbling. Its learning to walk does not depend so much upon whether the child will fall down, but it does depend upon its willingness to get up again. That is how it learns to walk. I have seen children who would not try to get up again, but would lie there in the most stubborn fashion, and there are some backsliding Christians who do just that way. But each time the child does get up it acquires a little more muscular strength. We must have this disposition in our lives to get up, even though we do stumble.

A mother leading her child along over the cobble stones does not jerk and shake the child if it falls down, but if she is the right kind of a mother she helps it up just as tenderly as she can. We are living with that kind of a God. The God that told Peter to forgive his brother seventy times seven in one day will certainly forgive us as many times each day if necessary. We are in this world to show if we have a disposition in us to rise again every time we fall. We are only passing over this ground once. May God help us that these days that are passing so rapidly shall not be frittered away, but that we make the best of them that by and by God may say, "It is enough, come up higher."—The Life Boat.

The Open Effect of Secret Aspiration.

GEORGE MATHESON D.D. LL. D.

"Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. 6, 6.

The doctrine of Jesus differs here from the views of the moderns. The common voice of our day is, "Pray in secret, and thy Father will reward thee secretly." I am told that the only use of prayer is to calm the mind—to breathe within me a spirit of peace. And truly, even if that were all, it would be a most valuable boon. But it would not be an "open reward". It would be a thing as latent as my prayer. It would be a little secret of the heart between me and my Father. Its coming would be unknown to the world; its presence would be unseen by the world; its music would be unheard by the world. That may be very sublime, but it is not what Christ promised. What He says is that the prayer is to be secret, but the reward open. The prayer is to be unwitnessed, the answer is to be public. The prayer is to be veiled; the answer is to be read of all men. The prayer is to be within closed doors; the answer is to be in the wide, wide world.

My brother, do not say that the purpose of your prayer is to calm your mind! That is not an end; it is a beginning. If you have a calm mind you will come out into the open. Your Father's aim is not that you should enter into rest; it is that you should enter into movement. He offers you His peace, not to make you lie down in green pastures, but to make you walk in the paths of righteousness. It is not the secrecy of our prayer that He values; it is the publicity which the secret hour kindles. Tell me! have not your most public moments come from your most sacred hours? When you were a child you built "castles in the air". They were rather castles in the heart; they were all inside—within the closed doors of the soul. These castle-buildings were your first prayers. They were the golden wishes of your spirit, and they were only visible to you and your Father. There was no axe or hammer heard when these houses were building; they were prayers to your Father "in secret". Yet these prayers have had an open reward. You are richer to-day by reason of the castles you built in your heart. I do not say your life has ever reached the measure of them; I know it has not. But I do say it has reached more than it would have reached without them. Your love's young dream has kept you from the miry clay. Your vision of the hill has nerved you for the plain. In the secret places of your heart you have heard the distant music—the world would say "imaginary music". But it is to this secret that the march of your outward life has been timed. It is this far-off melody that has fired you for the actual battle. It is this song in the night that has made you conqueror in the day. Build, my brother, your castles of prayer; build on! They will meet you again in stone and lime. You will find them in the daylight world—the world of life and action. Your poetry will help your prose; your flight will aid your walking. Stand in the secret place of golden wishes; but know assuredly that there is nothing secret which shall not be revealed!—The Evangelist.

What is Sin?

HENRY VARLEY, TO STUDENTS OF THE BIBLE INSTITUTE, CHICAGO.

Our subject this morning is, "What is Sin?" We must be very careful to get human definitions of sin distinguished from the divine. You must not read after man in order to know what sin is. Some men, preachers of the gospel, have a very low and superficial view of what sin is. I remember hearing a very distinguished divine say that "to sin was to fall upward." Such a statement is a low and illogical contradiction. You cannot fall upward, you always fall downward.

There never was an age when we more needed to give out sound words than this age. The word of God must be our guide, for let me say that I have the profoundest conviction that it is the intellect of God. The writers were simply so many amanuenses. Oh that you could get a glimpse of the importance of thinking on the lines in conformity to God.

Now what is sin? Notice first of all Jer. 44: 4. The allusion here is to idolatry and idolatry is the substitution of self for God. Self-center is to be removed from the divine will as far as it is possible for you to get it. The apostle said, "Not I," (there is the self-removed) "but Christ liveth in me."

Of course, young men and women, you see that there cannot be but one supreme being. Anything else is a contradiction in terms. Supremacy cannot have a peer. The very nature of things teaches that there is but one God. The charge often made against us that we are worshiping three gods is not true, and it is made by superficial men. The Lord Jesus once made this statement: "The Lord our God is one Lord," and never by the shade of a shadow of testimony did he shift that grand center. There cannot be two of whom it can be said, "The living God."

Jer. 44: 4. "Abominable." That is a very strong word. If sin is abominable to God, ask Him to make it abominable to you, and if it becomes such, you are on the highest type of the Christian life. Sin's logical sequence is to dethrone the Most High.

Isa. 14: 9, 11, 12. You see it would be absurd to put these words into the mouth of any human being. Behind all good is God, and behind all evil is the devil. The devil is the most ungodly being because he has been longest a sinner. Sin must be something very awful if God hates it, and you may then be assured that it is the very opposite of his nature. It's the nature of things that fire will burn and water will drown. Sin is an abominable thing and it was introduced into the soul by man. If you ask proof I will ask you to remember the words of Jesus Christ: "Our Father which art in heaven, Thy will be done on earth as it is in heaven." Now what is heaven? I have no doubt that it is a real locality, (you cannot get hold of the idea of nowhere). In heaven every motive, every desire and every action will sweep along the lines of perfect conformity to the blessed will of God. The time is coming when you and I will not play fast and loose, but when every string of our being will obey God perfectly. Oh, the splendor of the blessed gospel. I do not know, my dear friends, what it is to you, but I tell you frankly that it is the glory of my being. Don't talk to me about the throne of Germany or of Britain, but talk to me of the fact that I may be so possessed by God's power that I will be in perfect accord with the will of my heavenly Father.

Turn to Rom. 1. Here you get a very striking picture of sin. A gentleman once said to me, "There are things in the Bible I would not like to have my children read." I said, "My dear sir, you ought to be very thankful to God that He has put these things in His Word." There are things very delicate for you to talk about to your children, and God has placed them in His Word so your children can read them for themselves and save you the trouble of telling them. They can read them and see what an awful thing it is to get away from God.

V. 28 (margin). "A mind void of judgment." Remember that every sinner in Chicago has a mind void of judgment,—a mind emptied of all sympathy for God and His goodness. You know that nature abhors a vacuum. If I to-day reject good, evil will come in. If you endorse evil thoughts and allow them to come into your mind you are getting under the power of the very things you thus endorse. Romans 1 is God's photograph of the condition of the human heart right through the world. Chapter I. gives us God's picture of the human character exclusive of the Jews. In chapter II. you have the Jew after four thousand years. This is God's testimony to the evolution of human character.

In Bombay there is the worship of all sorts of things. The worst of all, I think, is the worship of one of the most degraded forms of life. They breed untold millions of bugs. They pay women to go into these places and let these bugs feed on them by the hour. I see women sitting in the street combing one another's hair and then letting those dreadful creatures go, for it is against their principle to destroy life. In Bombay there is a large hospital for donkeys, cats and dogs, but none for men. That is the terrible condition into which man goes when he gets away from God. You will find twenty-two descriptions of the sin of men here. You don't find them all in one individual, but they are found in all. God makes no distinction about sin. That is one of the most fearful things that I know of that can be presented to the human mind. Sin, which is so hostile to God, is endorsed as something trifling among the sons of men.

Turn with me to Gal. 5: 19–21, and you find the works of the flesh are manifested in seventeen different ways.

Then notice again in 2 Tim. 3: 2–5, and you find twenty sins on God's list characteristic of the last days. You notice that some of the grosser forms of sin are not prominent here, having been modified by civilization. In Gen. 6: 5 you find God has been complaining from the earliest history of these same things.

It is written in Chronicles that the kings of Israel and Judah obeyed God, nevertheless the high places were not taken away. I very much fear whether there are fifty of us here this morning whose high places have fallen before God. You have no more right to think wrongly than to act wrongly. People are constantly reading books which suggest wrong thinking and there is nothing God warns us against more than that. You have to think before you speak. Bad thoughts make bad words. When men are brought into such close connection with God that His will ramifies through every part of their being there will be no sin. As men live up to the divine law to-day their lives are lengthened. The average length of life among Gentiles is thirty-four years; among Jews forty-six years, and among the Society of Friends, who maintain a very high standard of morality, it is fifty-seven years.

Now let me give you some definitions of what sin is.

1. Sin is lawlessness.
2. The thought of foolishness is sin. The worst thief in Chicago can't steal with his fingers until the thief inside has stolen first.
3. Whatsoever is out of accord with the divine will.
4. Not doing good is sin. Goodness is positive and an abnegation. Fancy a man going into eternity without positive righteousness.
5. Coming short of the divine glory.

The Teaching of the Revised Westminster Confession.

By a practically unanimous vote the Presbyterian Assembly at New York has agreed to understand the old Westminster Confession as teaching the following points: The love of God to all mankind; every man can repent and live if he chooses to do so; God does not arbitrarily withhold his saving grace; the atonement is for all; God is not willing that any man should be lost; all children dying in infancy are saved. The Presbyterian doctrine, by this last statement, identifies itself with orthodox Protestant doctrine in general. Mennonites have always held to the salvation of dying infants. "If you are saved, give God the glory, if lost, blame yourself". If any one is lost, according to this summary (which seems scriptural) it is because he has voluntarily rejected the Gospel and chosen not to be saved. But, how could innocent infants in their unconsciousness reject the Gospel? The idea of non-elect infants, never amounted to more than a theory, and a very shaky, gratuitous theory too. It could notbe proved from Scripture. That God saves men is its plain teaching. That God, in His mercy, is not willing that any should perish, is also Scripture. Any reconciliation of the two doctrines is incompatible with the assumption of infant damnation.

It is therefore a signal triumph of Scripture over theory that the Presbyterian Assembly has finally purged its creed of this standing puzzle, which was not introduced by the Word of God, but manufactured by a theologian.

Concentrated Food.

Plain clothes are not an infallible guarantee of piety.

Christ is the Sun; His church is the moon, reflecting light upon this dark world.

The devil's temptations are not greater than God's grace in you to grapple with them.

Many of our best friends on earth we may never meet in heaven.

To read, "What Would Jesus Do?" may be good; to read in the Bible what Jesus did is infinitely better.

Time is an express train that whirls many to perdition at the rate of a thousand miles a minute.

Your Christianity should not be a uniform for exhibition on dress parade, but a stout armor for the thickest of the fight.

An honest man may be "the noblest work of God," but a saved man is His surest work.

Our C. E. Topic.

Topic for June 1: THE PURPOSE OF HIS COMING. Matt. 18: 11, John 10: 10.

MEDITATIONS.

Why did Jesus come into the world? This is certainly one of the main questions any one can ask concerning Jesus. Every intelligent Christian ought to be able to answer it. Every evangelist needs to inform inquiring seekers and those under conviction of the object of Christ's incarnation.

The passages above do not tell the whole story. Far from it. But they may serve us as admirable epitomes of two or three reasons for His coming.

The first one makes Jesus say that He came to "save that which was lost". What is meant by "lost" here and who are the "lost"? "Lost,' really means strayed, illustrated by a "lost sheep", away from the reach and care of the shepherd, or dropped out of sight, like the lost coin. Applied spiritually, the lost are all those who are far away from God, who ought to be His, but are not. Their sins have separated them from Him—in short, account for their being lost.

All men are lost because all are sinners. "All have sinned and come short of the glory of God", and so all need to be sought by a Savior and saved. It is a hopeful sign when a man once reaches that stage when he perceives that before a holy God he is nothing, ruined, undone, and believes the Gospel which offers Him a Savior. Such a man will soon understand why Jesus came into the world, and will be saved. But alas! too many are in the spiritual condition of the Pharisee, who had no conviction of sin, no need of a Savior. Self-righteousness is one of the most rampant and vicious delusions that infests men and keep them from the truth today. They do not know why Christ came into the world. They have no place for Christ in their religion, except possibly as an example in "holy living". But the Word tells us distinctly Christ is our righteousness and our sanctification. In Him we are accepted and acceptable. Apart from Him, "all our righteousnesses are filthy rags" and our case is altogether hopeless. This self-righteousness was manifested by the Pharisees in their disposition to regard children and publicans and sinners as specially needing salvation. The publicans and "sinners" (e. g. Mary Magdalene) were regarded with contempt. It was thought their immorality was so great that they were lost. The children seemed to have no bright prospects before them. Hence it is in connection with children that Christ says the words, "The Son of man is come to save that which was lost". About the same words Christ repeated after He had His conference with the publican Zaccheus, one of the despised and "lost" class.

What a sweet Gospel it is that Christ came into the world to save sinners! What a touching word Christ says when he declares that not the whole but the sick are in need of a physician. After all a man's friends have left him, on account of his wickedness, Christ has not left him.

There are two processes of salvation: squaring up the past and equipping for the future, forgiving the old sins and giving new life. The finished work of Christ accomplishes the first, the action of the Holy Spirit the second. "Without shedding of blood there is no remission of sin". So Christ's death on the cross is the ground of my forgiveness. But I must be born again of the Spirit of God, which God gives to all that believe His Gospel. To the latter feature of salvation the second passage refers when it makes Christ say, "I am come that they might have life and that they might have it more abundantly". The entire work of the Spirit depends on our appropriation of the merits of Christ. If I care nothing for Him and His atoning blood, the Spirit's testimony of Christ and Him crucified is slighted and discredited, and He leaves me.

The Mennonite.

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Editorial.

Last Saturday a young man was laid to rest in the Hereford cemetery, Bally, Penna., whose unexpected taking off in the full bloom of his manhood, when his manly strength, physical, mental and spiritual, such as it was, seemed to be destined to bless his community for years to come —must remain one of those sad mysteries which may only be revealed on the other side. When we heard of his death last Thursday, it seemed beyond belief. It fairly staggered us. We speak personally because we knew him, and were proud to know him, personally; and we mourn him as one of the best, and truest and most Christ-like friends we had ever possessed. His death means a personal loss to us. The deeply-bereaved widow may feel assured that there is a fellowship of suffering between us. May God be the comfort and stay of the surviving father (who is also very sick) and dry the widow's tears! Our Brother, Irvin H. Bechtel, lived unto the Lord and we are confident he died unto the Lord. His example will be an inspiring one to many; his memory will long be cherished. May his little son become a duplicate of the sainted father!

We have heard of a trained dog who could "say his prayers", mutely, "like a Christian", not stopping till some one said "Amen". Are there not some good church people who do the same?

We congratulate the Eastern Conference brethren on the extension of their Home Mission work. Allentown is going to receive regular attention, and Perkasie is forging ahead. A bright future may be in store for us in Allentown. Let the good work go on!

What congregation is ready to furnish the Foreign Mission Board with a missionary or two, so that Bro. Petter can go to Montana? It would be an inexcusable blunder in us to let the Cheyennes in Montana slip, prepared as our missionary is to preach the Gospel to them in their own tongue, which any other denomination, to all appearances, can not do. "New occasions teach new duties". If the Board can not send him there, let the matter be fully and satisfactorily disposed of at General Conference this fall, if not too late.

Correspondence.

DONNELLSON, IOWA.— On Sunday, May 11, a young daughter-in-law of Rev. Schowalter became a member of our church.

On Sunday, the 18th, Brother S. K. Mosiman, from Cantonment, Oklahoma, was with us and preached the gospel to a crowded house in the forenoon, preparatory to taking the Lord's Supper. In the evening, the Bro. preached to us in English, and again had a full house. We thank the good Brother for his visit here. May the Lord bless the Word preached to us, and also bless him in his work! He left us early Monday morning.

Yesterday the annual meeting of the German S. S. convention of Lee county was held at Primrose. Four different Sunday-schools took active part in the discourses, and each took its turn in singing. With renewed energy we take up the work in our school again.

GOSHEN, IND.— Perhaps some of the readers of the Mennonite would like to hear from the land of Goshen occasionally. This is apparently one of the "fat years". The provisions of nature are bountiful in the extreme. Plenty of sunshine, plenty of rain. All vegetation is luxuriant. Song-birds are more plentiful than for many years past. Winter crops are very promising. Spring crops are making a good start. There are good prospects for all kinds of fruits except peaches. The general health is good, and, of course the people are happy.

The work in the churches here is also quite promising. On May 4, we had communion services at Silver Street church, and on May 11, at Topeka. The attendance at both places was exceptionally good, with healthy interest.

Our mission Sunday-school at Pleasant Plains is again well attended. Arrangements are made to hold a series of meetings at the latter place, commencing May 25.

Both materially and spiritually, our heavenly Father does wonderfully manifest the power of His love. All honor to His holy name! JOHN C. MEHL.

DEEP RUN, PA. — The congregation celebrated the Lord's Supper on Sunday, May 18, in the presence of a large concourse of people. But few of the members were not able to attend and participate in this feast of the church. We were pleased to welcome to this communion occasion our brother and former communicant, Joseph R. Godshall, who for ten years was engaged in mission work in India. Bro. and sister Godshall returned to their old home, Blooming Glen, Pa., on May 14, where they will reside indefinitely and participate in the Lord's work as the door of work will open to them. The brother has a warm heart for India and her needs; consequently, for the Lord's cause in general, and especially in his home church. On Sunday evening the 25th, the Young People's Society, in conjunction with the Ladies' Mission Society, will have a special mission meeting, on which occasion Brother Godshall will give an address.

WADSWORTH, Ohio, May 26, 1902. For several years it has been the custom here to hold memorial services on the afternoon of the Sunday preceding Memorial Day. But this year the custom was slightly changed. The services were held in the morning at the usual time for Sunday morning services.

Rev. Kliewer was chosen to preach the sermon and the meeting was held in our church. It was the Memorial Sunday for the Old Soldiers, but, towards the close of the sermon, the Grand Army of the Republic was entirely forgotten, while we listened to the description of that grander army, the great celestial throng, composed of those who "had fought the Lord's battles."

In the evening of the same day, instead of the regular sermon, Rev. Kliewer gave us a talk on Mennonite History.

ELIDA ZEPP.

Why the Church Should Welcome the C. E. Movement.

Address delivered by Rev. N. B. Grubb, of the First Mennonite Church of Philadelphia, Pa., at the Lehigh County C. E. Union at Allentown, Pa., April 24th.

Perhaps the briefest and most positive answer that could be given would be, The churches should welcome the Christian Endeavor movement because for what it stands and for what it does.

When Cannon Farrar, of England, some fifteen years ago concluded a successful series of meetings in Philadelphia, he was given a farewell dinner by the late Geofge W. Childs, to which all the pastors were invited. At the close of the cannon's address that morning he summed up all the work of that memorable occasion in these four words: admit, commit, submit, transmit. Admit the light and life of Jesus Christ into your life. Commit your all unto His keeping and guidance. Submit to the divine power and leading of the Holy Spirit. Transmit the truth as it is in Jesus unto all the world.

I plead with you that you admit the Christian Endeavor movement into your churches. Commit to your young people some of the work that it may be performed with the spirit of youth in it, that will give it the assurance of thrifty growth and fruitful development. Submit to the methods employed. They have been tried and have proved successful. Transmit the life of Jesus that is in you to the fellow next to you and continue to extend the leaven until the whole body of the church has become a living, working, fruit-bearing body, to the glory of God and to the elevation of mankind to the highest possible plane of Christian living.

But I shall be more specific in the reasons that I wish to give you for welcoming the Christian Endeavor movement into your churches.

1. Welcome the C. E. movement because it stands for the largest and strongest Christian fellowship and federation the world ever knew.

2. Because it stands for Christian citizenship as no other movement has ever stood.

3. Because it has done more for the cause of temperance than all the temperance organizations put together were ever able to accomplish, because it has Christian consecration and is pledged to abstain from all that is evil and from the appearance of evil. By it the cause of temperance is promoted from a sense of honor and not because it is duty.

4. Because it stands for Christian missions, home and foreign, and has largely revolutionized the means and methods of mission work.

5. Because Christian Endeavor stands for the Christian home, family worship, household religion.

6. Because it has introduced and stands for the quiet-hour movement, secret prayer, communion and fellowship with God, stands for meditation. God never made a more real or a more serious charge against his people than when he said, 'My people do not consider,' i. e., they do not meditate. Meditation among many of the Christian people, especially the young, had been a lost art. C. E. revived and promotes it.

7. Because it presents the Christian life to the individual in a definite personal way.

8. Because it gives to each young person in the church a chance to be trained for Christian work.

9. Because it is a movement that does not take the young people away from their church but pledges them to be loyal to their denomination and church.

10. Because it has proved itself to be the best way to obey Christ's command, 'Feed my lambs'.

11. Because it has become the means through which we can have actual fellowship with all those of like precious faith.

12. Because the church needs young people for her growth and usefulness.

13. Because the church should welcome and encourage all healthy movements.

14. Because it solves the young people's problem, i. e., how to interest them.

15. Because the movement has been blessed of God as no other institution of like character since the Christian Church was established.

16. Because the movement teaches and promotes loyality to one's own church. Work in your own church — do it according to the teaching of your own church. Spend your money through the legitimate channels of your own church.

17. Because the young people are a great power.

18. Because organized power is better than sporadic. The greatest need of the Christian world is concentration. The C. E. movement has done and is doing that.

19. Because the Christian Endeavor organization has shown itself to be the best kind of organization.

20. Because the movement solves the problem of entire fidelity to one's special denomination and at the same time permits expression of spiritual unity of all evangelical believers in the Lord.

21. Because the movement stands for and illustrates the real spiritual unity of Protestantism as over against the mechanical and oppressive union of Rome.

22. Because it is a movement inspired by the Holy Spirit.

23. Because it brings the Christian Endeavorer in an especial way to a recognition of his personal relation to Jesus Christ.

24. Because it puts emphasis on Bible reading, prayer and Christian living, and makes the Word of God prominent and supreme.

25. Because it exalts the church and church membership and increases devotion to all church work.

26. Because it awakens and promotes the spirit of common devotion and purpose among young Christians, which is an elliment of church life very much needed, but very much neglected hitherto.

27. Because it ushered in the day when Christianity began to understand the prayer of Jesus, when he prayed, 'That they all may be one'.

28. Because the Christian Endeavor movement is the one bond of common brotherhood. It has changed the question, 'to what church do you belong?' to the all important and universal inquiry: 'Do you belong to Christ?' Thus bringing all into the unity of the faith and the knowledge of the Son of God unto the perfect man unto the measure of the stature of the fullness of Christ; and already there is heard the voice from all climes and peoples, 'Behold the kingdoms of this world are becoming the Kingdom of God and His Christ'.

These twenty-eight reasons may perhaps be summed up and expressed in five words, viz:

Contact. Co-operation. Concentration. Consecration. Service.

Contact. Get close to each other and close to Christ.

Co-operation. Co-laborers together, and with Christ.

Concentration. Be of one mind and that the mind of Christ. Then, 'This one thing I do.'

Consecration. Do all in the name of Jesus and to the glory of God.

I have not much to give Thee, Lord,
For that great love that made Thee mine,
I have not much to give Thee, Lord,
But all I have is Thine.

Service. Spend and be spent in the service of Him whose I am and whom I serve.

Sayings of Moody.

People say, "If I could only get rid of these doubts and fears, I think I would be ready to work". Go to work and these doubts will disappear.

Creeds are very good in their place, but if you stop there and live upon your creed, you get no strength. A creed is like a street to take me to my house; but if I don't go into my house, I don't get my dinner. We must go beyond our creed to the person, the Lord Jesus Christ.

Suppose a man says, "Mr. Moody, I have profound respect for you, profound admiration for you, but I do not believe a word you say". I wouldn't give much for his friendship.

Uncle John Vassar—"I am glad to see the man whom God has used to win so many souls to Christ".

Moody — "You say rightly, Uncle John, 'the man whom God has used' ..... there's nothing more than that to Dwight Moody except as God uses him".

The Sunday School Lesson.

SUBJECT FOR JUNE 1: Paul at Lystra. Acts 14: 8–22.

GOLDEN TEXT: Thou therefore endure hardness as a good soldier of Jesus Christ. 2 Tim. 2: 3.

LESSON OUTLINE.

I. GOSPEL TRUTH (FOR SINNERS).

There is a striking resemblance between the healing of this lame man at Lystra by the apostle of the Gentiles and the miracle performed by the apostle of the circumsion at the temple gate (3: 1–9).

This similarity in detail illustrates the words of Paul (Rom 3: 22). *All* – whether Jew or Gentile – need healing which can be had from only *One* source.

This man at Lystra is a type of the sinner and his healing illustrates the sinner's salvation:–

1. Born lame – hopeless – impotent (8). Ps. 51: 5; Eph. 2: 12. This is hard and humbling to confess – he may have had apparently perfect feet but when time came to walk he was powerless. Gen. 6: 13; Ps. 14, 1–3; Jer. 17: 9.

2. Through faith he was healed (9). Faith is the human condition of our justification – (13: 39) – Rom. 10: 17; 5: 1.

3. He was healed (1) Instantly (10) – Jno. 5: 24 – "hath". (2) Perfectly (10) – Jno. 10: 28 – "never perish". (3) Consciously (10) – 1 Jno. 5: 13; Jno. 9: 25.

4. The blind testimony of this benighted people contains a vital truth – (11). cf. Phil. 2: 7. Truth comes at times from most unexpected sources – cf. Jno. 11: 50; Matt. 27: 47.

II. PRACTICAL LESSONS (FOR SAINTS).

1. Experience. Human nature has not changed since the days of Paul. Nor is the "flesh" any more reliable in a child of God than in an unbeliever. Do not depend on moods and feelings. Facing such a picture of fickleness and impulse uncontrolled it is comforting to know that our standing before God depends not upon fluctuating experience but upon Himself (11–13). Jas. 1: 17; Heb. 13: 8.

2. Service – The Warning and The Example – (14, 20–22).

(1) Like their beloved Master they were above either human applause or denunciation – man's favor or frown. cf. Ex. 2: 12; Jno. 12: 12–19; 19: 15; 2: 24–25.

In passing – notice – the wicked laudation of these barbarians is a type of the man-worship of to-day and will find its climax in the exaltation of Antichrist when he will insist on the adoration of the beast – Rev. 13: 12; 2 Thess. 2: 4.

When we exalt the instrument above God Himself – we do sacrifice to men (13, 18). 1 Cor. 3: 4–7; 1: 29.

(2) They turned back to the same danger from which they had been delivered (21). (20: 24). They could have gone via Tarsus but human attraction on the one hand no more than personal peril on the other could prevent Paul from revisiting the scenes of his former labors to strengthen those whom he had gathered into the fold (22). cf. Jno. 11: 8; Luke 24: 52.

3. Suffering – God allowed what He could have averted (19).

(1) Compare (19) with (7: 58) and Gal. 6: 7; to saints-Gal. 1: 2.

(2) This was God's opportunity to manifest His grace and power.

(a) Reckoning back from time of writing 2 Cor. 12: 2 – we come to the stoning at Lystra. His spirit was released (7: 56).

(b) God wrought another miracle here. Not only was Paul raised to spiritual life after the stoning of Stephen – not only was he raised physically when stoned himself, but from this event we may date the conversion of Timothy – at Paul's 2nd visit to Lystra he was already a disciple (see 16: 1–2) and had therefore evidently become a disciple at the time of this lesson. "A divinely appointed solace to Paul." 2 Tim. 1: 2; 2: 1; 3: 11.

(c) A season of real rest followed for Paul and Barnabas. – Not a hint of persecution at Derbe (20). Omitted in record of afflictions (2 Tim. 3: 11) a place of quiet service.

(3) The best preparation for service is to be had in the school of affliction. – Their words (22) gained in power because of their experience. cf. 2 Tim. 3: 12.

4. The attitude and Spirit of the Master were reproduced and reflected in these – His servants (20–22). At the completion of His work on earth He sends His Holy Spirit to be the abiding strength and comfort of every believer. His heart goes out to succor and sustain His own. cf. Heb. 2: 18; 5: 2.

More Eastern Conference Particulars

Sermons were preached in the Second church of Philadelphia, Sunday, May 4, one by Rev. A. M. Fretz in the morning on Lev. 26: 8 and one by Rev. A. B. Shelly in the evening on John 1: 38.

Eighteen churches were represented by 36 delegates, among whom 70 votes were distributed.

The brethren, Rev. L. O. Shimmel and S. M. Musselman received each a complimentary vote.

The Conference treasurer, John L. Bauer, reported the total receipts during the year to be $256.68, and the total expenditures $241.25, leaving a balance in the treasury of $15.43.

The reports of the financial secretary and treasurer of the Old People's Home at Frederick, Pa., will be published later in pamphlet form.

S. H. Longaker, of the Schwenksville church, was elected treasurer of the Home, and Henry Hallman, John L. Bauer and Joseph Wile were elected members of the Board of Directors.

John L. Baur was re-elected treasurer of the Conference.

The Home Mission committee had the following to report: Rev. W. S. Gottshall received and accepted a call from the Pottstown church to serve in place of Rev. H. G. Allebach, resigned. Germantown is under the direction of the council of the First church of Philadelphia. The present bright prospects in Allentown call for more aggressive work there. Boyertown, which has been without its pastor since last December, though served in the interval mainly by Rev. A. S. Shelly, has asked to be included in the Hereford charge. Perkasie again has regular services.

Conference referred the Boyertown situation to the Home Mission committee in co-operation with the churches concerned.

Conference instructs the same committee to put the work at Allentown on a good footing, to station a regular worker there, and to bring about an organization.

Bro. F. F. Gabel, who had served Germantown satisfactorily, was licensed an evangelist for one year. On the committee's recommendation a license for one year was granted Wm. H. Grubb.

Conference approved of the arrangement of the committee concerning Perkasie.

At the Monday evening session, the congregational reports by the ministers were given. The hour's session ended by the election of A. S. Shelly on the Home Mission committee for three years, and A. M. Fretz for two years.

Tuesday morning the Home Mission business was resumed. Conference will pay the interest on the Pottstown church, but will expect the congregation to support its pastor. Later on this last proposition was altered to the effect, that if the congregation could not raise $100 Conference would supply the deficiency.

Conference will pay a sum not exceeding $12.00 to the worker at Allentown.

Conference consents to pay the deficit on the Year Book for 1902, and requests the Publication Committee to utilize the free R. R. pass from Chicago to Denver. The Publication Committee is to publish a Year Book for 1903.

S. M. Rosenberger was elected on the Publication Board for three years, and A. S. Shelly for one year.

The Educational committee reported that a number of persons were pursuing the reading course and expected to do more definite work in the future. S. M. Grubb's resignation as a member of this Board was not accepted, the Conference requesting Bro. Grubb to remain on the Board. Conference will pay all expenses of this committee. Wm. M. Gebman and A. S. Shelly were re-elected on this committee.

Conference resolved that every candidate for an evangelist's license proposed by the Home Mission Committee, be required to complete the first year's course, or its equivalent, before he can obtain a license. The congregations are recommended to request such young men as are encouraged to apply for a license, to make use of this course.

The Committee on By-laws then reported. It was eventually agreed that this committee continue and lay its finished work before the next conference.

N. B. Grubb was elected a transportation committee to secure reduced railway fares to the General Conference.

The next conference will be held at Hereford.

Rev. H. S. Gottshall was elected a member of the Program Committee.

A. B. Shelly, Pres.
W. S. Gottshall, Sec.

Marriages.

Rosenberger—Ott.— On May 17, 1902, at Schwenksville, by Rev. Harvey S. Gottshall, Harvey M. Rosenberger and Miss Mamie A. Ott, both of Steinsburg, Bucks county.

Deaths.

Gottshall: — On May 8, 1902, in Schwenksville, Pa., in the home of our ministering brother W. S. Gottshall, and his wife Anna K. Gottshall, their youngest child, Hannah Alleda V., aged 8 months and 1 day. Interment on the 13th in Schwenksville Mennonite cemetery. Services by A. M. Fretz and A. S. Shelly. The former preached in German from Ps. 16: 6, the latter in English from Mal. 3: 17. Sweetly rest, darling, "safe in the arms of Jesus".

F.

Wenner: — On May 14, 1902, in Souderton, Pa., Hattie B., nee Allen, wife of George Wenner, aged 18 years and 27 days. Interment on the 17th at South Perkasie. Service by Revs. H. Wentz and A. M. Fretz.

Stahl.—On May 10, 1902, at the State Insane Asylum at Norristown, Pa., Mary, daughter of John and Amanda Stahl, aged about 27 years. Funeral services were held and interment made at the Saucon Union church near Coopersburg, Pa., on May 15th. Funeral services were conducted by A. B. Shelly and W. W. Kistler.

Kline.—On May 12, 1902, in Lower Milford, Lehigh Co., Pa., Jonathan Kline, aged 38 years, 8 months and 2 days. Funeral services were held and interment made at St. John's Ev. Lutheran church near Spinnerstown on May 15th. Funeral services conducted and sermon preached from Numbers 23: 10, by A. B. Shelly.

Shelly.—On May 15, 1902, at Quakertown, Pa., Susanna, nee Shelly, and wife of the late Joel Z. Shelly, aged 78 years, 2 months and 22 days. The deceased was a lifelong member of the East Swamp Mennonite church where her remains were laid to rest and funeral services were conducted by A. B. Shelly on May 20th. Funeral sermon preached from Rev. 2: 7.

Wittmer.—John Wittmer, son of Mr. and Mrs. P. E. Wittmer, died Saturday, May 17, 1902, at Noble Iowa, aged 24 years 9 months, 8 days. He was born Aug. 10, 1877. A year ago, May 15, Bro. and Sister Wittmer buried their youngest son. May the Lord give them strength to bear their great sorrow.

The Schwenkfelders.

A Narrative and Critical History of the Schwenkfelders and his followers —to be issued October 1902 by the Pennsylvania German Society — Advance subscriptions for limited special edition received to July 1 at $2.50. For further information address the author, H. W. Kriebel,
26 East Greenville, Pa.

STATISTICS OF THE EASTERN CONFERENCE.

Names of churches	Membership	Increase	Decrease	S-school Membership	S-school Months open	Services	Membership Mission Societies	Membership Y. P. Societies	Contributions: For church purposes	For Sunday-school purposes	For Foreign Missions	Home Missions: Eastern Conf'rence	Home Missions: General Conf'rence	Benevolent Purposes	Other Causes	Total
Bertolets	26	1	..	60	6	2 per month	....	....	$ 50 80	$21 63	.....	$ 7 57	.....	.....	.....	$ 80 00
Boyertown	33	..	1	42	12	54	....	....	140 71	15 14	$13 50	.....	.....	.....	.....	169 35
Bowmansville—no report																
Deep Run	165	13	5	100	12	3 per month	12	20	225 00	25 00	15 70	3 40	.....	$61 75	$10 00	330 85
East Swamp	117	2	4	88	12	30	....	....	323 20	34 30	34 38	12 33	.....	11 65	.....	415 86
Flatland	42	1	1	110	9	29	....	....	129 76	70 00	17 34	5 18	.....	.....	.....	222 37
Germantown	9	1	2	36	12	2 each Sunday	....	Yes	106 00	37 00	....	.....	.....	.....	.....	143 00
Hereford	221	9	10	226	12	every Sunday	15	Yes	552 06	71 10	84 43	69 35	$18 00	44 00	13 10	852 04
Philadelphia 1st church	420	21	18	549	12	2 " "	....	84	1902 88	472 66	143 56	37 04	.....	.....	849 70	3405 84
" 2nd "	63	7	2	254	12	" " "	....	30	595 36	221 60	.....	.....	.....	.....	.....	816 96
Pottstown	25	....	....	130	12	67	....	....	44 50	52 61	.....	.....	.....	.....	.....	97 11
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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Judg. 5. 22. 1 Chron. 12. 8.
1 Kin. 20. 25.
2 or, suppl. credit.
3 ch. 8. 16. Nah. 2. 3.
4 Zeph. 1. 12.
5 Heb. stood.

10 [4]Cursed *be* he that doeth the work of the LORD [5]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he [5]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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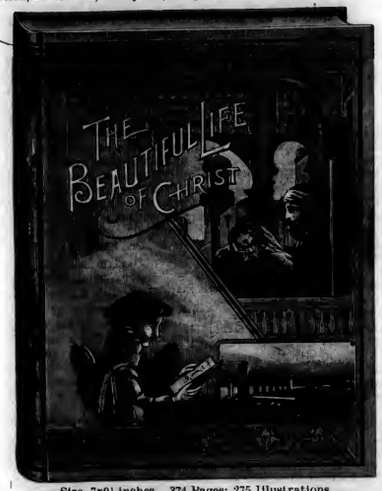

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

Lord Pauncefote, British Ambassador, Dead.

WASHINGTON, May 24. — Lord Pauncefote, British ambassador to the United States, died at the embassy this morning at 5:30 o'clock. His family and several members of the embassy staff were at his bedside when death came.

As soon as it became generally known that Lord Pauncefote was dead, flags were halfmasted over the different embassies and legations. At the Arlington Hotel, where the visiting Frenchmen who came to witness the Rochambeau statue unveiling are stopping, the French flag was placed at half-mast.

The news of Lord Pauncefote's death brought Secretary of State Hay to the White House shortly after 9 o'clock, and he spent some time with the President, considering what action should be taken by this Government. The President called at the British embassy immediately after the Rochambeau unveiling ceremonies, and offered his personal condolences. The President also sent a letter of condolence to Lady Pauncefote. Immediately after the unveiling ceremonies the flag on the White House was placed at half-mast.

Secretary Hay sent the following cablegram:

"Department of State, May 24, 1902.
"The Marquis of Landsdowne, London:

"Permit me to express my deep sympathy and sorrow at the death of Lord Pauncefote. His majesty's government has lost a most able and faithful servant and this country a valued friend. "JOHN HAY."

Best Mission Year For Presbyterians.

NEW YORK, May 21.—The General Assembly of the Presbyterian church in the United States gave up the early part of to-day's session to the consideration of foreign missions.

The Rev. Howard Duffield, of the Old First Presbyterian church of this city, made au address, in which he pleaded the cause of the "old-fashioned gospel," as against what is called the "rationalistic tendencies of the age."

The Rev. Dr. Donald C. MacLeod, of Washington, D. C., offered a resolution deploring the spread of Mormonism, and commending Westminster College, of Salt Lake City, for its work against Mormons.

Time not permitting, no action was taken on the resolution.

The Rev. Dr. Courtney H. Fenn, of the Presbytery of Pekin, as chairman of the standing committee on foreign missions, presented the report of that committee on foreign missions.

The report declared that last year was the best one in the history of Presbyterian foreign missions. The board had been able to get through the year without debt, and a number of persons in heathen lands had become members of the church.

The total receipts for the year were $1,128,577, against $998,325 for the year before, mainly due to large sums received as legacies.

Archbishop Ireland Accused.

ST. PAUL, Minn., May 24.—"Archbishop Ireland wields a tremendous power in politics, which he is using for the Romish church," declared Rev. T. J. Morgan, corresponding secretary of the Baptist Home Mission society, at the opening session of that organization to-day. He was discussing the obstacles to mission work in America, and linked together "Romanism, Mormonism, heathenism and Christian Science as the greatest hindrance to progress and the greatest menaces to Christianity and the nation." He further stated: "I cannot prove it absolutely, but I am morally certain that in the last election Mark Hanna, representing the republican party, of which I am a member, formally agreed with Archbishop Ireland, representing the mass of voters, that in consideration of turning over these votes to the republican party the Roman church would be given concessions in the Indian schools. And when issues arose thereafter the Indian officials were inclined to oppose the claims of the Romanist with regard to the Indians, and they were told by higher authority that the bargain had been made and must be carried out."

It was the most sensational utterance during the anniversaries of this week and was made in the presentation of the report of the executive board. The statement was commended by Dr. Kittredge, the following speaker.

Two Republics in Sympathy.

WASHINGTON, May 24.—At noon today the President of the United States joined with the official representatives of the French republic in unveiling the statue of Marshal de Rochambeau, the compatriot of Washington and commander-in-chief of the French forces in America during the revolutionary war.

President Roosevelt and the members of the Cabinet arrived at the reviewing stand shortly before 11 o'clock, and took position immediately facing the draped figure. Alongside the presidential party sat the ambassador, M. Cambon, General Brugere, Vice-Admiral Fournier and others distinguished representatives of the French government, and also the Count and Countess de Rochambeau and Count de Lafayatte, descendants of the gallant soldiers who fought with Washington. President Roosevelt stepped to the front of the platform and extended a generous welcome to the French guests.

As the President closed his remarks, the Countess de Rochambeau drew aside the veil enveloping the figure, bringing into view the massive bronze proportions of the French commander, standing proudly erect, arm outstretched, directing the fortunes of war on the field of Yorktown. A great cheer went up from Frenchmen and Americans alike, and at the same instant the Marine Band broke into the inspiring strains of the Marseillaise. As the French national hymn died away, Ambassador Cambon escorted to the front of the platform the youthful sculptor, M. Hamar, who executed the statue. Then, the ambassador, speaking in French, delivered a brief address.

Foreign.

Rathbone, Neely and All.

HAVANA, May 24.—The bill before the House, granting pardon to all Americans for acts committed during the American intervention, has been amended to grant a general amnesty to these prisoners, instead of pardon. In this form the bill passed without opposition. A similar bill has been introduced in the Senate, where final action on the matter will be taken Monday. The amnesty bill is inspired by the friendly sentiments of the Cubans toward Estes G. Rathbone and all other Americans under sentence awaiting trial.

A motion was introduced in the House that that body should not adjourn until some action be taken toward paying the Cuban soldiers who fought in the revolution against Spain, and to give President Palma power to make a loan of $40,000,000 for the purpose of effecting these payments after the present lists of the men who fought against Spain are revised.

The Senate adopted a resolution of thanks to the President, the Congress and the people of the United States.

NEWS FROM SCENES OF ERUPTIONS.

MT. PELEE MAY NOW REST AWHILE.

FORT-DE-FRANCE, Martinique, May 24.—The United States naval tug Potomac has made another visit to the ruins of St. Pierre. The scientists aboard her found the conditions there unchanged from their previous visit. The top of the mountain was clearly visible for a considerable time. Captain McLean, of the United States cruiser Cincinnati, who has carefully observed Mont Pelee, agrees with other experts in reporting that a new crater has been formed below the old one. In the new crater there is a great cinder cone, more than a hundred feet high, from which steam and volcanic matter is constantly pouring.

The scientists remark that the explosions have occurred at progressively longer intervals, and that they have also been progressively more violent. A new period of rest is now on, and one of two things may happen. The pressure may be confined for a still longer period, and then explode with still greater violence, spreading destruction over a vast area, or the mountain may remain quiescent for another half century.

The party of American scientists yesterday sailed on the Dixie for St. Vincent, where they will make an examination of the volcano of La Soufriere.

SHOCK DESTROYS CITY.

HAMBURG, May 24.—The city of Quezaltenango, in the eastern portion of Guatemala, with a population of 25,000, has been entirely obliterated by an earthquake, according to private information which has reached here. The cities of Amatitlan, Solola, Nahuala, Santa Lucia and San Juan also have been badly damaged.

The earthquake is reported to have lasted three-quarters of a minute and all the buildings in the city, which were of substantial construction, were thrown down. As Quezaltenango is one of the centers of education in the country, many universities and colleges being located there, the property loss is great. The destructive shock is the culmination of a series which began on April 19 and has been in action intermittently ever since. At that time over 2000 persons were reported killed.

The city is situated on the peak of a mountain in the Sierra Madre range, having an altitude of 7,800 feet. Its inhabitants are largely Indian and the interest of the town centers upon the coffee plantations at the base of the hills. The Indians are panic-stricken by the new disaster, and the coffee crop, for lack of cultivation, is likely to be ruined.

The ruin of the coffee crop means much to the republic, as it is the principal industry, sugar and a coarse kind of rum being the only other important productions. Quezaltenango is situated near one of the old capitals of Guatemala and is rich in the ruins of an ancient and civilized race, relics of which are to be found all over this, one of the northernmost of the Central American republics.

CONDITIONS IN ST. VINCENT.

WASHINGTON, May 24.—The following cablegram was received at the Navy Department from Captain McLean, of the Cincinnati, dated St. Lucia to-day:

"Cincinnati made circuit of St. Vincent, and is now going to Fort-de-France. One hundred and thirty are in the hospital at Kingstown; eighty more badly burned, to come. Four thousand receiving food. A steamer circuits the island daily. Dixie will finish discharging Tuesday."

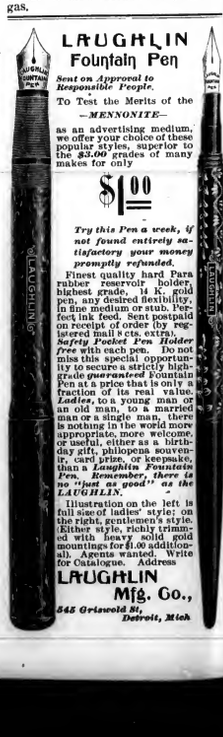
Another Mine Explosion.

FERNIE, B. C., May 23.—A terrible explosion occurred at 7 o'clock last evening in No. 2 mine, which is connected with No. 3 shaft, and also the High Line shaft. All three openings were blocked.

One hundred and fifty men were in the mine at work at the time of the explosion. Of this number sixteen escaped from No. 3 shaft before the cave-in.

The remainder are prisoners, and small hopes are entertained for their safety. Good order prevails and everything possible is being done to relieve the situation. One of those who escaped, a boy, has since died.

VANCOUVER, B. C., May 24.—Between 150 and 175 miners working in the Fernie shafts, Nos. 2 and 3, located in the eastern part of the province of British Columbia, are dead, as the result of the explosion Thursday evening. Twenty-four of the employes in the mines escaped to the surface with various cuts and bruises. The cause of the explosion is said to have been the presence of fire damp, ignited by a match with which a miner was lighting his pipe in defiance of orders. Every family in the little town is directly affected by the calamity, and the entire population is in a state of frenzy. Many bodies have been recovered, but the work of rescue is slow because of poisonous gas.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JUNE 5, 1902. No. 26.

Life.

HENRY VAN DYKE.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer:

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

Items of News and Comment.

Four new members were admitted into the Pottstown, Pa. church lately.

Rev. Frederick Zeller, of Mt. Cory, O., held services at Canton, O., last week.

Father Ephraim Hunsberger, of Wadsworth, O., preached at Bluffton, O., Sunday a week ago.

Rev. W. S. Gottshall, of Schwenksville, Pa., started Wednesday, May 28, on his evangelistic tour through the Northwest.

Rev. J. C. Mehl, of Middlebury, Ind., pastor of the congregation near Goshen, Indiana, preached in the Mennonite church in Wayland, Iowa, last Sunday.

41 persons were baptized in the Bergthal church, at Edenburg, Manitoba, on Whitesunday. At the same time, some of the neighboring churches had similar accessions.

Anna Brons, a sister in Holland and the well-known author of the "The Origin, Condition and Destiny of the Mennonites," died at Emden, Holland, April 2, at the ripe age of 89 years.

On Tuesday, May 27, Jeremiah Meschter, for several years an invalid inmate of the Old People's Home at Frederick, Penna., died, aged about 79 years. He belonged to the Schwenkfelder communion. His brother, Rev. Jacob Meschter, had been an able minister of the gospel.

Rev. Th. Digel, for thirty-four years a missionary in India, supported by the Basel Missionary Society, gave addresses in the Reformed and Mennonite churches respectively, Tuesday and Wednesday evening last at Berne Ind. A fuller account will be given later.

From an exchange we learn that Rev. J. S. Moyer, hitherto pastor of the Springfield, Pennsylvania, charge, has been advised to refrain from all mental and physical exertion, which will forbid him from serving his congregations for a season, at least. We pray for his speedy recovery.

The late Bishop William Taylor of the M.E. church, who died May 19th, was certainly a bold Christian pioneer. Under his preaching, thousands of Kaffirs were brought to Christ. On his way to the General Methodist Conference of 1884, he came all the way from South America. When he was asked to make a statement of his traveling expenses in order that Conference might pay them, he replied, "I have no account of it, but I borrowed $200 to come here from South America. Give me this amount, so I can return it to my friend, and I am satisfied."

The secretary of the Menno-Friendly Beneficial Association, of Philadelphia, informs us of an error in our pages of two weeks ago. Contrary to our statement, no one sick or sickly can be admitted into the association. An investigating committee passes on the qualifications of proper candidates, who must be free from all bodily infirmities, of good moral character, not engaged in active wholesaling or retailing alcoholic liquors, and must be believers in the triune God and the Holy Bible. Neat little copies of their constitutions and by-laws have been printed, as well as application blanks.

James E. Sprunger, who has completed his first year of the theological course at Oberlin College, during a visit to his parental home, Berne, Ind., filled Rev. S. F. Sprunger's pulpit last Sunday, and in the evening preached at the Reformed church of his native town. On Tuesday morning he started on an extensive trip northwestward. He will spend next Sunday in Manitoba, and for a short time will carry on work in that province in the interests of the Mennonite Book Concern. From there he will proceed to the Saskatchewan and Alberta provinces, northwest of Manitoba, which provinces are filling up with thousands of Mennonites from abroad as well as from the States. He will also labor among them during the summer in the interests of publication work. May the Lord lead him step by step and prosper the work of his hands!

Fifth Anniversary.

The Young People's Society of Christian Workers of Bethany Mennonite church celebrated its fifth anniversary on Sunday evening.

The exercises opened with a song and devotional service. Miss Amelia F. Landis recited "The Skeptic's Daughter," Mrs. G. F. Dieterly read an essay on "Perseverance and Determination," Mrs. U. S. Stauffer read "A Model Church." Mrs. Reno Rosenberger sang a solo, a mixed quartette and a male quartette were sung. Prof. C. K. Meschter, of Perkiomen Seminary, in a scholarly manner delivered an inspiring and encouraging address which was greatly appreciated. President of the society, S. M. Rosenberger, in the absence of the secretary, who was unavoidably detained, gave an interesting summary of the work and activity of the society. The exercises were interspersed by singing by the society and brought to a close by a selection by the choir and benediction.

The Society held its annual meeting on Monday evening at which the following officers for the ensuing year were elected: President, S. M. Rosenberger; vice president, Dr. J. K. Hedrick; secretary, Miss Addie Roth; treasurer, M. R. Strunk; organist, Mrs. Reno Rosenberger. Four members were appointed on each of the committees: Devotional, membership, mission, social, music and flower. The money contributed by the mission band was appropriated to foreign and home mission. The society also decided to procure church hymnals for the congregation. — Free Press, Quakertown, Pa.

Sunday-school Teacher's Institute.

The quarterly Sunday-school Teachers' Institute was held in the Flatland Mennonite church, on Saturday afternoon and evening, May 24.

The president, Reno B. Rosenberger, was absent in the afternoon, when Uriah S. Stauffer, the vice-president, filled the chair. The topic, "Pupils, Weekday Surroundings", was assigned to Daniel W. Landis who read an interesting paper on it. (This paper will appear in the MENNONITE.) As no one was present to conduct the Normal lesson the leader suggested an open parliament which was very interesting, and in which almost all present took part, both ladies and gentlemen.

At the evening session president Reno B. Rosenberger presided. The normal lesson was very ably conducted by Seward M. Rosenberger.

As the speaker for the evening was absent, a general conference was again held. Some gave accounts of the contents of the books read which are at present in circulation among the members of the Normal class.

The next institute will be held in the West Swamp Mennonite church. Referred questions were answered, and the Institute closed with the Lord's Prayer.

Bishop Ninde on the "Higher Criticism."

A "friend" from Bluffton, Ohio, has requested the following editorial to be reprinted from a recent number of the Chicago "Record-Herald". It will speak for itself, but it in no wise commits or represents the MENNONITE. See editorial on the subject.

The reception accorded the very sensible utterances of Bishop Ninde by the alumni of the Garrett Biblical Institute at the alumni reunion on Tuesday last is one of the gratifying signs of an increasing tolerance toward the so-called "higher criticism" on the part of a great ecclesiastical organization.

In his address to the alumni

the bishop declared that the attitude of the church toward scientific and historical research should be cordial and hospitable, and that the church would do well to grant the largest liberty in the investigations of the Bible. Said the bishop:

"We do well to grant the largest liberty in the investigations of the Bible. Suppose we do admit that Moses did not write the Pentateuch and that there were two Isaiahs, shall we at once throw up our hands and cry, 'All is lost, our Christian faith is destroyed'? With all the changes in belief that have followed the investigations of the scriptures the foundations of Christianity will not be undermined."

The fact that every utterance of Bishop Ninde in favor of the higher criticism was enthusiastically cheered by the two hundred members of the alumni, all of whom are active clergymen, is a hopeful sign of the times in the religious world. The church should not give comfort to the assailants of Christianity by an intolerant attitude toward investigation and research. The foundations of Christianity are laid deeper than the authorship of the Pentateuch. The "higher criticism" cannot disturb a faith that is rooted deep in the human heart, that has demonstrated its power through centuries of history to influence human conduct in such a way as to bring about the highest form of civilization. Even though the "higher criticism" should strip Christianity of everything but the Sermon on the Mount that would still supply the basis of the only standard of ethics upon which a decent, well-ordered society and government can exist.

Communications from Armenia.

Deacon Najar writes Apr. 22, 1902 from Marash.

Dear Brother and Sister Jenanyan:—

By this letter I am sending you some pictures of poor, blind, aged and destitute orphans. Let me mention just a few events to show the sad condition of the destitute. A few days since, in the school of the First Church, some of the children while reciting their lessons fell down fainting from hunger; another one cried most bitterly, and others were not able to stand up for recitation, as they come hungry and stay hungry all day. The other day in the Second Church one of the Christian women fainted and had to be carried out, and afterward it was learned that she and her children had not had anything to eat for 48 hours.

In the schools quite often hungry children come together complaining of exhaustion and pain and crying very bitterly. I received a letter from the teachers pleading for us to arrange some help for these children. There are about 150 children counted in our schools who come in the morning hungry and have nothing to eat all day, and only a little bread in the evening.

According to your wishes, from the money which you sent we are giving one small loaf of bread to each one of the children every noon; but I am afraid that unless we have more money we will not be able to keep on daily; and if hot weather sets in how can we keep these children alive without proper food? Whenever I visit the schools and see the children faded and sad and helpless, I cannot help crying for them, and I cannot enjoy my meals at home.

In the city there used to be 1500 weavers, now only 150 have work, others wandering around. If those who help donate contributions which are sent here, could see with their eyes how much they are suffering, they would be very much impressed. For 30 years my work has been among the poor orphans and widows. I have begged from the Americans, from the English and from the German Christians, and yourself, and I thank God that the Lord is inclining hearts to respond.

While I was writing this letter about 30 widows came to my house for aid, and I do not know what I will answer them. O! you, the friends of the friendless and the helpers of the destitute, the Lord is looking upon you with favor. Please extend the heartfelt gratitude of myself and these destitute to those who are giving help. The sufferers send greetings and they desire to kiss the hands of the donors and wash them with their tears of gratitude. I am very much touched when I see a great many old men and women crying out like children and cannot help crying myself. I am getting old. My days are numbered. During anxious days and sleepless nights I cry for the sufferers and pray to God that He may send help.

Sleeping in Church.

Some remarks in general may be ventured which might throw light on this stale but always fascinating topic of conversation.

Not all closing of eyes is sleeping. On the contrary some substantial hearers close their eyes in order to concentrate their minds on what is said, shutting from sight and thought all surroundings that might prove diverting. Still, a minister, like all public speakers, likes to look his auditors squarely in the eyes.

Many ministers actually sleep themselves when they have to listen, as can be seen by their nodding and yawning and gaping. Hence, they ought to begin to reform at home. They cannot give good advice to their people how not to sleep as long as they themselves have not discovered a panacea of practical value.

Many working people fall into the habit of dropping into a doze as soon as they sit down. This is often noticed when holding a conversation with them, while sitting down at home. It is quite likely that this is often due to not getting enough sleep during the night. It may also be a habit, which might be overcome by making it a practice to be keenly interested in something as soon as one is seated.

Nothing can drive sleep away as readily as enthusiasm over something or mental excitement of some sort. Let the churchgoer find some method of whetting his spiritual appetite and prepare himself to enjoy a spiritual treat, and he will be less likely to sleep.

A good deal depends likewise upon the spirit and life of the speaker and upon the nature of the sermon. A dull speaker cannot expect to keep men's eyes open. If the speaker's voice is a monotonous drawl, no matter how spicy the subject matter may be, the god of slumber will come like the birds of the parable, and promptly eat up all the good seed, if there is any.

Some men want to sleep because the text fails to interest them, or, in their minds, contains nothing profound or practical. They make up their minds at the start they cannot become interested in it, and the dreary prospect of sitting under such empty drivel three quarters of an hour is nerve-depressing and acts like a narcotic.

The hearers who seldom sleep are those who know something of the excellence, beauty and life of God's word, by reading and spiritual experience, and who combine with this a beautiful Christian charity for the preacher, if he is not Spirit-gifted as he should be. They also pray for the preacher, and wait to realize the answer to their prayer.

The preacher who seldom sees closed eyes and nodding heads is the man who speaks to the heart in every sentence. He makes his hearers understand that his text and the words the Holy Ghost employs in the sermon are God's words, and of weight and moment to the hearers, to their eternal interest and spiritual good. Few people sleep at a funeral. Death and all kindred associations preach there louder and more impressively, oftentimes, than the minister. Christ's audiences never slept, not because of any supernatural influences upon them proceeding from Him, but because He let them know at once that they could not afford to let a thought go by them as He spoke about the Father, the Father's will and the kingdom.

The Pupils' Weekday Surroundings.

(Paper read by DANIEL W. LANDIS at the quarterly session of the Swamp Sunday-school Teacher's Institute held at Flatland Mennonite church, Penna., Saturday, May 24, 1902.)

The Sunday-school, when properly conducted, exercises a powerful influence upon the conversion and spiritual education of the scholar. But as an institution its influence is in contact with the scholar for only a small part of one day in a week. The thoughtful and devoted Sunday-school teacher aims to secure the salvation of his pupils; and with this end in view he labors with the word of God as his chief instrument. The more earnest a Sunday-school teacher is, the more he realizes his need of preparation; and the more devoted he is to his work the deeper is the realization of this need. No careless or indifferent teacher can expect the results so earnestly desired by the devoted teacher, namely the salvation of his pupils. Salvation is more than conversion. It is not sufficient to bring our pupils to a sense of their need of a Savior from sin, and to a point of accepting Christ, but we must also train them in a complete Christian character and cultivate every side of their nature. This training and cultivation can only be given under the influence of the Spirit and by the teaching of the word. The most important work of the teacher is to call forth and cultivate the spiritual possibilities of his pupils. For this work his own spiritual nature must be strong and active. No teacher can direct his pupils into a life he himself does not possess. He can not dwell in the realm of the physical or the intellectual, and point his pupils toward the realm of the spiritual. He must be what he would have his scholars to be. It should be the aim of the Sunday-school teacher to improve the physical, the intellectual and the spiritual condition of his pupils. And to do this we as teachers no doubt all agree that the saying "Actions speak louder than words", holds true. Therefore the importance of the teacher's example in purity of life, in freedom from evil or injurious habits, in refinement of manners will influence his pupils more than his teachings.

But however well the Sunday-school and the Sunday-school teacher may work and perform their functions, there are still other forces which are brought to bear upon the child during six days in every week and some of them continuously during six or even the seven days. When these forces are with the teacher they are helps; when on the contrary they are against him, they are hindrances. The forces or influences must therefore be considered in their relation to Sunday-school teaching, since they either further it or stand as obstacles in its way.

Let us therefore notice a few of the most important of these weekday influences around the scholars.

There is first the influence of the home, which begins even before the youngest child enters the primary class. Here is an influence which is felt continuously, and which enters into the very life of the pupil, an influence which outweighs in authority the words of the teacher. The examples, the beliefs and the aspirations of the home have greater power with the scholar than those of the Sunday-school or any other institution, and I believe it would be a great help to the Sunday-school teacher if this matter of home influence could be impressed upon the hearts of the parents of all his pupils. If they could be made to realize the responsibility that rests upon them as parents in the training and cultivating of the mental and spiritual natures of their children. It seems to me that good results might be had if a subject like this could be considered in the presence of parents.

Then there is the influence of companions. Every child unconsciously copies, and learns from those older than himself and influences and instructs those younger. A good associate will greatly aid the teacher, a bad one will pervert his influence.

Then there is the influence of the secular school in which the child passes a third of its waking time during the most formative period of his life. "*Teacher says so,*" is a most weighty authority and the public school teacher is either the strongest ally, or an antagonist of the Sunday-school teacher. Hence the importance of having for public school teachers men and women with Christian principles, such as have not only the intellectual, but also the moral and spiritual welfare of the children at heart. The man or woman who does not believe in the word of God and who does not even profess to be a Christian has no business to be and *should* not be employed as a public school teacher, and have children in his or her charge in such a formative period of their lives when the danger is so great toward influencing them to be just what *they* are.

Then there is the influence of reading. The boy or girl who does not read at all is dull and needs to be awakened to a desire for reading, but here again is the danger of the influence of bad literature of which there is so much. All our young people read in addition to their studies at school and should be supplied with literature that will influence them for good, that will help to elevate their minds, and build them up in character and help to make of them *good* men and women, which the world so much needs.

Then there is the influence of the street. The street is a school in which all are scholars. Even those who are kept at home are compelled to walk on the street. They see the sign of the saloon, the advertisement of the theatre, the pictures on the news stand. They hear the oaths and witness the crimes on the street. To every youth the street must be reckoned as one of the educating forces in character.

Now these are some of the weekday influences or surroundings of the Sunday-school pupils, and the question is for us what is the teacher's duty with reference to these influences? In the first place it is his duty to know them. These forces should be studied in their relations to each of his scholars. The earnest teacher will seek to know as far as possible the character of the home, companions, school life, reading and street, around every child committed to his care, and just what influence they exert upon his pupil. He will also seek to know how far these forces may be considered a help to him in his work and how far a hindrance.

As the teacher is thus looking into and studying the scholar's environments, he will possibly see some direction in which the forces around him can be made helpful. These should be utilized as far as they can be made helpful; but they should also be counteracted as far as they are injurious. For instance there may be an unbelieving member in the home whose influence is against the truth; then the teacher must fortify his scholar all the more strongly in the Word. There may be bad companions, or temptations on the street which can not be avoided. Let the teacher be on the guard against such influence, and warn his scholars against them. By thus trying to help the pupil in his surroundings we may perhaps be able to improve them. Perhaps some unconverted parent or companion, whose influence is bad upon the pupil may be won by the Sunday-school and transformed from a hindrance to a help.

Perhaps the teacher can help to surround the scholar with better associates through the class, or perhaps influence his pupils to substitute good books and papers for evil ones. And if he can do no more, if he can not make the influence of the Sunday-school reach out very far into the weekday surroundings of his pupils, he can at least be very careful in the preparation of the lesson so as to be able to adapt himself to the wants of his pupils in his teaching, and present the lesson in such a way as to be best suited to their surroundings, and if God will add his blessing much good will follow.

Repentance is more than a human resolve, more than a turning from sin; it is a response to God, the climax of a state of mind in which God seeks us ere we seek Him.... Never hast thou reflected over a discreditable past, an unsatisfactory present, or a disquieted future, but God has been present in the pensiveness. Every feeblest wish within for better things, for nobler life, was, and is, the work of that Spirit who helpeth our infirmities.... We are not alone in the struggle, and never were; we may have a distrust for our own state of mind; there is no need to fear, for God made it; let the climax of our inward striving be, "I will arise, and go to my Father." Or if faith and will be feeble, then rest upon the beautiful words of Him who spake as never man spake: "I am the good Shepherd; the good Shepherd giveth his life for the sheep." —The FRIEND.

Our C. E. Topic.

Topic for June 8: How THE WEAK BECAME STRONG. 2 Cor. 9: 10; Isa. 41: 10; 58: 11.

MEDITATIONS.

Of course, every one understands the topic to mean how the spiritually (or morally weak) may become strong.

There are two lines of effort in which Christians generally feel themselves weak: (1) too weak to resist temptation and (2) too weak to do something positively good. The problem is, "How shall we become strong in both these particulars?" We can consider only the first part now.

Let us address ourselves to the first weakness. For the hundreth time, perhaps, the habitual drinker has "sworn off" and vowed he would not taste another drop. In an hour after the last sincere vow was completed, an old comrade found him and soon made him forget his vow as he treated him to another schooner. Likewise, professional loafers have resolved to quit loafing, gamblers to quit gambling, dancers to quit dancing, swearers to quit swearing, men of quick temper to control their passion, but all in vain. They wanted to be strong, but they were weak.

Before we resort to help from the Bible, let it be remarked that large numbers of weak persons in all these particulars have been made strong. They invariably testify that Christ has made them strong—not vows or resolutions.

And this is Paul's testimony. "I can do all things through Christ which strengtheneth me." He lays down the general principle in Rom. 8: 2—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And in the 13th verse of the same chapter, he says of the Spirit "mortifying" or killing the deed of the body.

How can this be done? By neglect. The Spirit fills us so full of Christ, so full of heavenly things that we forget all about the earthly ones. We forget our passion, whatever it may be. We let the Spirit go on with his soul-entrancing work and our old desires and longings thus gradually die off.

We once read of a celebrated surgeon who cured an epileptic, by exposing the brain of the patient, finding the tract which had been depressed by the skull, and with a silk thread tying the part depressed so tightly that the blood could no more enter into it and nourish it. Then the skull was closed up again, and in course of time, the tract separated from the life of the body by the tying gradually wasted away and was "mortified", and the patient was healed. Don't let your energies feed your passions. Let them be exercised in another direction. Present them to the Spirit to use them as He lists.

The Spirit will drive you to your Bible. Some one well says: "The habitual, earnest use of the Bible; thus, not only gives God a chance at us at the time of our study, but also gives later help. It is one of our most practicable ways of associating with Christ."

Take to heart also this passage: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape." 1 Cor. 10: 13. Learn to depend and wait upon Him.

The Mennonite.

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Editorial.

Brother Editor of the "Herald of Truth", one word by way of admonition. Please stop belaboring Bro. Krehbiel of "The Review" in regard to the Bishop Funk affair. We all of us as editors make verbal mistakes in paraphrasing or transcribing. We believe Bro. K's. error was not intentional. Bury the hatchet and greet each other with a brotherly kiss.

We are glad to present before our readers in this issue the extract from C. H. M.'s "Notes on Exodus" which we have entitled "The Place of the Law." The truth involved needs to be taken more to heart by all of us. There is a good deal of close reasoning in the article and we hope every one will follow it prayerfully. It will help us to understand more fully next Sunday's S. S. lesson. Under the heading of "The S. S. Lesson" will also be found much valuable supplementary matter.

Do you depend on grace for salvation? Is Christ your hope of eternal life? Then, once for all, cease to depend on law and self. You need not be afraid of falling if you keep your eyes fixed on Jesus. He will take care of you.

We could have shouted for joy when we read the following resolution of the General Assembly of the Presbyterian church, in session in New York:

"In view of the assaults recently made on that which we regard as the vital truth as to the nature and inspiration of the scriptures, and particularly in view of the assaults on the integrity and authority of the Old Testament we do *reaffirm the historic faith of the church* in the oracles of God; as the veracious record of His dealings with men from the beginning of human history. It is our unshaken belief that these sacred books were written by holy men of old, who spoke as they were moved by the Holy Spirit, and that this fact has the solemn witness of the apostles and of the Lord Jesus Christ Himself."

Woe to any "liberal" inside the camp, hereafter, since the General Assembly has thus put itself on record! He had better resign in time and go over into Bishop Ninde's episcopacy.

In another column will be found an editorial from the Chicago "Record-Herald" reprinted by request, and entitled "Bishop Ninde on the 'Higher Criticism'." Whether it was expected that the editor should add his comment to the reprint is not known to us. We will be brief, anyway.

What Bishop Ninde thinks about higher criticism is immaterial to us. We cannot agree with him, of course, that the triumph of higher criticism will not undermine the foundations of Christianity. We believe higher criticism and the "largest liberty" in intellectual speculations as to the authorship of the Biblical books will end in the denial of the supernatural element in the Scriptures. But whether Bishop Ninde shares this fear with us or not does not worry us. Our faith does not need to be buttressed by great names. Nor do we care at all what this particular writer on the editorial staff of the "Record-Herald" thinks about the Bishop's "tolerance." He probably knows about as little of the authorship of the Pentateuch and the literary collaboration of the two Isaiahs as do the higher critics themselves. Nor do numbers bother us. Two hundred clergyman may applaud all they please — their conduct is no argument for or against.

But we make this assertion: All the various assumptions and positions and oftentimes loud-mouthed declarations of higher critics exhibit one serious defect. Were we able to write it across their entire library, we would do it in the words: *Not proved.* We will remain on the conservative side until then.

Correspondence.

BLUFFTON, Ohio. Rev. Hunsberger, of Wadsworth, O., was visiting his daughter, Mrs. N. C. Hirschy for several weeks.

He is in his eighty-eighth year, but while here he preached an able sermon in the Mennonite church.

Prof. J. W. Zeller, of Findlay, Ohio, a son of our Rev. Zeller, lectured at the College Monday evening, June 2, on Expansion in Education.

SALEM CHURCH, Dalton, Ohio. Rev. Zeller, of Mt. Cory, Ohio, has recently made a pleasant call at the Salem congregation. Although the old gentleman has passed his eighty-second milestone he seems to be brisk and of strong will to further the cause of Christianity. He delivered a number of very impressive sermons. It is renewing and reviving to our spiritual life to hear such old messengers testify for their living God, and what He has done for them.

Young People's Society a Soul-Saving Institution.

ELWOOD S. SHELLY.

They only can fully realize the value of a C. E. or Y. P. S. who have been active members themselves and can thus give personal testimony to the work. The old familiar proverb: "Experience is the best teacher" will prove itself to be true in this as well as in every other instance. There are still some people who are opposed to this good work for various reasons, but those are such who have never fully familiarized themselves with the work which alone accounts for their disapproval.

I will not hesitate to say that every true Christian who is fully familiar with the work of the C. E. or Y. P. S. will not be opposed to work of this kind but will do all possible for its retention and extension. The topics give us a beautiful and helpful course of Bible study, familiarizing us with the Word of God which every true Christian strives to do, and besides this, every topic gives us so many practical applications which no follower of Jesus Christ can afford to lose. It is indeed a great incentive and help to Biblestudy. It brings us in closer contact with the teachings of the Bible and consequently brings us in closer communion with God.

At these meetings the young people gather with us. Though they may not all come with the true object in view yet by our strong efforts accompanied by the spirit and grace of God, many are led to the feet of Jesus. This present age of the twentieth century is a busy age. The world indeed is actively engaged in bringing everything vile and evil before the young people especially in such a tempting manner that it behooves us as Christians to be on our guard and welcome our young people to God's word in every way possible. The Y. P. S. if properly conducted is a part of the church itself, and if the true spirit prevails, both work together hand in hand as one body.

At places where for various reasons no church organization could exist, successful societies have been carried on for years; and souls have been gathered in for the Master. These societies have indeed been the stepping-stone to eternal salvation for many a soul. Here also we are training our young people for future usefulness in the church. Through the work of these societies many young men have felt called to the ministry and have accomplished great work for the Master. Many more have gone to foreign mission fields with these societies as their incentive. A great branch of the modern C. E. is the Junior Department where even the young and tender hearts are already familiarized with the teachings of the Bible and are being trained for His service. Truly the work of this society is a great and noble factor in the upbuilding of God's kingdom here upon earth. May we do all in our power to help this good cause along and may we all work on in this good work, though discouragements and trials confront us; and by the grace of God we will be assured that we will be able to accomplish still more work in the future than we have done in the past. Let us with Paul fight the good fight of faith; then at the close of our life we can with him say: "I have fought a good fight, I have finished my course; I have kept the faith, Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day".

Milford Square, Pa.

Do not "Spiritualize" Prophecy.

Permit me also a prefatory word as to the true law of prophetic interpretation. I am of course perfectly aware that there is a school of interpretation, having disciples among both Jews and Christians, which insist that, unlike all other writings, unfulfilled prophecy is to be interpreted, not in the natural and unforced sense of the words themselves, but in an allegorical, or so called "spiritual" sense. Christians exegetes of this school follow the simple plan of literalizing all the curses and bestowing them upon the Jews; while spiritualizing all the blessings and claiming them for the church. Thus all difficulties in prophetical interpretation are neatly avoided and Gentile conceit goes unwounded.

Our Jewish brethren of the spiritualizing school apply the allegorical method to the Messianic predictions, interpreting them of the nation, and not of a personal Messiah. In this way the Messianic element, properly speaking, is eliminated from the prophetic writings. Passages which seem to speak of Messiah's humiliation and sufferings are

said to refer to the sorrow and sore travail of dispersed and persecuted Judah. The glowing strains in which the spirit of prophecy describes Messiah's reign over the redeemed and delivered earth, which restored Israel at the head of the nations, and the word of the Lord going out from Jerusalem, are interpreted of the present prosperity of the Jews in some lands. Ah, my hearers, I do not wonder that Russian Jews are orthodox! Suppose we were to go to the sorrowful victims of the persecution in that land and tell them that "the nineteenth century is the Messiah?"

Of this allegorical or spiritualizing method whether employed by Christian or Jew it is enough to say that God himself has, for thousands of years, been disproving it. He has been expounding prophecy by fulfilling it. It would be difficult to point out a chapter in the prophetic writings of which a part has not been reduced from foresight to fact, from prediction to history. The question, therefore, is a simple question of fact., "How does God fulfill prophecy?" Does the event answer to the prediction in some figurative, allegorical or "spiritual" sense, or in literal and exact detail? When, for example, Jehovah said to Abram (Genesis xv: 13–14), "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and afterwards they shall come out with great substance," what did He mean? Did He mean that Abraham's seed should enter another phase of spiritual experience which would cause them mental disquietude and heart searching, out of which they would emerge richer in spirituality; or did he mean what the words naturally imply? Let the monuments of Egypt and the ruins of the treasure cities answer. There was nothing allegorical in the whips of the Egyptian taskmasters, nor spiritual in the doubled tale of bricks. When Jehovah warned Israel that the effect of disobedience in the land would be a world-wide dispersion, with terrible and unremitting persecutions, what did He mean? Put the twenty-eighth chapter of Deuteronomy by the side of Jewish history and find your answer. He meant precisely what He said.

And so I might go on taking up one after another of the prophecies which have been fulfilled, and find in every instance the same truth, that prophecy invariably receives a literal fulfillment. Not one exception can be found. Figures and visions, of course, abound in these writings, but when the thing signified by the figure is ascertained we may be sure that thing will come to pass: History answers to prediction as the wax to the seal.

We have then a divine law of prophetical interpretation. It is not open to dispute. Please observe that it is established by the identical processes employed in the exact science for the discovery of natural law. Natural law rests upon unvarying phenomena. The law of gravitation rests upon the fact that ponderable substances always fall to the earth. The law of prophetic interpretation rests upon the immutability of the divine counsels. We turn, then, to the prophets, not as those about to decipher hieroglyphics or force a sphinx to speak, but as to an open and unambiguous word, which an apostle of Jesus declared to be "a light that shineth in a dark place." "Surely," says Amos, "the Lord will do nothing, but he revealeth his secrets unto his servants, the prophets."—C. I. SCOFIELD.

Growing in Grace.

LIZZIE H. BRYAN.

If I could make each reader realize how utterly helpless we are in this matter of growing, I am convinced a large part of the strain would be taken out of many lives at once. Imagine a small person trying to stretch himself to the desired height. He might, it is true, spend many days and years in a weary strain; but, after all, there would be no change. No man by taking thought can add one cubit to his stature, and his years of labor would be only wasted, if they did not really hinder the longed-for end.

Here I conceive we have only too true a picture of what many Christians, who know they ought to grow, are trying to do. They pass their lives in stretching and straining in such a round of self-effort as is a weariness to contemplate. "Consider the lilies how they grow; they toil not, neither do they spin: yet Solomon in all his glory was not arrayed like one of these."

Do we really know how to grow as the lily grows? If you do, you must be happy and then I am sure you have begun to try it.

Of ourselves we cannot grow. We must plant ourselves according to God's way, which is the only effectual way, and then let the divine husbandman cultivate us in his own way and by his own means. Bask ourselves in the sunshine of his presence, and let the dew of heaven come down upon us, and see what will come of it. Leaves, flowers, and fruits must surely come in their season, for our husbandman is a skilful one and he never fails in his harvesting. We must only see to it that we oppose no hindrance to the shining of the sun of righteousness, or the falling of the dew from heaven. A very thin covering may serve to keep off the heat or the moisture, and the plant may wither even in their midst. And the slightest barrier between our souls and Christ may cause us to dwindle and fade, as a plant in a cellar or under a bushel. We must keep the sky clear. Open wide every avenue of our being to receive the blessed influences our divine husbandman may bring upon us. We must bask in the sunshine of his love, drink the water of his goodness, keep our faces upturned to him. Look, and our souls shall live.

"The oak tree's boughs once touched the grass,
But every year they grew
A little farther from the ground,
And nearer toward the blue.
So live that you each year may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky."

Among Our Missionaries.

Missionary Kliewer, stationed among the Red Moon Cheyennes, at Hammon, Okla.. says that since New Year his services have been sparsely attended, and gives as a reason that nine deaths had taken place among them during this time, and that it was a custom among the surviving relatives to show their sorrow for the dead by abstaining for a time from all society and absenting themselves from all public gatherings.

His services are arranged as follows: Sunday morning, preaching services among the camp Indians; Sunday afternoon, Sunday-school for the white school children; Sunday evening, English preaching for the Indian school children, to which the white people are also invited.

Missionary Petter believes the Lord has closed the door to the Montana Cheyennes. Perhaps. Perhaps not.

On Easterday communion was celebrated in Missionary Petter's Indian congregation at Cantonment. Two Indian girls applied for baptism, but were put on probation for some time. On New Year's day a sick girl was baptized in her tent and died soon thereafter.

Missionary Petter this spring distributed seeds to the value of $60.00 among the Indians willing to work, in order that they might continue their farming, the Government having ceased distributing seed as well as rations among the Indians.

Missionary Horsch resides at present at Geary. Since it is the wish of the Board, that he remain in the field, he has consented to do so.

The Place of the Law.

C. H. M.

It is obvious that the law is neither the ground of life to the sinner nor the rule of life to the Christian: Christ is both the one and the other,—He is our life and He is our rule of life. The law can only curse and slay. Christ is our life and righteousness. He became a curse for us by hanging on a tree. He went down into the place where the sinner lay—into the place of death and judgment; and having, by His death, entirely discharged all that was or could be against us, He became, in resurrection, the source of life and the ground of righteousness to all who believe in His name. Having thus life and righteousness in Him, we are called to walk not merely as the law directs, but to "walk even as He walked." It will hardly be deemed needful to assert that it is directly contrary to Christian ethics to kill, commit adultery, or steal. But were a Christian to shape his way according to these commands, or according to the entire decalogue, would he yield the rare and delicate fruits which the epistle to the Ephesians sets forth? Would the ten commandments ever cause a thief to give up stealing, and go to work that he might have to give?—would they ever transform a thief into a laborious and liberal man? Assuredly not. The law says, "Thou shalt not steal;" but does it say, Go and give to him that needeth,—Go, feed, clothe, and bless your enemy,—Go, gladden by your benevolent feelings and your beneficent acts the heart of him who only and always seeks your hurt? By no means; and yet, were I under the law, as a rule, it could only curse me and slay me. How is this, when the standard in the New Testament is so much higher? Because I am weak, and the law gives me no strength and shows me no mercy. The law *demands* strength for one that has none, and *curses* him if he cannot display it. The gospel *gives* strength to one that has none, and *blesses* him in the exhibition of it. The law proposes life as the end of obedience, the gospel gives life as the only proper *ground* of obedience.

But that I may not weary the reader with arguments, let me ask, If the law be indeed the rule of a believer's life, where are we to find it so present in the New Testament? The inspired apostle evidently had no thought of its being the rule when he penned the following words: "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creation. And as many as walk according to *this rule*, peace be on them, and mercy, and on the Israel of God," (Gal. vi. 15, 16.) What "rule"? The law? No; but the "new creation." Where shall we find this in Exodus xx? It speaks not a word about "new creation." On the contrary, it addresses itself to man as he is—in his natural or old-creation state—and puts him to the test as to what he is really able to do. Now if the law were the rule by which believers are to walk, why does the apostle pronounce his benediction on those who walk by another rule altogether? Why does he not say, As many as walk according to the rule of the ten commandments? Is it not evident, from this one passage, that the Church of God has a higher rule by which to walk? Unquestionably. The ten commandments, though forming, as all true Christians admit, a part of the canon of inspiration, could never be the rule of life to one who has, through infinite grace, been introduced into the new creation—one who has received new life in Christ.

But some may ask, Is not the law perfect? and if perfect, what more

would you have? The law is divinely perfect. Yea, it is the very perfection of the law which causes it to curse and slay those who are not perfect if they attempt to stand before it. "The law is spiritual, but I am carnal." It is utterly impossible to form an adequate idea of the infinite perfectness and spirituality of the law. But then this perfect law coming in contact with fallen humanity—this spiritual law coming in contact with "the carnal mind," could only "work wrath" and "enmity" (Rom. iv. 15; viii. 7.) Why? Is it because the law is not perfect? No, but because it is, and man is a sinner. If man were perfect, he would carry out the law in all its spiritual perfectness; and even in the case of true believers, though they still carry about with them an evil nature, the apostle teaches us "that the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. viii. 4.) "He that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Rom. xiii. 8-10.) If I love a man, I shall not steal his property—nay, I shall seek to do him all the good I can. All this is plain, and easily understood by the spiritual mind; but it leaves entirely untouched the question of the law, whether as the ground of life to a sinner or the rule of life to the believer.

If we look at the law, in its two grand divisions, it tells a man to love God with all his heart, and with all his soul, and with all his mind: and to love his neighbor as himself. This is the sum of the law: this, and not a title less, is what the law demands. But where has this demand ever been responded to by any member of Adam's fallen posterity? Where is the man who could say he loves God after such a fashion? "The carnal mind [i. e., the mind which we have by nature] is enmity against God." Man hates God and His ways. God came, in the Person of Christ, and showed Himself to man—showed Himself, not in the overwhelming brightness of His majesty, but in all the charm and sweetness of perfect grace and condescension. What was the result? Man hated God.—"Now have they both seen and hated both Me and My Father." (John xv. 24.) But, it may be said, man ought to love God. No doubt, and he deserves death and eternal perdition if he does not; but can the law produce this love in man's heart? was that its design? By no means, "for the law worketh wrath." The law finds man in a state of enmity against God; and without ever altering that state (for that was not its province), it commands him to love God with all his heart, and curses him if he does not. It was not the province of the law to alter or improve man's nature; nor yet should it impart any power to carry out its righteous demands. It said, "This do, and thou shalt live." It commanded man to love God. It did not reveal what God was to man, even in his guilt and ruin; but it told man what he ought to be toward God. This was dismal work. It was not the unfolding of the powerful attractions of the divine character, producing in man true repentance toward God, melting his icy heart, and elevating his soul in genuine affection and worship. No: it was an inflexible command to love God; and, instead of producing love, "worked wrath;" not because God ought not to be loved, but because man was a sinner.

Again, "Thou shalt love thy neighbor as thyself." Can "the natural man" do this? Does he love his neighbor as himself? Is this the principle which obtains in the chambers of commerce, the exchanges, the banks, the marts, the fairs, and the markets of this world? Alas! no. Man does not love his neighbor as he loves himself. No doubt he ought; and if he were right, he would; but then he is all wrong—totally wrong—and unless he is "born again" of the Word and the Spirit of God, he cannot "see nor enter the kingdom of God." The law cannot produce this new birth. It kills "the old man," but does not, and cannot, create "the new." As an actual fact, we know that the Lord Jesus Christ embodied, in His glorious Person, both God and our neighbor, inasmuch as He was, according to the foundation-truth of the Christian religion, "God manifest in the flesh." How did man treat Him? Did he love Him with all his heart, or as himself? The very reverse. He crucified Him between two thieves, having previously preferred a murderer and a robber to that blessed One who had gone about doing good—who had come forth from the eternal dwelling-place of light and love—Himself the very living personification of that light and love—whose bosom had ever heaved with purest sympathy with human need—whose hand had ever been ready to dry the sinner's tears and alleviate his sorrows. Thus we stand and gaze upon the cross of Christ, and behold in it an unanswerable demonstration of the fact that it is not within the range of man's nature or capacity to keep the law.

The Sunday School Lesson.

SUBJECT FOR JUNE 8. The Council at Jerusalem. Acts 15: 22–33.

GOLDEN TEXT: Stand fast, therefore, in the liberty wherewith Christ hath made us free. Gal. 5: 1.

LESSON OUTLINE.

I. CONTEXT.

At the close of Paul's first missionary journey, he and Barnabas abode with the disciples at Antioch a "long time", probably about two years. During this period they were doubtless engaged in the faithful and constant ministry of the Word, thereby gathering many souls into the fold of Christ.

The Church was now about twenty years old. It was rarely ever free from difficulty and corruption. See Acts 5: 1–5; 6: 1; 9: 26; 11: 1–2; 13: 13. And now the agitation of a very important question arises. Here, apart from the machinations of Satan, we have another manifest lesson—there will constantly arise questions of importance which demand immediate and careful attention. They cannot be put away—they press upon us—and every thoughtful Christian recognizes this aggressiveness in doctrine and bows to it rather than to scoff and ridicule.

The manner of settlement is most instructive. It was divinely guided. In Gal. 2: 2 we see Paul was led by revelation to Jerusalem, and the conclusion here is acknowledged to be the direct and decisive action of the Holy Ghost through the Church as a whole. v. 28. They were not so occupied with the disputation and discord as to be unable to rejoice over the paramount work of the salvation of souls. There was living evidence to prove the mind of God in the matter—Peter's experience settled it. How blessed to throw oneself on what we know to be true! We need not depend on the conflicting opinions of men. Doubtless there was an endless variety of ideas and notions expressed by this "multitude" (12).

II. PRACTICAL TRUTHS.

1. These teachers said, "You must do"; the apostles declared, "You must believe (or trust) in what Christ has done"—in other words, they emphasized "grace". Eph. 2: 8.

2. Grace is not law. John 1: 17. Rom. 8: 3.

3. Grace is not man's work. From the day of Cain it has been the darling desire of the proud human heart to rob the Lord of His rightful place as the blessed, glorious Giver, and to presume to buy His favor. Grace leaves no room for human merit. See Rom. 5; 8; 7: 18.

4. The gospel of grace is of universal adaptation and individual application. Faith is the receiving of what God offers, the hand stretched out to take the gift.

5. This salvation means deliverance (10). No more need we be in bondage either to law or conscience. Gal. 6: 1. Acts 13: 39. "Justification by faith".

6. This salvation purifies as well as justifies (9). It means sanctification by faith through the indwelling Spirit. It is no more a matter of fleshly effort to be made holy than to be declared righteous (Titus 2: 11). As the unsaved sinner looks away from self to Christ, so the saved sinner must turn from self to Christ, and be changed into His image. 2 Cor. 3: 17–18.

7. This matter was kept aglow by "Pharisees which believed" (5), even as it was first insidiously agitated by "false brethren". Gal. 2: 4. There are no more pernicious and subtle ideas in the church to-day than the countless customs and habits which practically deny the all-sufficiency of Jesus Christ—the proud, mistaken fancy that to what He has done may be added something of man's devising and human endeavor. Witness the exaltation of forms and ceremonies, traditional ordinances and creeds, and the deplorable legality of Christian lives. Three considerations are offered:

(1.) All ritualism tends to draw the soul away from the Person of Christ, yet the Person of Christ is the pole-star of the Church. It substitutes cold, empty formalism for a living power, and brings to pass the predicted state of the last days. 2 Tim. 3: 5.

(2.) The spirit of legalism is a temptation or provocation of God (10)—that is, the persistence on the part of His people to live under the law forces Him to put them on that ground and hold them responsible for the position they wilfully take. Into what sorrow and misery this necessarily plunges any one! Who has ever been satisfied by trying to "do his best"? Who by making God a hard Master is happy in this thought? It was Israel's awful mistake at Sinai. God offered them grace and they chose law. Ex. 19. They compelled Him to assume a governmental relationship and to withdraw into a "thick cloud".

This is the position of any Christian who refuses to walk as a loyal, loving child in the sunshine of the Father's favor and smile.

(3.) Most grievous of all is the abuse of God's own tender provision for our weakness and inability—the wounding of His heart of love. We assume a burden which God has removed. v. 28.

III. ADDITIONAL.

The speech of James with its historical conclusion furnishes practical instruction. Verses 13–17 unfold the grand dispensational purposes of God. Considered in their connection, we have an important lesson—nothing serves to solve or settle problems of Scripture or difficulties of the Christian life so effectually as an intelligent understanding of the Divine plan. Dispensational truth is fundamental and essential. At this crisis, the apostles and elders of the Church established themselves on this basis. Three distinct statements are here given in this outline of the ages.

1. God's purpose in this age is not to convert all men (13). The church period is elective.

2. After the Church is complete, Christ will return and Israel will be restored and reinstated. vv. 16: 17. Zech. 14: 1–4, 9–11. Jer. 30: 17–24.

3. Then shall come the Millennial glory and the conversion of the Gentiles.

The Schwenkfelders.

A Narrative and Critical History of the Schwenkfelders and his followers—to be issued October 1902 by the Pennsylvania German Society—Advance subscriptions for limited special edition received to July 1 at $2.50. For further information address the author, H. W. KRIEBEL, 26 East Greenville, Pa.

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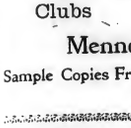

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Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and* at the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

[a] Judg. 5. 22. [b] Gen. 19. [c] Ex. 20. 5. [d] Or, suddenly. [e] Ch. 8. 26. Neh. 2. [f] Zech. 1. 21. [g] Heb. stood.

10 [h] Cursed *be* he that doeth the work of the LORD [i] deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [k] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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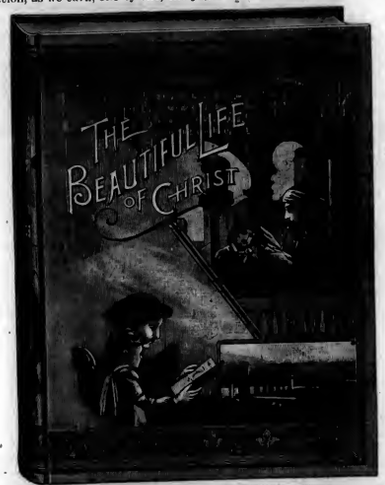

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Business Chat.

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News of the Week.

Domestic.

John Henry Barrows Dead at Oberlin.

OBERLIN, O., June 3.—After nine days' illness with pleuro-pneumonia, John Henry Barrows, president of Oberlin College, died at 2:50 o'clock this morning.

Dr. John Henry Barrows was born in Medina, Mich., July 1, 1847. He was graduated from Olivet College in 1867. His theological training was obtained in Yale, Union and Andover seminaries. He did educational work in Kansas for two and a half years. He preached in Springfield, Ill., and Lawrence and Boston, Mass. He traveled abroad for one year. In 1881 he was called to the First Presbyterian church of Chicago, where he served fifteen years. In 1893 Dr. Barrows was the organizer and president of the World's Parliament of Religions, held during the World's Fair. In 1896 he went to India to give the Haskell lecture for the University of Chicago. On his return he lectured for two years. In November, 1898, he was elected president of Oberlin College. During his incumbency as president, the institution prospered greatly. A widow, three daughters and a son survive him.

Foreign.

PEACE IN SOUTH AFRICA.

TERMS SIGNED BY BOER DELAGATES SATURDAY NIGHT.

LONDON, June 1.—An official cablegram from Lord Kitchener dated Pretoria, Saturday, May 31, 11: 15 p. m., says:

"A document containing terms of surrender was signed here this evening at half past ten o'clock by all the boer representatives as well as by Lord Milner (the British high commissioner in South Africa) and myself."

Lord Kitchener's definite announcement of peace was received at the war office at one o'clock this afternoon, and was communicated to King Edward and all the members of the cabinet before it was given to the public. To-night the Sunday evening calm of the London streets was broken by enthusiastic singing, shouting and horn blowing.

The hotels, the clubs, the public houses and the streets were not the only places where the people were actively demonstrating their joy. The peace news was announced in the churches to-day, and by some congregations it was received with applause. In all the churches of London prayers of thanksgiving were offered and special hymns were sung.

LONDON, June 2.—Peace has been declared after nearly two years and eight months of a war which tried the British empire to its uttermost and wiped the Boers from the list of nations.

The war has come to an end with Lord Kitchener's announcement from Pretoria that he, Lord Milner and the boer delegates had signed "terms of surrender."

This announcement had been anticipated for several days, and it was definitely forecasted in these dispatches; but its receipt Sunday afternoon took the nation by surprise, as everybody had confidently believed that the House of Commons would hear the first news to-day. The edge of the anticipation with which Great Britain awaited the promised statement in the House of Commons from Mr. Balfour, the government leader, was still further dulled by the following message from King Edward to his people, which was issued after midnight.

"The king has received the welcome news of the cessation of hostilities in South Africa with infinite satisfaction, and His Majesty trusts that peace may speedily be followed by the restoration of prosperity in his new dominions, and that the feelings necessarily engendered by war will give place to earnest co-operation on the part of His Majesty's South African subjects in promoting the welfare of their common country."

How greatly King Edward's insistence that peace in South Africa be secured prior to his coronation influenced the present agreement will probably not be known until the private memoirs of the present regime are given to the public.

According to a dispatch to the Daily Express from Utrecht, Holland, Mr. Kruger was informed shortly after 9 o'clock last night that peace had been declared. He had been asleep.

"My God," he said "it is impossible."

Mr. Kruger and his entourage, the descontinues, hope to be permitted to return to the Transvaal. This, however, is quite unlikely.

TERMS OF PEACE.

LONDON, June 2.— In the House of Commons at 2:40 this afternoon the government leader, A. J. Balfour, arose and announced the terms of peace in South Africa as follows:

His excellency, Lord Milner, in behalf of the British government; his excellency, Mr. Steyn, General Brenner, Gen. C. R. De Wet and Judge Hertzog, acting in behalf of the Orange Free State, and Gen. Schalk-Burger, General Reitz, Gen. Luis Botha and General de la Rey, acting in behalf of their respective burghers, desiring to terminate the present hostilities, agree to the following terms:

The burgher forces in the field will forthwith lay down their arms and hand over all guns, rifles and munitions of war in their possession or under their control, and desist from further resistance and acknowledge King Edward VII as their lawful sovereign.

The manner and details of this surrender will be arranged between Lord Kitchener and Commander-General Botha, assisted by General de la Rey and Chief Commandant De Wet.

Second — All burghers outside the limits of the Transvaal and Orange Free River colony, and all prisoners of war at present outside of South Africa, who are burghers, will, on duly declaring their acceptance of the position of subjects of his majesty, be brought back to their homes as soon as means of transport can be provided and means of subsistence assured.

The burghers so returning will not be deprived of their personal liberty or property.

No proceeding, civil or criminal, will be taken against any burghers surrendering, or so returning, for any acts in connection with the prosecution of the war.

The benefits of the clause do not extend to certain acts contrary to the usages of war, which had been notified by the commander-in-chief of the Boer generals, and which shall be tried by court-martial after the close of hostilities.

The Dutch language will be taught in the public schools of the Transvaal and Orange River colony, where the parents desire it, and will be allowed in the courts of law for the better and more effectual administration of justice.

Possession of rifles will be allowed in the Transvaal and Orange River colony to persons requiring them for their protection, or taking out a license, according to laws.

To Top of Mt. Pelee.

FORT DE FRANCE, June 1.—The National Geographical society has scored a great triumph. Professor Angelo Heilprin ascended to the top of the crater of Mont Pelee, yesterday in company with two guides and Mr. Leadbetter. While on the summit several violent explosions occurred, but notwithstanding the thousand dangers surrounding him, Prof. Heilprin spent a long time taking careful observations. Looking down the crater, he found a huge cinder cone. The crater opening is a vast crevasse 500 feet long and 150 feet wide. While engaged in this task the lives of the members of the expedition were continually in danger and one particularly violent explosion covered Prof. Heilprin from head to foot with the viscid matter. He persisted, however, and found as had been suspected that there were three separate vents for the volcanic matter. Meanwhile Mont Pelee seeming to resent the intrusion of man into her awful territory, belched out huge volumns of steam, ashes and boiling hot mud. Prof. Heilprin made the important discovery that the crater of Failaise has an eruption at the same time as the summit crater and ejects precisely the same matter.

Both craters showed a new phenomenon during the professor's visit when mud was thrown up in high columns, while heretofore the mud has bubbled or boiled out and flowed downward in huge streams. There is reason to fear that great damage may result from the outbursts of this mud, to the rich plantations still uninjured. The ascent was made on mules to an altitude of 700 meters, the line of ancient vegetation. There leaving the mule that had carried him the professor proceeded on foot to the site of Lake Palmiste. He found the lake completely dried up and crossed the bed, passing up a slope to the crater's edge. This, which had formerly been a high bluff Professor Heilprin found, had fallen into the crater. This expedition is the first important verified topographic alteration noted. Prof. Heilprin remained at the summit crater over two hours.

Famine Stalks in Korea.

HONOLULU, May 24, via San Francisco, Cal., May 31.—News comes from Korea by steamer that famine in several districts is causing great misery and many deaths. In the Kyoha district the people were driven to stripping bark from the trees and eating it.

Trees around a royal tomb were thus treated, though the keeper warned the starving people they were committing sacrilege. Under one tree five bodies were found of people who had died of hunger.

The Governor of North Chulla province reports that in eighteen districts 41,858 persons are on the verge of starvation.

In one province a family was driven to kill and eat their two youngest children. Whang Ha province, in Yunas, is in the worst condition.

Scores of victims, their limbs bloated with dropsy that follows starvation, are lying by the roadside. All the crops have been poor for several years and rains light. Even rice has to be imported.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JUNE 12, 1902. No. 27.

Coronation of the Lamb.

EDWARD N. POMEROY.

O Lamb of God enthroned above!
O Lamb of God for sinners slain!
Thy immortality of love
Is immortality of pain.
Thy cross is lifted to the sky,
Before the birth of ages old
A Lamb for sinners slain art Thou;
Unnumbered ages are unrolled
And thou art slain for sinners now.
Thy anguish stills creation's cry;
Thy darkness brings the nations' dawn:
My cross is lifted to the sky,
And lo, the world to Thee is drawn.
The Heavenly temple is the fane
Where countless kingly crowns are bought:
Immortal love's immortal pain
The marvel of thy crown has wrought.
O Lamb of God for sinners slain!
O Lamb enthroned and crowned above!
Thy infinite, immortal pain
Is infinite, immortal love.

Wellesley, Mass.

Items of News and Comment.

Winona's Eighth Season.

PROGRAM FOR 1902 INCLUDES WORLD CELEBRITIES—THOUSANDS OF DOLLARS EXPENDED IN IMPROVEMENTS.

The Winona Assembly and Summer School at Winona Lake, Ind., enters upon its eighth year reorganized upon the University basis. The faculty numbers over fifty teachers and lecturers from the leading Universities and Colleges of the Central West. Summer Schools take rank according to the personnel of the faculty, and in this respect Winona is second to none. Many of the ablest instructors in the country have been secured for this season.

The Winona program for 1902 will excel all programs of other years, and in addition to the great lectures, entertainments, etc., opened to the public, a number of distinguished lecturers have been engaged to assist the Deans of several of the Schools.

IMPROVEMENTS MADE.

Winona has been practically rebuilt since the last assembly, the expenditures reaching the thousands. The Winona Hotel has been remodeled and is now one of the largest and finest in the State. A new brick depot will be built by the Pennsylvania Railroad, and a new two-story building by the Winona Mineral Water Company.

CONVENTIONS TO BE HELD.

A call for a convention of Christian Workers, to be held at Winona, June 30 to July 5, will be issued, signed by many of the prominent evangelists and ministers of the United States and Canada. The Rev. J. Wilbur Chapman, D. D., of New York, will be in charge.

A grand Missionary Rally and Conference will be held in July, when missionary workers from all parts of the United States will be present. Miss Ellen Stone will spend at least a week at Winona, and will speak at this Rally.

The Annual Bible Conference will be held in August, under the direction of the Rev. Dr. J. Wilbur Chapman, who has already secured the most prominent Bible teachers and preachers of this and other countries.

WINONA A SECOND CHAUTAUQUA.

Winona now ranks second among the organizations of its kind in the United States in point of assets and current receipts. Chautauqua, New York, stands first, and Mountain Lake Park, Md., third. From present indications it looks like Winona will have a record breaking season, thus perhaps placing the Western Chautauqua first instead of second.

M. A. MARTIN.

The 7th session of the Pacific District Conference was held in the Dallas, Oregon, church May 18th to 21st.

Communion services were held in the Wayland, Ia., church, Thursday morning, June 5, conducted by Bro. J. C. Mehl, of Middlebury, Ind.

Plague and famine are again running riot in India. In one district 25,000 died in one week of the plague, and 400,000 are dependent on charity. The reason is the failure of the grain crop, the yield being but one-tenth of an ordinary crop.

Last Sunday was a red-letter day in the calendar of the Woodburn (Ind.) brethren. Children's day was celebrated in the morning, and the children acquitted themselves well. In the evening, the Berne Male Choir, led by Eli Luginbill made the air vocal and delighted the audience with their fine, well-selected program of songs. A number of visitors from Berne and Fort Wayne also attended.

On Sunday evening, June 1, Otto Lichti, originally from Christian, Kansas, and a student of the theological seminary at Bloomfield, New Jersey, was ordained to the gospel ministry by Rev. N. B. Grubb, assisted by Rev. L. O. Shimmel. The ordination was solemnized in the First church, Philadelphia. Mrs. Lichti was admitted to the church by letter from the Garden Township church, Kansas. Bro. Lichti preached in the First Church the same morning. During the summer he will supply the pulpit of Zion Presbyterian church, Philadelphia while the pastor, Rev. Albrecht, sojourns in Europe. Next year Bro. Lichti will occupy a chair in the Bloomfield Theological Seminary.

Missionary Th. Digel, whose past career was touched on in these columns last week, remained among the Berne, Ind. brethren from the 3d to the 9th inst. after which he left for points farther westward. On Thursday he addressed the sewing society at their monthly meeting. On Sunday morning he preached, in the afternoon spoke to the Sunday-school children about the heathen feasts in India and in the evening made an address before the Young People's Society. His appearance is striking, venerable, owing to his massive white locks, and his power over his hearers is undisputed. His gospel is Jesus Christ and Him crucified, the name above every name, whereby we must be saved. He recounted many incidents connected with his long service in India, illustrating the power of Christ's name.

A Good Convention.

The annual Convention of the Young People's Societies of the Eastern District Conference took place on the afternoon and evening of May 30, 1902, at Green Lane, Pa. The exercises opened with a song service and devotional exercises conducted by Bro. F. F. Gabel of Germantown. Miss Annie J. Allebach, of Green Lane, made the address of welcome which was responded to by Bro. H. G. Moyer, of Philada. The first topic on the program was an open parliament on "Preparation and Participation in our Prayermeetings" which called forth a lively discussion from various parts of the room.

In the business session which followed, the constitution of the Union, which was presented at the Convention the previous year, was finally adopted after some slight changes which were found necessary. The various committees were appointed after which Miss Annie C. Funk read an interesting paper on "The Junior Superintendents and their Work."

James B. Rosenberger, of the West Swamp Society, then conducted an open parliament on "Plans by which the interest of the Young People can be retained in the Work", followed by a most excellent paper on the "Missionary Influence of the Christian Endeavor Society" prepared and read by Miss Carrie Kulp of the Springfield Society. The Question Box, conducted by Rev. A. S. Shelly, closed the proceedings of the afternoon session, and the delegates repaired to the room below where a bountiful repast had been prepared by the home society. The evening session was opened promptly at 7 o'clock with a song service and devotional exercises conducted by Rev. H. S. Gottshall. W. G. Moyer read a paper on "Example and Precept in C. E. Work" which was followed by an open Parliament on "How to Obtain Good Committee Work," conducted by Miss Ada M. Landis, of Philadelphia. A stirring address was then delivered by Rev. Chas. H. Coon, D. D. of Phila., after which the consecration service was led by Rev. S. M. Musselman and the convention adjourned. The music used at the convention had been printed especially for the occasion, and the singing under the able leadership of Bro. I. H. Smoyer, was a feature of both sessions. The choir of the Second Church of Philadelphia also rendered several nice selections. The weather was fine and the attendance large, every society of the Union having sent delegates. A special car was used to convey the members of the First and Second Philadelphia churches to and from Green Lane. The convention was a complete success and no pains had been spared by the home society at Green Lane in carrying out their arrangements.

The question of carrying on some definite mission work by the various Societies of the Union received considerable attention on the part of the convention, and a committee appointed to look into the matter, urged that every society take up the work at once, recommending the plan already in use in several societies, namely that the members pledge themselves to pay a certain amount, say two cents a

week, or more if they feel able to give more, and by this means undertake to support and educate a child under the charge of one of our missionaries in foreign fields. The committee, consisting of Edwin Ehret, Carrie Kulp and Oswin Funk, was continued to carry on the work during the coming year. Among the resolutions adopted were the following:

Resolved that we recommend a further continuance of activity in all lines, but more especially in the establishing of Junior Societies.

Resolved that we heartily endorse the proposition of taking up mission work in a more definite form by supporting an orphan or orphans in the India foreign mission, or the missions in this country, working in harmony and under the direction of the Foreign Mission Board.

Resolved further, that in taking up such foreign work we will not neglect but much more urge the active home mission work by taking care of the sick, the poor and otherwise needy and distressed.

Resolved that the Union learns with sorrow of the passing away of Irwin H. Bechtel and Henry D. Clemmer of Bally Society, Mrs. John Bell of the First Mennonite Society of Philada., and Miss Addie Musselman of the West Swamp Society, who have been called to their eternal reward. We extend our sympathy to the bereaved families and societies in which they were active, and direct them to our Heavenly Father, the source of all comfort, while we take heed of the uncertainty of life, and continue joyously and faithfully in the work of the Lord.

The following were elected as the officers for the ensuing year: President, James B. Rosenberger; vice president, Howard G. Moyer; recording secretary, Annie J. Allebach; corresponding secretary, Edwin Ehret; treasurer, S. M. Rosenberger.

The Cigarette Curse.

(Remarks by President Blanchard, of Wheaton College, at the Willard Hall Rally, Saturday, May 3, 1902.)

Our country to-day is the result of the training which boys and girls received forty years ago. What our country will be forty years from now will be determined by the training which boys and girls of to-day receive. God gives each generation an opportunity to make the world anew, and life is a success or failure according as we use this wonderful opportunity. The cigarette is in itself an evil which destroys the bodies, minds and hearts of its victims. It renders them incompetent to do business effectually; it separates them from all high and holy things; it makes them burdens and nuisances when they should be strong and helpful men. The cigarette evil does not stand alone. No evil stands alone. This one joins hands with impure literature, the liquor trade, the morphine habit, and every other evil thing which wars against the hope for the coming time.

It is not fitting that the struggle against such an iniquity should be left by a Christian community to one or two or to a handful of people. As the danger is general, the damage general, so the opposition should be shared by all persons who are in favor of a healthful generation, pure minds and national honor for our country. I think the reason why more persons decline to assist reforms like this is because they are hopeless of results. If they believed that the desired end would be accomplished, they would assist. Because they doubt they draw back. It would be well for us to take counsel of the old heroic days when men battled for the truth at cost, not simply of money, but of friends, of liberty and life itself.

It was counted great praise to the Roman that, when Hannibal's army was camped outside the walls of the eternal city, he purchased at full price the ground on which the Carthaginian tents were pitched. A missionary was once asked what were the prospects of his work. He replied, "The prospects for my work are as bright as the promises of God." It is a strange Christianity or even manhood which sits down before an acknowledged evil, and, declaring it to be invincible, undertakes to live in peace with it.

Hundreds and thousands of boys and young men are already delivered from the cigarette curse and related evils through the efforts of this league and other similar organizations. The work is out of all proportion to the means expended and we have ample reason for courage and faith to continue the battle. We ask for and expect the help and labors of humanity in this war which we wage. Fives, tens, hundreds, thousands of dollars might wisely be devoted to this crusade by men and women who desire to share in the work and the victory which is coming.

The Locoed Horse.

BY FANNIE HYDE MERRILL.

Bert stood with a cigarette in his hand, looking at the "hired man" who was sitting on a box in the barn door.

"Chetty," he said, "I want the same horse I had last year,—Babe, wasn't it?"

"Yes," said Chetty, "I should think you would; she admires you."

Now Chetty, whose size and disposition inclined him to be moderate in his motions, was gifted with eyes which saw everything, large and small, within the range of his vision. He had been the chief manager of the stock on the Colorado ranch belonging to Bert's father ever since Bert could remember; and Bert had learned that Chetty's odd remarks had hidden meanings, which it was well for him to find out cautiously if he did not wish to be caught in some practical joke.

"It's mutual, Chetty," he replied. "I admire her. In my whole freshman year at college —a year within I gained great wisdom, Chetty—I saw no finer animal than Babe. Has Babe acquired as much wisdom as I, Chetty, during the past year?" and Bert replaced his cigarette in his mouth, and beamed on Chetty with mischievous eyes.

Chetty watched Bert with an inscrutable smile.

"I believe," he said, "that she's about even with you,—maybe a little ahead."

Chetty arose slowly, and called one of the cattle boys who was riding by.

"Dick," he said "bring up Babe,—will you?"

Dick stopped short.

"Babe?" he asked.

"Yes," said Chetty, shortly, deliberately seating himself with his back to the boy.

It was not long before a handsome bay mare stood in the door. Bert had gone in to put on his riding-boots. He came out quicker than was his habit, for he thought he heard a wild clatter of hoofs. Chetty was sitting in the box, however, and Babe was standing, saddled, with her head down. Now Bert had lived on a ranch every summer of his life, and could ride a bucking horse, though he did not know much about the care of the stock.

"Will she buck?" he asked, as he prepared to mount.

"She won't mean to, young man; but her nerves are not so steady as they were last year. Be careful!"

Bert sprang into the saddle. With a nervous quiver, Babe rose on her hind feet straight into the air, and fell over backwards. Bert sprang off as she rose, and stood looking at the horse in astonishment.

"What's the matter?" he asked, as the shaking horse scrambled to her feet.

Chetty did not answer, and Bert mounted again. This time he was able to get the horse into the road. Babe went but little distance, however, before Bert turned and rode back to the barn, the horse staggering from side to side.

"Chetty," he said, "she's crazy. What's got into her?"

Chetty, who had risen while Bert was mounting, now sat down and spoke slowly, with his eyes on the horse:

"It's just as I said, young man. You see, a horse hasn't as long to live as a man, so she's hurried her education a little. She seemed to know it when you had to begin to smoke last fall to keep awake for your studying, you remember. Feed got low in the pasture, and she took to gnawing a weed,—seeing she couldn't smoke it. She got into the loco-weed, and got down to the roots. It made her feel rather good, and she hunted for some more. It works on her nerves, like that stuff on yours," pointing to the cigarette. "When we took her up in the fall, I saw she was some locoed, and I reasoned with her. She said I needn't worry,—fact was, she could stop any time, and just did it for a little fun. But the amount of it was, her nerves were about gone then, and when we put her out in the spring, she got some more, and now she can't get along without it."

Chetty had been removing the saddle and bridle as he spoke, and now he led her to the pasture back of the ranch house. Then he let go of her head,

"Go up to her," he said to the boy.

Bert slowly walked towards the poor animal. She seemed to listen as he came up to her. Her ears were pointed toward him, but when he stood before her, and, looking into her glassy eyes, said, "Poor Babe!" she gave one wild snort, and ran from him like a wild horse.

"She can't see much," explained Chetty. "It's affected the nerves of her eyes."

Bert sat on the box by Chetty.

"So that's a 'locoed horse'," he said slowly.

"Poor Babe! Is she good for anything?"

"Not one thing," said Chetty.

As Bert got up and walked into the house, he threw away his cigarette.—S. S. TIMES.

Missionary Influence of the Christian Endeavor Society*.

CARRIE S. KULP.

My phase of this subject is the missionary influence of the Christian Endeavor Society.

Much is being said and done concerning the sending of missionaries to foreign lands to christianize those who still live outside of the blessed light of the Gospel, and it is a sacred duty of every Christian church, one which should not be neglected, to do everything possible towards this end. If, then, the Church as a body contributes towards the missionary fund to relieve sufferers in distant lands, or gives her support towards the sending of missionaries, is that the extent of her mission?

*Extract from a paper read at the Y. P. S. Union Meeting in Green Lane, Penna.

Many there are who think so, and who, probably, out of their abundance, yearly contribute certain sums towards foreign missions, feeling perfectly confident that their duties as missionaries have been fulfilled. Those very same persons can look upon the vices of their native town day after day without once feeling that there is any room for missionary work at home. We need not go to India or the Philippines to become a missionary. There are vast fields open right at home, if we are wide awake enough to see them.

There is many a poor soul so enslaved by sin and vice, that, even though the Gospel of Jesus Christ is being proclaimed on all sides, its light will only serve to blind the darkened soul so much the more. This may seem a strange assertion, but in order to prove it let us go to some large city where we will find mingled in one great mass all classes of society. Let us look at the highest class first: the aristocrats who live in a world quite remote from the lower and less fortunate classes. Many under the latter class, in the struggle for existence and through misfortunes, sink so low down that, even though they know that they do it at the expense of their immortal souls, they will give way to debauchery and vice simply to drown for the time their misery and poverty.

And as they look upon the pomp and glory of the higher classes, and feel the scorn with which they are regarded, is it any wonder that they become discouraged?

Let one individual out of the higher classes condescend to enter one of these dens of misery, and in all tenderness and love lay open the light of salvation, and the tender mercies of a risen Savior, with what eagerness it will be received.

Much has already been done along these lines, and where the general public has given its aid by rooting out the sources of evil arising from intemperance, lasting results have been obtained. But in the face of these evils and side by side with them, it is indeed no easy matter to win back the lost and wretched.

Nor do we need to go to the large cities to find a place to work. Our smaller towns and even our country villages show a fair proportion of these evils.

Right here then is the place where the work of the Christian Endeavor Society should begin. One might say, is it not sufficient that we have Sunday-schools and church services every Sunday?

Let us take a glimpse of our Sunday-schools and see whom we find there. With the exception of the officers and teachers necessary towards conducting the Sunday-school, the majority of scholars are children under the ages of fifteen or sixteen years. Let us also look into the church. There we will find an audience consisting mainly of men and women who are nearing middle age, or older ones who are already going the downhill side of life.

Where, then, is the flower of youth, that element which when truly consecrated to a certain work, is sure to call forth success?

A Christian Endeavor Society in every church, conducted in the proper manner, and meeting regularly every Sunday evening, opens a vast missionary field, where young men and young women, as well as older ones may labor for the good of their own never-dying souls, as well as for others outside of the fold of Christ.

The Christian Endeavor Society is a missionary in itself in that it seeks to instruct youth and to train its members to be willing servants of Jesus Christ.

One might say: is it not sufficient when the minister of the gospel preaches one or perhaps two sermons every Sunday; or, when there is need of personal work, is he not the one person properly qualified to do that work? But shall we allow this heavy responsibility all to rest upon one individual? And is the minister always really the one best qualified for this work? As far as preaching or admonishing goes he is, no doubt, and as a personal example to pattern after he also ought to be, but young people are so apt to consider the minister as one so far above them that as a consequence they avoid him as much as possible, and much of the personal good he would fain accomplish is lost upon them.

Now let a young man or woman come forward in a community, not in the garb of an angel, but in as simple a manner as possible show to those around the beauty of a life consecrated entirely to the service of Christ and we will find that the influence exerted will be vastly greater than that of scores of sermons from the pulpit.

Every Christian Endeavor worker must be a missionary, filled with the missionary spirit, if he wants to do good work. It is no hard matter to become a member of a Christian Endeavor Society, but we must not forget the true significance of the matter. Whether we sign a Christian Endeavor Pledge or not, when we enroll our names we indirectly pledge ourselves to work for Christ and the Church. Is the Church or Christian Endeavor Society meeting the only place to work for this cause? Not by any means. That is only a small portion of our work. The larger portion and the most of the missionary work may be done outside of the four walls of the church.

A Christian Endeavor Society that wishes to exert a true missionary influence must have its members and especially its leaders stand forth as living examples for those to pattern after, whom they wish to teach. Paul said in substance, "Follow me as I follow Christ." A minister at one time said to his congregation, "If I knew that any of my congregation took me for an example I would step out from behind the pulpit and preach no more."

Can such a minister really exert a missionary influence over any congregation? It is the same way with a leader in a Christian Endeavor Society. What will it benefit the audience if a young man or a young woman gives a splendid discourse, full of good advice, upon a certain topic, if he does not himself lead the way which he points out? Much more might be said upon the influence of good example, but I will leave that to others to discuss. Suffice it to say that no Christian Endeavor Society can have a true missionary influence unless its members are living examples, willing to take up the cross of Christ, and follow the example of the blessed Master.

Then if its members are willing to give all the aid they can toward making the meetings interesting and helpful, and to speak words of comfort or cheer outside of the church, as well as to admonish and correct the erring when necessary, the Christian Endeavor Society will ever prove a blessing to the world.

Our C. E. Topic.

Topic for June 15: WHY TOTAL ABSTINENCE IS BEST. Rom. 14: 13–23.

MEDITATIONS.

Total abstinence for its own sake is not entertained or advocated in the Scriptures on which the topic is based. Nor is it urged as a step in self-discipline or as a sign or a means of growth in holiness. We do not believe the Bible — Old Testament or New — teaches total abstinence with these and similar ends in view, even though Solomon says, "Look not upon the wine when it is red, etc." and Paul to the Ephesians, "Be not filled with wine, wherein is excess." As long as we have the example before us of Jesus turning water into wine (fermented wine the original word means) and the case of Paul's advising Timothy to "take a little wine for the stomach's sake" we cannot force the notion of total abstinence upon the Bible teaching in general. Jesus made intoxicating wine at a wedding, for pleasure, not as a medicine; and any amount of wire-drawn and plausible reasoning, and juggling with terms can not alter the plain meaning of the story in full.

But is it not dangerous to make such a concession? No; not if we stick to the truth, and the whole truth, as the Scriptures give it to us. If we live according to the Scriptures, we cannot go wrong, nor can others be misled. It is just as wrong to slight or misrepresent the word of God as it is to set a bad example or to encourage vice. Drunkenness is certainly condemned in Scripture. See the fate of drunkards in 1 Cor. 6: 10. But it is noteworthy that Scripture condemns vices and specific evils, not merely because of their vile nature, but far more because they prevent the realization of positive goodness, positive virtues, and prove to be weights of hindrance in the Christian race. Heb. 12: 1. It is not enough to urge the tippler to give up drinking. Were he to do it, he would not on that account be a saved soul or a useful Christian. Paul says "Be not filled with wine," in order that he may say later on, "Be filled with the Spirit." We unclothe ourselves not in order to go naked, but in order to put on other garments. We are emptied of sins and vices, not to stay empty, but to be filled with positive virtues.

So total abstinence is enjoined above, in order that one may be more fully equipped to save others. If you can, by leaving wine alone, save a brother from a drunkard's grave, or a fruitless or a questionable career or from becoming a physical wreck or from domestic discord, by all means do so.

This is, as we understand it, the plain teaching of our passage. And if we observe this one rule, and live by it, each Christian for himself, no perversion of Scripture, no side-tracking Christian churches into temperance societies is called for. A Spirit-filled believer does not need to sign a temperance pledge. One who conscientiously regards himself his brother's keeper will be given wisdom enough from God and from our passages to keep his name and fame bright, shining, honorable and exemplary.

The Mennonite.

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Editorial.

During Fourth of July week, no MENNONITE will be printed. Likewise, there will be no issue during Christmas week. This has been the rule with the "Bundesbote", and will be with the MENNONITE. Every subscriber will thus receive fifty numbers of the paper during the year. We publish this early notice that no one need be disappointed.

Our mission force among the Indians is in need of volunteers. Bro. Mosiman has laid down his work at Cantonment, and taken unto himself a wife (no reprehensible act whatever). Missionary Horsch has likewise ceased to labor, though, perhaps, only temporarily. Here and there, other workers are doing the same. We need recruits. For years, no one among our churches east of the Mississippi, has, to our knowledge, gone into missionary work. Are there not several capable young men or women now to be found in the Middle or Eastern districts who would consecrate themselves, at least for a few years, to the cause of missions? Bro. Petter ought to go to Montana and bring the Gospel to the Cheyennes there. If several beginners in missions were available, the Board could probably so rearrange the forces on the field as to allow Bro. Petter to fulfil the desire of his heart.

Bro. A. S. Hirschler read an essay before the Young People's Convention held May 10, in the Garden church, Kansas, which was entitled "What Books of Our Day Should Be Recommended to Our Young People?" In the course of his discussion, he made these pointed remarks: "A book that needs no Saviour and Propitiator, a book that doubts whether Jesus Christ was other than a moral man, who finally sealed his teachings by his martyrdom, that explains the resurrection to have been a myth, in short, a book that preaches any other gospel than *the* Gospel, is not a good book, and can not be recommended by a follower of Christ." This is surely good advice. Further on he counsels hands off all theological writings belonging to the negative side, unless one is called to examine such works professionally. This is as good as the above. It would be a good idea to appoint some censor—some experienced Gospel man, well read in Scripture—to determine what theological works issuing from the press of to-day are decidedly positive, evangelical and Biblical, and to commend them to the Christian world, old and young, as safe and helpful books.

Correspondence.

WAYLAND, Ia.—We, the people of Wayland, Ia., were indeed very thankful for the meetings which were held here last week by Bro. J. C. Mehl, of Goshen, pastor of Silver Street church.

Bro. Mehl arrived here May 31st. He preached four very good and instructive sermons. On Thursday morning he held communion, on which occasion one new member was welcomed into the church by confession and baptism. Bro. Mehl left for his Indiana home Thursday afternoon. Every body seemed to enjoy the work that was done.

The Endeavor Society contemplates giving a special temperance program next Sunday evening, June 15th. It is the aim of the Society to render as good a program as possible. Everybody is invited to come.

TRENTON, OHIO. In describing the general welfare of this community, I can best express it with the words we find in Psalm 117. "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever." Surely the Lord never forsakes his followers, but we often forsake him as our leader and guide to eternal life.

Sunday, June 1st, we were privileged to celebrate our Children's Day. The attendance was quite large, although a number of the children were not able to be present on account of having the whooping-cough, among them being our Pastor's children. The Program, "Beautiful Children's Day", was well rendered. During the program, Elmer Mosiman made an address to the children. The closing address was made by Rev. Krehbiel. Each one of the children in the Primary Department was presented with a beautiful little medal, which pleased them very much. This day will no doubt be remembered as a happy day in the children's lives, for it was indeed a day for the children.

Learning Indian Languages.

(Translated from the "Bundesbote.")

Missionary work is not easy work. It is not child's play. It demands the best energies available in the church of Christ. The successful missionary must positively possess the necessary qualifications. He must be a man who not only at the start, but all the time – daily – can say: "The love of Christ constraineth me." His life is consecrated to a monotonous, not to a romantic calling, as many imagine.

Besides the spiritual qualifications — the spiritual calling, of which one must be conscious, and the fulness of the Holy Spirit in the heart (without which endowments the missionary will delude both himself and others) —there are other qualifications necessary to the missionary which need to be emphasized.

First of all, each missionary, laboring among alien tribes, should possess the capacity and the necessary education to be able to learn a difficult language and to master it. Any one lacking the latter capacity had better prove himself whether the Lord may really have called him to work among the heathen. Granted that after any one has made himself slightly conversant with the language, the heathen will courteously listen to him; this does not prove anything; for many of these people are very polite, and quite manfully do they resist the temptation to laugh, when the foreign speaker makes bad mistakes.

A well-known missionary was once asked how much time it would require to learn a language thoroughly. The answer was: "Thirty or forty years." It is a life-work. We all know how laborious it is to an Englishman to learn the German language well and to speak it. Bayard Taylor, the distinguished American, prided himself on his German and boasted that he never made a mistake — and he did more for the German language in Americoa than anybody else, not excepting any German. It is said of him that he once, while in Germany, passed himself off as a German, and was not found out until he finally made a blunder in gender. Astonished, his friend remarked, "But you are not a German."

The English language is generally regarded as an easy tongue. But it is asserted that, Dr. Johnson excepted, nobody ever lived who had entirely mastered the language. We do not like it when some bungler murders our mother tongue, and the heathen are no less jealous of their language.

But is it necessary to learn the Indian language? Many do not think so, since the Indians are all learning English. But we will let a single illustration speak. Among our Mennonites in the West, conditions similar to these among the Indians, exist. The old people do not understand English very well, some more, some less, some none at all. The children, however, must all learn English. How much influence could an English preacher have upon the old people, and, at some places, upon the children? It would not count at all. The editor of the "Rundschau" was recently asked if it were advisable for a congregation of Russian Mennonites to elect or employ a non-Russian preacher. The import of the reply was that it was not advisable; for even though the preacher were ever so pious and his life stainless and blameless, should he not consult the linguistic peculiarities of the Russian Mennonites (referring to Platt-Deutsch) he could not accomplish anything. Now then, if a preacher among his brethren in the faith must have regard for the Platt-Deutsch, which is after all only a dialect, and not a language, how can we expect a missionary to disregard the Cheyenne or the Arapahoe language? — S. K. MOSIMAN.

Where Lies the Fault?

A. S. SHELLY.

This article is not to be a faultfinding one as the heading might be thought to indicate. There has been already too much of fault-finding criticisms in a certain direction which the writer considers unjustified, and it is his desire to give the matter a rehearing in the interests of fair-play. The criticisms referred to are directed at the work of the Lesson Committee preparing the International series of Sunday-school lessons, which are now used as the basis of Bible study in the vast majority of Sunday-schools the world over. The writer does not contend that this work is above criticism or that it has always been free from mistakes; but the wholesale denunciation of the lesson series as a hop-skip-and-jump arrangement utterly lacking in intelligent recognition of true principles of teaching is surely unwarranted and unfair. Let us look again at some of the facts as they stand.

Is it judging the lessons fairly to say that they jump about too much? Granted that the study of the Bible in the Sunday-school is not to be confined to either the Old or the New Testament alone but must properly take its lessons from both, what else could be done but to divide the study between the two, which necessitates a going back and forth at intervals. The only point that can be open to question is the length of the intervals. How long should the study continue in one part before reverting to the other. The critics seem to think the Committee keeps on jumping back and forth too much. We are hardly interested in the one, they say, till we are sent back again to the other. Let us take a look at this.

The usual period is six months. Two times, however, in the last seven years exceptions were made to this rule when each time a year and a half was spent in New Testament study before going back to the Old Testament. These occasional longer periods of continued study in one part of Scripture were generally much appreciated and served also to give due preponderance to New Testament study. However, I would seriously question the wisdom of making such long periods the rule instead of the exception. Ordinarily, I think, the shorter periods are better calculated to sustain the interest of students especially of the younger classes. So far from being confusing and disheartening, a change to a new subject now and then is calculated to awaken renewed interest in the study. This principle is recognized in the arrangement of courses of study for the day schools as well as higher institutions of learning. Thus for example, after a half year's study of the history of Israel from their deliverance under Moses to their first king, in 1895, it was, to my mind a profitable change to put in a six months' study in the Gospel by Luke before taking up the reign of David and Solomon. Moreover, had that interval been longer it would have made it less easy to catch up the thread again.

But the critics seem to think that there is no perceptible thread in the lessons as they follow each other from week to week. Here, they say, there are big breaks between the lessons so that the student gets nothing but fragments, only disconnected glimpses. If such is the case, where lies the fault? No doubt there is much fragmentary teaching in our Sunday-schools, and even our public schools are not free from the fault. But where lies the blame? Is it necessarily in the course of study or in the text book? Is it not a matter of common observation that two teachers may have the same course of study to follow and the same text books to use, and yet differ widely in the results of their teaching? So likewise much depends on the teacher in the Sunday-school. One will take his class through a course of say twenty-six lessons in the Gospel by Matthew and will weave them into an interesting and connected whole, while another one will fail utterly in this respect. Where lies the fault? No lesson system can be arranged to do away with the necessity of intelligent, painstaking teaching.

It will be of interest and to the point here to take a look at a summary of the lessons for seven years. During the seven years ending June 1901 the Old Testament history was covered in five half-year sections as follows: Adam to Moses; Moses to Saul; Reign of David and Solomon; The Divided Kingdom to the Captivity; The Captivity and after. In the New Testament a total of three years and a half were devoted to the Life of Christ according to the different Gospels, and the remaining one year to the Acts with a few lessons from the Epistles.

The one great difficulty confronting lesson committee and teacher alike arises from the great disproportion between the time at command and the ground to be covered. One brief lesson period a week makes, even in seven years, a small time to be devoted to so vast a study. On the one hand it seems sometimes that we are hurrying along too fast, at the sacrifice of thoroughness; and on the other hand again it seems a pity that some time could not be spared for portions of Scripture that were not included in the course. Between the wealth of material to be studied and the hampering brevity of the time at command, it is not an easy task to plan the lessons satisfactorily. It is a foregone conclusion that choice must be made between things almost equally desirable, and that some things must be sacrificed. It is natural that persons would differ in their choice and their sacrifices. Suggestions and helpful discussions along this and other lines are always in order, but let us be careful not to demand the impossible, or to lay the blame for shortcomings at the wrong place. Bally, Penna.

Mission Happenings.

Missionary Funk, who labors among the Arapahoes at Cantonment, submits an interesting report. He writes that one reason why the Indians do not accept the Gospel so readily is that they are afraid of becoming backsliders. A chief said to him, "I know that the Christian religion is better than the Indian's, but I cannot live according to it. I try to live a better life, but in a short time I am just as I was before." So they fear to make a public profession, believing they cannot hold out. The Missionary believes it best simply to present the Gospel without condemning their own religion. Frank Harrington, his interpreter, said that the reason why his people would not accept the Gospel was that they do not wish to give up their sins. Missionary Funk and his interpreter, who is a converted Indian, are now busy revising the Arapahoe versions of Luke and John.

Sister Lisetta Kinsinger is deaconess and superintendent of the hospital and home for the aged at Cantonment. She writes that her work consisted mostly in distributing medicines, sewing with the Indian women and visiting the camps. Once a week the Arapahoe women meet to sew. Most of these gatherings for sewing are utilized in saying a word for the Gospel's sake.

Two Arapahoe men have been in the home a year. One poor Cheyenne woman staying there can not stand on her feet, but must crawl about on her hands and knees. A few wandering Indian men and women stay for a few days and then leave again.

Sister Bertha Kinsinger is Missionary Petter's assistant, and is at present engaged in teaching an Indian Kaovess, to read his own language. Kaovess lately visited the Sioux Indians in Dakota and noted how these read and sang hymns in their own tongue. This made him eager to learn to read his own tongue. He takes lessons from two to four evenings per week. He has thus far read several chapters in John without much trouble.

She reports that an Indian girl named Cora died. The girl was baptized last New-Year's day. Her parents are strict heathens and her father one of the religious leaders. But they seemed consoled over their daughter's conversion, and, contrary to their usual Indian custom, did not make loud laments at the funeral.

The Armenian Famine.

Pastor Jacob writes, April 15th, from Marash:

Through Deacon Najar Ohan we received the money which you sent for the destitute of our church, and in their behalf express to you and the donors our heartfelt gratitude. In our congregations there are families who, not having anything to eat for two or three days, have been forced to sell even the cooking utensils to get some bread. There are many who daily come and cry out, "We are hungry. Have mercy upon us!" In short an intense suffering is prevailing among our people these days. The other day some of them came together and said, "What will come of this suffering?" and one answered, "If God sends us cholera, then many may go away and perhaps the food left over may feed the others." I cannot express the utmost destitution. May God help. We need the aid of benevolent Christians and the money you have sent has been received as gifts and manna from heaven.

Pastor Garabed writes, April 25:

We have received the money sent from Deacon Najar Ohan sent him through you and we express our gratitude. This year our people are in sore distress; lack of work, panic, and crops being very extensive. In our church alone we have to help about 50 families right along, and most of them widows, and not having money in hand we are hardly able to give 6 to 15 cents a week for certain families. Occasionally gifts such as you sent coming into our hands, we breathe a little easier, relieving the destitute.

Armenian Easter is at hand. Before I was up this morning three women came pleading for covering for their bodies and food for their children. While I was speaking to them, as we have nothing to give, the news came from Deacon Ohan of some more money received from you and I told the women that we would help them. O! how happy they were.

These days the Holy Spirit is working mightily in our midst. We have daily evangelical services in the church and people are not growing weary, staying two or three hours at each service. Many worldly and wicked ones are brought to Christ, and other Christians are going to surrounding towns to preach the Gospel. This awakening gives joy to our hearts in the time of our sore distress, and is a great comfort. Pray for us. May God bless all your labors. May God prosper you in behalf of the sufferers.

Pastor Nazaret writes, April 24th, from Marash:

The poverty of the people in our city is lamentable. The destitution is even worse than in previous years. The lack of work is pressing the people hard. Even strong men are anxious to find work for 10 and 12 cents a day, but none can be found. There are many homes where, if they could get simply bread to live on, they would be glad. We thank you and the donors for the kind remembrances for

the destitute which have been practically expressed through Deacon Ohan. Whenever he has money in hand he comes around and gives help. He is distributing bread to the destitute children in our schools every noon. In this way many starving ones are fed and made happy.

We hope some day you will return to this country, and while you will rejoice to see the people whom you have been the means of helping toward relief, how much more happy will they be to see and thank you in person! May the Lord prosper you and raise many friends for you.

Pastor Aaron writes, April 23rd, from Marash:

Through Deacon Ohan we received the gift sent. It has been put into our Poor Fund and we have aided the most destitute in our congregation. To about all of the destitute and orphan children from our congregation a loaf of bread is given every noon. We are most grateful for this aid you have been able to send. The lack of work is increasing and the pressure upon the people is very bad. The main industry of the vicinity, the weaving of ginghams, is almost stopped and owing to the decrease of relief the suffering is accordingly greater. May God be with you and He who has used you to cheer many sad hearts in the past may still use you for that noble mission. Give our gratitude to all friends who help the needy.

A Bible Reading - Text II Tim. 2: 15.

E. K. MOHR.

STUDY.

The real meaning of this word is "to use diligence" — "make speed." The German is "befleiszigen". If God's word is true it is tremendously true and we should not play with it. We are not told to read the Bible. *Study*, not skim. *Search*, John 5: 39; Acts 17: 11. *Meditate* day and night, Joshua 1: 8; Psalm 1: 2, 3.

If we are not to be "unwise but understanding", Eph. 5: 17, let us *study* and the experience of the Psalmist will be ours. Ps. 119: 99, 100, 130. This too is to find the Word of God exceedingly delightful, as we read in Jeremiah 15: 16. Do we appreciate our privilege as students and teachers of the Bible? Do we seek to do our best?

"To know the Bible is to know God. To know God is eternal life. To teach the Word of God is to redeem the world. To teach we must know. To know we must *study*." Dan. 12: 3.

APPROVED UNTO GOD.

God looks on the heart, 1. Sam. 16: 7. Jesus condemns the hypocrite, Matt. 5: 12. Ananias and Sapphira sought the approval of men and the deadly lie was the result, Acts 4: 36, 37; 5: 1–10. Herod "saw it pleased the Jews" and was led into murder and death, Acts 12: 2, 3, 23. "Not with eye-service, as menpleasers." Col 3: 22.

How shall we be kept from the danger and led into God's approval? *Bible Study*. 2 Tim. 3: 16, 17. The Scriptures are inspired now, (Heb. 4: 12,) and he that *studies* them will be inspired by them, 2 Pet. 1: 4. "Without faith it is impossible to please God," Heb. 11: 6, but according to Rom. 10: 17 "faith cometh by the Word of God". As with faith so with peace, Ps. 119: 165, and assurance, 1 Jno. 5: 13, and joy, John 15: 11; 1 John 1: 4, and cleansing, Eph. 5: 26, 27; Ps. 119: 9; John 15: 3; 17: 17. *Study* the Bible and it will bring you into a condition where God's approval is certain.

A WORKMAN.

The invitation and the promise is not to the loafer but to the laborer. What an example of a workman the Master sets us — a carpenter—and a ceaseless activity characterized His ministry — Luke 2: 49; John 9: 4. The Christian is "created in Christ Jesus unto good works", Eph. 2: 10, members of God's household, Eph. 2: 19, we take on the characteristics of this working family. "Laborers together with God", 1 Cor. 3: 9, "*workers* together with him", 2 Cor. 6: 1. Service is the badge of honor to the Christian and one of the signs of a Spirit-filled life. The parables of the talents and pounds are solemn warnings as well as great incentives to Christian service. Redeemed to be a peculiar people, zealous of good works, Titus 2: 4. Let us, therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, 1 Cor. 15: 58.

(To be continued in a future Reading.)

Grand Rapids, Mich.

We are ready enough to blame the Jews for refusing to accept Jesus as their Messiah. The evidences of His transcendent greatness and goodness seem so palpable that it is difficult for us to understand how they could possibly have rejected Him. But when we consider that to accept Him was to abandon all the traditional aspirations of their nation, and to choose for themselves, both as individuals and as a nation, ideals which were utterly repugnant to their habits of thought, we shall find that it was really much more difficult for a Jew to submit to Christ's authority than it is for us.

The Sunday School Lesson.

SUBJECT FOR JUNE 15: Paul Crosses to Europe. Acts 16: 6–15.

GOLDEN TEXT: Thou shalt be his witness unto all men. Acts 22: 15.

LESSON OUTLINE.

I. INTRODUCTION.

As this will be our last lesson from this book, which Dr. A. T. Pierson calls the "Acts of the Holy Spirit", we may very appropriately take a brief backward glance, noting a few salient points which have been gathered concerning the Holy Spirit in His relation to the Church of God.

In the fifth chapter we saw the Spirit's presence and presidency exhibited, so that back of Peter as the apparent head, He stood as the real Administrator of affairs.

In the sixth chapter, we saw Him as the Archbishop and Primate of the whole church, controlling all the subordinate officers so that they shall be filled only by men who are first filled with the Spirit and prepared to cooperate with Him and be subordinate to Him.

Then in the eighth and ninth chapters we traced His individual leading and dealing, bringing chosen workmen and inquiring souls together.

Again in the thirteenth chapter we have seen Him choosing and calling by name, separating and sending forth, the first two missionaries to the regions beyond.

And in chapter fifteen, we reach a still loftier level, where He is seen not only occupying the higher seat of Sovereignty but condescending to the lowlier seat of a fellow-counselor. They boldly treat the Holy Ghost as one of their number, a Fellow-counselor who unites with them in the announcement of a joint conclusion; as though He, the Spirit of God, had sat with them in their deliberations, had counseled with them as Chief-adviser, and now unites with them in this deliverance, sealing their conclusions with His approval.

As no such language occurs elsewhere in the Word of God, its emphasis cannot be mistaken.

As though one who had been Presiding Officer and Chief Counselor should be mentioned by name, they now add—"It seemed good to the Holy Ghost and to us." (15: 28).

In chapter sixteen, from which our lesson is taken, we have the *restraint* and *constraint* of the Holy Spirit.

It may therefore be studied under this two-fold analysis:—

II. THE DIVINE RESTRAINT (6–7).

God's will is revealed in His prohibitions as well as His permissions. His time had not yet come for Asia. Eccl. 3: 11. "His way is perfect" and His place is best. See Psa. 18: 30. 1 Chron. 16: 27.

Trust God to shut every door against you and block every path but the one He would have you enter.

III. THE DIVINE CONSTRAINT. (8–13).

Paul is guided by a vision to go into Macedonia, where God had a mission for them to accomplish in introducing the Gospel into Europe.

God has often thus changed the course of His servants. e. g. Livingston would have gone to China, but God sent him to Africa to be its missionary general, explorer and statesman.

Carey would have gone to Polynesia, but God led him to India, where he laid foundations for giving a vernacular Bible to one sixth of the world's population.

Judson would have gone to India but was driven to Burmah where he built up an apostolic church.

Barnabas Shaw was thrust out from Boerland and God led him to the chief of Namaqualand, his "man of Macedonia" who literally said, "Come over and help us".

Be content and prepared therefore to let God change and frustrate your plans and to unfold and carry out His own blessed will and purpose. (15: 18). Eph. 2: 10.

Trust Him for guidance and learn to rejoice equally in His restraints and constraints.

IV. THE RESULTS (14–15).

It was the same Spirit who guided Paul thither, who opened the heart of this woman to the gospel (14). What an interesting and striking contrast we have in the case of the jailor at Philippi which follows! The Holy Spirit has no stereotyped way of working and manifesting His power. Study the remainder of Paul's ministry with this thought in view, and see the wonderful variety of the Spirit's operations. How encouraging! Whether we go to Jew or Gentile, outcast pariahs or Athenian philosophers, idolaters or merely nominal Christians, we have but to preach the Word and the blessed Spirit will bring the blessing.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Judg. 5. 22. 1 Sam. 18. 7.
[b] Is. 10. 28. 2 or, upon penalty.
[c] ch. 8. 16. Nah. 2. 3.
[d] Zeph. 1. 12. 2 Heb. stood.

10 [e]Cursed *be* he that doeth the work of the LORD [2]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo[d]ab hath been at ease from his youth, and he [e]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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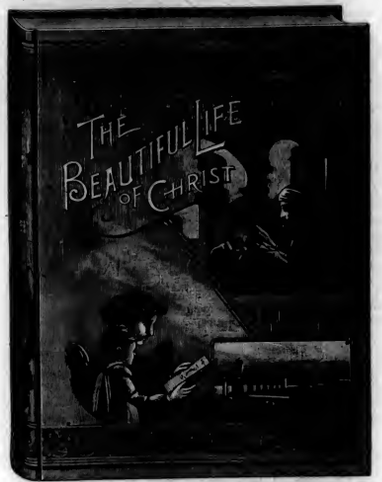

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News of the Week.

Domestic.

New President for Princeton University.

PRINCETON, June 10.—The Rev. Dr. Francis T. Patton has resigned the presidency of Princeton University and Woodrow Wilson, professor of jurisprudence and politics, and the first layman ever to fill the place has been chosen as his successor. He will assume the new duties August 1.

It came as a surprise to almost everybody. The only reason which Dr. Patton gives for his action is the desire to devote the remaining years of his life to literary efforts.

The trustees were reluctant to accept the resignation, but Dr. Patton insisted, and himself proposed the name of his successor.

The election of Professor Wilson is extraordinarily popular, both among the alumni and the undergraduates. For several years he has been one of the most popular professors in the faculty. He came to Princeton in 1890 to take the chair in jurisprudence and politics, which he still occupies.

In addition to Dr. Patton, the Rev. Dr. Henry Clay Cameron, professor of Greek language and literature, and Prof S. S. Orris, of the Greek department, both resigned from the faculty on account of advanced years. Dr. Cameron has been a professor here for fifty years, and is the senior member of the faculty.

Cleveland For Arbitration.

NEW YORK, June 9.—Former President Grover Cleveland refused to discuss the coal miners' strike, because, as a member of the Civic Federation, he might be called on to act as an arbitrator between the miners and their employes, but he took an occasion to renew a suggestion for a national board of arbitration. He called attention to a special message he had sent to Congress in 1886, recommending the formation of a permanent commission of labor, to which labor disputes might be referred.

Mr. Cleveland says he is more convinced than ever that such a board would settle a large percentage of labor disputes. He refers to the state railway boards, which have accomplished much, although their powers are greatly restricted.

Life Lost in a Saratoga Fire.

SARATOGA, June 9.—One person was killed, one was fatally injured, two others were severely hurt and a number are reported missing, as the result of a fire here early to-day. The property destroyed was valued at $300,000, with estimated insurance of $175,000.

Church Must Give Up State Functions.

WASHINGTON, June 7.—Copies of the instructions given by Secretary Root to Governor Taft for his guidance in dealing with the Vatican regarding the acquisition by the United States of the friar lands in the Philippines were sent to the Philippine committee of the Senate by the Secretary yesterday.

Governor Taft presented these instructions to the Vatican officials, when they served the purpose of credentials.

The instructions say, in part:

"One of the controlling principles of our Government is the complete separation of church and state, with the entire freedom of each from any control or interference by the other. The principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion.

"It is manifest that it is for the interest of the church, as well as the State, that the landed proprietorship of the religious orders in the Philippine islands should cease, and that if the church wishes, as of course it does, to continue its ministration among the people of the islands, and to conduct in its own behalf a system of instruction, with which we have no desire to interfere, it should seek other agents therefor.

"It is the wish of our Government, in case Congress shall grant authority, that the titles of the religious orders to the large tract of agricultural lands which they now hold shall be extinguished, but that full and fair compensation shall be made therefor".

Governor Taft is instructed to take up the subject tentatively with the ecclesiastical superiors who must ultimately determine the friars' course of conduct, and endeavor to reach at last a basis of negotiation along lines which will be satisfactory to them and to the Philippine government.

All negotiations must be approved by Congress.

Bryan Praises Roosevelt's Courage.

LINCOLN, Neb., June 6.—Using this week's issue of his paper as the medium, W. J. Bryan addresses a letter to President Roosevelt, urging him to cause criminal proceedings to be started against the alleged beef trust. Incidentally Mr. Bryan declares the President a courageous man.

He begins by quoting the provisions of the Sherman anti-trust law, and continues: "You have shown physical courage and bravery upon the battlefield—you were not afraid of bullets when any one of them might have taken your life; will you now fear concentrated wealth? Civil suits may annoy the captains of industry, but if you are going to shackle cunning you will have to shackle it with criminal laws. A prison cell will proye more effective in the preventiou of monopoly than judgments or decrees for the payment of money. You have a chance to show that you were in earnest when you made that Minneapolis speech."

Dowie's Real Mission.

CHICAGO, June 2.—For the first time in his spectacular career John Alexander Dowie yesterday announced to his followers what his real aim in life is. Before a gathering of 4,000 persons in Shiloh Tabernacle, Zion City, he said that his only purpose in building Zion was to make enough millions of dollars to buy outright the city of Jerusalem and lead his people there to await the coming of Christ.

"From the present outlook it will not be many years before we will have several Zion cities," said Dowie, "and we will make enough to accomplish our great purpose."

The theme of Dowie's talk and every remark were to show that Zion City is the fulfilment of the prophecy of Isaiah. He spoke upon "The City of God" and told of the great things Zion was to do in the world.

Dowie averred the millennium is closer at hand than people imagined. The recent volcanic eruptions, he believes, are warnings to prepare for the end of the world. He cited the lake shore as particularly susceptible to seismic disturbances and declared that when the world is burned up in the awful fire that is kindling for it Zion City will stand alone, unharmed.

"The theocratic party," declared Dowie, "will before long rule the world. Zion City will be the leading city of America, in education, religion, commerce and finance. It will have a fleet of vessels plying between the continents."

Cities like Zion are to be established in other places. Already offers of land have been received.

Water is Creeping Up in the Coal Mines.

WILKESBARRE, Pa., June 10.—Not much significance is placed on President Mitchell's visit to Commissioner Wright, at New York, it being generally believed that he went to the metropolis merely to give the labor commissioner some inside information concerning the miners' strike for the benefit of President Roosevelt.

The mining superintendents in this valley said to-day there was no change in the conditions at their collieries. Water is slowly accumulating in many of the mines throughout the entire region. Notwithstanding reports to the contrary, it is stated on authority that the mines are not in as good condition as they were when the strike of the engineers, firemen and pumpmen began.

About twenty-five men who were engaged in fighting fire at the Jersey mine of the Delaware, Lackawanna & Western company deserted their posts. This is said to be a serious matter for the company, which is short of men.

President Mitchell will return to this place this evening.

Foreign.

What the Boer War Cost in Men.

LONDON, June 6.—An official statement just issued by the War Office shows that the total reduction of the British forces in South Africa, up to May 30 of the present year, was 97,477. This includes killed, wounded, prisoners, deaths from disease and men invalided at home. Of these many have recovered and rejoined their regiments, leaving 28,434 dead or permanently incapacitated. The total number of troops killed in action or died of wounds is 7,792, while the total number of deaths from disease is 13,250.

Volcano Spouts When the Moon Changes.

FORT-DE-FRANCE, Island of Martinique, June 6.—10:15 a. m.—A volcanic outburst from Mount Pelee today resulted in the formation of a heavy cloud, similar to that of May 20 last, though it was not so dense. No stones fell, and when the cloud had spread over this place half an hour later there was no panic here.

It is noted here that the volcanic outbreaks coincide with the changes of the moon.

SUBMARINE ERUPTIONS.

KINGSTON, Island of St. Vincent, June 6.—Vessels leaving the island of Martinique have experienced upheavels and agitations of the sea, pointing to submarine eruptions between Martinique and St. Lucia.

In the island of St. Vincent the shining fleece clouds, which have been continually rising and spreading, in the direction of La Souffriere volcano since May 14, and which have been mistaken for tropical clouds, have proved to be steam emitted from the crater, from which flashes of flames are issuing nightly. This, combined with renewed vibrations in t e fire zone, has increased apprehensions that there may be another eruption of the volcano.

The eruptions at Martinique seem to relieve the St. Vincent volcano materially. Connection between the two volcanoes is indisputable, as every eruption in Martinique is accompanied by corresponding seismic and atmospheric disturbances here.

Scientists Climb to La Souffriere Crater

KINGSTON, St. Vincent, Saturday, Jue 7.—During the great eruption of Mont Pelee, island of Martinique, yesterday morning, the detonations were heard in the neighboring islands, and heavy clouds of smoke issued simultaneously from La Souffriere volcano, on this island, which alarmed the inhabitants.

The island St. Lucia was obscured by dust to a distance of three miles, and a steamship experienced difficulty in finding the harbor of Castries.

At 2 o'clock in the afternoon of Friday, pitch darkness prevailed here.

The three Americans, Professor Jaggar, the geologist of the Harvard University; Dr. Hovey, assistant curator of the Museum of Natural History, New York and George C. Curtis, who ascended La Souffriere May 31, made another ascent on Thursday.

They entered a dense, dusty fog, which impeded their progress as they made their way up the precipitous trail around the awful cliffs, with extraordinary courage and perseverance, and once more reached the edge of the crater, on the east side, reaching an altitude of 3,200 feet above the sea. They heard water boiling and spattering in the depths of the crater, but nothing could be seen through the fog, though the party waited a considerable time. The ascent occupied five hours. The return of settlers to the devastated area is discouraged by Professor Jaggar, who is of the opinion that the crater in continuing active, may emit poisonous gases at any moment, without warning and cause the death of many people from asphyxia.

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Vol. XVII. BERNE, INDIANA, JUNE 19, 1902. No. 28.

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with comforts not a few.
'Tis where the wealth and fashion
come, to sit one sermon through.
And listen to sweet music from an organ deep and grand,
Surrounded by the evidence of taste on every hand.

The minister that preaches in the
church that's up to date
Knows what his sermons should, as
well as what they should not state.
And blackest sins are lightly touched,
and some not touched at all.
For all men are not now embraced in
Adam's early fall.

And sin and death, and judgment, and
repentance unto life,
Give place to "Currrent topics," with
which the age is rife;
The "Higher criticism," is a subject
that is dear;
It offers speculative thought, and
drives away all fear.

'Tis not salvation's gracious theme,
the tidings of "good news,"
That's preached, but what will interest and not disturb the pews:
If Satan ever did exist, he has surely
passed away.
And hell, it is not mentioned in our
modern church to-day.

The good old truths and doctrines now
are things quite obsolete,
With those who think the Word of
God is somewhat incomplete.
It may have served a purpose, a few
centuries ago.
Before the world had come to learn
the many things we know.

We've now a woman's Bible, and
twentieth century, too.
And the Word we used to reverence
is quite different from the new.
We care for things of life and time
more than the future state.
And this perhaps is why we need a
Bible up to date.

And having got the Bibles and the
churches well in line,
The service soothes and comforts us—
a kind of conscience wine;
The straight and narrow path is now
a broad and open gate,
And the way is smooth and pleasant
in the church that's up to date.

—Selected by a friend.

Items of News and Comment.

April 27, 19 young converts were added to the church at Pretty Prairie, Kansas.

Five souls were received into the membership of the Pulaski, Iowa, church by baptism at the hands of Rev. W. W. Miller, June 1.

In Japan there is a "Scripture Union", numbering 10,000 members, who agree to read a specified portion of the Bible every day of the year.

The higher critics have gotten around the "mistakes of Moses" very cleverly. Moses didn't write much, so he couldn't make many mistakes.

The congregations at Beatrice, Henderson and Aurora, Neb., had Bro. W. S. Gottshall among them recently. Last Sunday, he preached to the brethren at Wisner, Neb.

Dr. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, is now in Australia, expecting to stay there till August. From there he will come home by way of India, Palestine and England, preaching as he passes through these countries.

"The Genealogy of Jesus Christ," by A. C. Gaebelein was reprinted in our columns some time ago, and we hope that many availed themselves of it and gained a clearer insight into that apparently meaningless jumble of names. But nothing in God's Word is superfluous or unnecessary, and some, we hope, have been convinced afresh of the truth of this. The article is published in pamphlet form at 5c per copy by A. C. Gaebelein, 80 Second St., New York.

The great and good Doctor Livingstone once declared he never saw any beautiful women in Africa. About one race in particular, the most disagreeable thing in their appearance was their "lip-ornament", a ring of ivory or tin, either hollow or cup-shaped, inserted in the upper lip. Writing at one time to the Royal Geographical Society of Vienna, he says "our own ladies, who show so much virtuous perseverance with their waists, may wish to try lip-ornament too." Why did the Doctor not score ear-rings – ear-ornaments? Perhaps that had not yet come into fashion.

Announcement of the Home Mission Board.

BLUFFTON, O., June 14, 1902.
The Mennonite, Berne, Ind.

The members of the Home Mission Board rejoice finally to have found men to enter the home mission field. No doubt the churches will greatly welcome this announcement. Four workers are to spend a part or all of the summer in the field. Rev. W. S. Gottshall is already at work in the Northern district. Rev. M. S. Musselman will labor in the Middle and Eastern dist's. Prof. P. H. Richert will spend several weeks in Manitoba, and Rev. J. E. Sprunger will do some work in Saskatchewan in connection with his work for the Publication Board. We hope that the pastors of the churches will receive these brethren and assist them in their work, for the mutual good of our Conference and for the kingdom of God.

In the name of the Board,
N. C. HIRSCHY, Sec.

A Letter from the Northwest.

JAMES E. SPRUNGER.

My trip to Manitoba has been a most pleasant and profitable one in every respect. I arrived at Gretna Saturday forenoon where I spent Sunday and Monday, enjoying the very kindest hospitality at the homes of Rev. Benj. Ewert and Prof. H. H. Ewert. As there are only two trains a week I'll not get to leave Winnepeg for Saskatchewan till Wednesday evening. I look for a crowded train as the people are flocking to that part of the country by the hundred in search of land, both homeseekers and speculators.

It's nothing unusual to have a fellow traveller say to you: "Going Northwest for land like all the rest of us?" I wish my friends in the States could see the country around Gretna at present. It is remarkable how things will grow in these long summer days. I say long summer days, for at 10 o'clock it is still twilight and by two o'clock the day begins to dawn. As far as frost is concerned I don't think they had any more or not as much late frost as we had at home. To drive through the country and see one continuous stretch of the most luxuriant wheatfields is certainly a pleasing sight.

If I drop occassionally a few lines during my travels through the Northwest please remember that I am no land or colonization agent. One need not be either in order to speak a good word for the Northwest. This is a great country and has wonderful possibilities for the future. The majority of our people in the states are ignorant of the conditions and merits of this country.

The question as to who the Mennonites are, which one is so often obliged to answer in the states, I've never been asked in this part of the country. The Mennonites are not an unknown quantity here. 20,000 is a very conservative estimate of the Mennonite population of western and northwestern Canada. It seems to me that we should endeavor to become better acquainted with one another, and I hope that Canada correspondents for our church periodicals will assist us in this matter.

Gretna, Manitoba, June 9, 1902.

Learning the Heathen's Religion.
(Translated from the "Bundesbote".)

It is necessary also to be acquainted with the religion of the people among whom we are to labor. The mind and the spirit of a race must be understood in order to do successful work. The greatest of all missionaries, the apostle Paul, gave us an example in this direction. As he stood on the Areopagus in Athens, he addressed the Athenians very politely: Ye men of Athens, I perceive that in all things ye are very religious (R. V.). For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

In the mission field one encounters Pantheism, Polytheism, unbelief and bald materialism and what not, and one must be able to apply the true doctrine of Christ in such a way that it will take hold.

A Hindu once believed that it was a reflection upon their intelligence to preach to them and expect them to accept our religion, especially if the preacher was not even able to give one good reason why they should believe that their own religion was a lower one than ours, since he knew nothing about their religion.

Besides, a missionary should be able to reason out a subject clearly so as to make it plain to his opponent, should this one be a seeker. Difficult questions are often asked. "Among Christians many denominations exist; why

is our worship not just as good?" —"Who died on the cross? Was it God or was it a man? If God, why should he cry out upon the cross, 'My God, why hast thou forsaken me.' If a man, how can we believe that the death of one man should atone for a whole world full of sinful men?" —"Explain to me the doctrine of the Trinity." —"The Jews crucified the Saviour; it is proper that they should ask God to forgive them, but we don't need to."—"We have dreams and visions, you have nothing but words: whence, then, is your religion better than ours?" These are examples of the many questions asked of us, and they show that the heathen does not lack the power to think clearly. But if the missionary can give no reasonable answer to a reasonable question, it might perhaps be better if he had not undertaken to be a teacher.

When a heathen comes and tells you, "I understand that many of the best Christians in the world believe nowadays that some parts of the Bible are not true; if this be true, how can I know which is true and which is not true?"—it is apparent that a Bible with excised pages is insufficient to convert the heathen. We need positive faith in the mission field.

—S. K. Mosiman.

A Hot Debate

ABOARD A RAILROAD TRAIN.

Some time ago, Dr. J. L. Puckett, of Kokomo, Ind., boarded the after-midnight train at the station in his home city, bound for Indianapolis. He had an engagement for the next morning to assist in an important surgical operation in one of the leading hospitals in the capital city and as the work was to be done at 8:30 o'clock the following morning, he was under the necessity to take the night train. Having been practically without rest for several days and nights, he threw himself into a vacant seat in the coach and hoped to enjoy a pleasant nap under the lullaby of the dreamy "clack, clack; clack, clack," played by the car wheels as they glided with rapid speed over their iron path.

When he entered the car he noticed a company of richly-dressed men who were engaged in an animated conversation with an elderly gentleman, who seemed to be a farmer. As Dr. Puckett passed the company to find an empty seat in the rear of the group he discovered that a discussion upon the merits of the Bible was in progress, and that the entire squad of drummers was pitted against the old farmer, who was contending, as best he could, that the Old Book was really a revelation from the Almighty. It must be admitted that, from a literary point of view, the old gentleman was succeeding indifferently well, but he remained unshaken in his faith in the "old-fashioned Bible that lays on the stand." As some of Ingersoll's pamphlets were seen protruding from one of the drummer's grips that lay partially open, it was not difficult to tell from whence they drew their arguments and their inspiration in the discussion which they seemed to be enjoying at the expense of their farmer companion.

Dr. Puckett resolved, however, that he would not be robbed of his much-needed nap, so he threw himself in a seat, covered himself with his overcoat, and tried to sleep.

But the debate grew louder, the farmer found it difficult to find suitable replies to the drummers, the latter, flushed with their easy victory, grew provokingly profane.

The doctor could not sleep for the racket, felt annoyed and sat up in his seat. One of the skeptics that sat in front of him sought to draw Puckett into the discussion by asking:

"Stranger, do you believe that absurd story about water being turned into wine?"

"Yes, sir," replied the doctor, "and so do you, and so does every other man that has sense enough to put two ideas together."

The manner of the reply at once attracted the attention of the other passengers, and they began to come from either extremity of the car and gather around the disputants.

"No, sir," retorted the drummer. "I repudiate all such unscientific ideas; water can not be turned into wine; no, sir, it never happened!"

"Well, my friend," carelessly replied Puckett, "would you care to tell us how wine is made? You seem to be well posted in such matters."

Wine? Wine, sir, is made from the juice of the grape. That is a scientific fact known to every well-informed man."

Puckett listened as though he had never heard the matter explained before. He then asked: "Well, partner, as you seem well-informed upon this question, please tell us how the juice of the grape is made?"

"Juice of the grape? Why the juice of the grape is made — is made — made of, of—"

"Excuse me," obligingly put in the doctor, "you were trying to say, I presume, that the juice of the grape is made of WATER. Then, let us see: You say that wine is made of the juice of the grape, and the juice of the grape is made of the water taken up by the vine, and yet you come to the remarkable conclusion that water was never converted into wine! Here you are forced to admit that a grape vine which is without thought, and which is so frail that it must have a support to lean upon, can convert water into wine, and yet you deny that God, Who created the universe, can do as much!"

The passengers gave the drummer the laugh, which added much to his evident confusion.

The conductor had set his lantern down in the aisle and had taken a seat near by to hear the talk. For miles the discussion went on as one of the skeptics after another came to the rescue of his companions, and one after another shared the fate of those who had gone before. The men had evidently studied Mr. Ingersoll's work quite attentively, for one of them repeated very glibly the author's pun about it raining forty days in the time of the flood, that as the water was about five-and-a-half miles deep, it would have had to rain eight hundred feet a day.

"So," said Puckett, "you assume that the Bible teaches that all the water that composed the flood fell as rain in forty days?"

"Certainly."

"This only shows that, like the teacher from whom you quote, you know nothing about what the Bible contains. The Scriptures say that it rained forty days, but they do not say anything about the quantity of water that fell, nor do they indicate that it was even miraculous. There was enough water upon the earth to have produced the flood, even if it had not rained a drop. Three-fourths of the earth's surface is at this moment covered with the waters of a flood in the rivers, lakes, gulfs, seas and oceans. Besides these, it is now well known that there is a hidden ocean of water beneath the surface of the earth. And when this hidden ocean was thrown to the surface by the settling of the earth into this ocean bed there was no scarcity of water to produce the flood, even if there had not been a drop of rain fall. Besides that, the finding of sea shells and marine formations upon the high mountains proves the existence of the flood:" (Not necessarily Noah's flood.—Ed.)

And so the talk went on, and the gentlemen of the grip, one after another, were inclined to subside. Finally, one of them, in a spurt of exasperation, made a fling at the God of the Bible as being ignorant and cruel, and it was not at all difficult to detect that his language was borrowed from the pamphlet that was seen protruding from his half-open grip.

"Massachusetts Avenue!" cried one of the train men.

"We have now reached the city," said the doctor, "and before we separate I wish to show you what kind of a creator your favorite author believed in while he was yet alive. If you will turn to page 49 in the book entitled "The Gods," that I see you carry with you, you will find that Mr. Ingersoll says this: 'A deity outside of nature exists in nothing, and is nothing.' Then after saying that there is no Deity outside of nature, on page 59 of the same book he says: 'Nature, so far as we can discern, without passion and without intention, forms, transforms, and retransforms forever. She neither weeps nor rejoices. She produces man without purpose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears are alike to her.' Here he admits his deity, 'Nature,' has no intelligence at all; that 'she' creates without 'passion and without intention,' and when he speaks of the moral character of 'nature,' his creator, he says: 'She destroys man without regret, and she knows no distinction between the beneficial and the hurtful.' If all this be true, the Christians would be greatly cheated if they should trade their devil for your god."

"Union station!" cried the train man, and the passengers scrambled back to their seats to gather up their belongings, and the train was soon emptied.

Within the station, the old farmer grasped Dr. Puckett warmly by the hand and thanked him kindly for helping him out of a bad scrape.

"You are certainly welcome," said the doctor, "but you have cheated me out of a good nap."

On the return trip next day, the same conductor was in charge of the train. He recognized Dr. Puckett and congratulated him upon the effectual manner that he had silenced the infidels on the train the night before. "I told the superintendent of the road about it this morning," said the conductor, "and we had a good laugh over it."

Puckett thanked the conductor for his courteous words, but told him that to engage in the discussion of the previous night he had to break over a life-long rule to not be drawn into a debate upon a public conveyance. The conductor assured him that he did well to break the rule that one time at least. —Christian Indicator.

The Sphere of a Minister.

Some men, in these times of unrest, when the soldest things in heaven and earth seem to be tottering, advance some very curious theories on matters religious. A writer in a late number of the "Independent" thinks a minister "must be a scholar, writer, speaker, teacher, organizer and business man". We doubt not that here and there some rare genius of a minister possesses the required versatility to fill all these spheres acceptably. But they are exceptions. However, let us turn to the article itself:

"Among those thousand members, too, there are college professors, newspaper editors, lawyers and doctors, gentlemen and ladies of intelligence and culture, and of each of these he must be both the intellectual and social equal. He must be scholarly enough to instruct those who themselves are students, eloquent enough to hold the respect of those whose own business it is to persuade, popular enough to associate with "men about town" at the club, refined enough to enter without embarassment the drawingrooms of the wealthy, versatile enough to pass from there without apparent condescension to the hovels of the needy, and economical enough to do all this upon a salary of, say, five thousand a year.

He must also be a litterateur so as to avoid criticism. He must know something of music so as to defend his choir from abuse. He must have the ability to remember names and faces, as well at least as a politician; he must know human nature as thoroughly as a lawyer, must be able to diagnose human frailty as accurately as a doctor, and must have the ability to organize the work of his parish at least as expertly as the manager of a department store. Moreover, he must be magnetic enough to gather to himself and hold about himself a force of co-workers; he must be honest enough to merit the confidence of those who have charity to administer, and above all, he must be good enough to "lure to brighter worlds and lead the way."

If this is true, it is no wonder that the recruits for the ministry in our seminaries are falling off in number. Such a formidable array of passable qualifications to that high office is enough to frighten men away from the "clerical profession". But is it true?

A writer in the Indianapolis "News" vigorously objects. He asks, "How would the Master himself square with this requirement? And, again, "Think of being a 'social equal' of this, that and another; to know how to associate with 'men about town'; to be the 'glass of fashion and the mold of form' in the drawing rooms of the wealthy! Imagine the Master laying stress on such things!"

Then follows a very sensible view of the real function of a born and called minister:

"On the contrary, we hold that the true clergyman, the one that is called to preach the gospel, and to whom there is woe if he does not preach it, has but one thing to do and to know, and that is "Christ and Him crucified". And if to this he hold with the supreme conviction that he should, he will have no time to become hardly one, let alone all of these other things. If the clergyman is to be an entertainer, which indubitably is this ideal, then he must be versatile indeed. The place for him to begin with would be a school for acting, where he should be taught all manners and forms, all attitudes and poses; and then he should go to a school of deportment, and withal must have the intellect to be a master in every field, and so forth and so on, a perfectly preposterous jumble of qualities when one considers that his aim in life is, or should be, to preach that simple gospel of salvation from sin that was brought by the peasant of Judea, who had not where to lay his head.

Have we not in this enumeration an unconscious revelation of the source of much of the mistake that the modern church is making and an explanation of its weakening hold on the masses? Examine the catalogue. Its standard and essential quality is that the clergyman must be such a man as to please all people; an Admirable Crichton, an actor to the top of his bent, whereas the clergyman that is to do good in the world, whom the common people hear gladly, has need in truth to know but one thing and that is the gospel that he is called to preach; to have it burn within him, to have the mouth speaking out of the fullness of the heart, to be eager and instant to carry his message, and lo! all these other things fall away and are forgotten.

The church, as long as it is to be a church, must be a place where pure religion and undefiled is preached. It must be the sanctuary for spiritual renewal. It must be the place where all of these men that represent brilliant attainments in various forms of life can come, not to have reflected back to them each in his own way his own qualities, but to hear from an expert himself, to come in contact with a deeply spiritual nature that such contact may arouse spiritual aspiration and satisfy it. The mistake is fundamental. The cultured and intellectual man and woman, the lawyers, doctors, professors, business men and clubmen, the wealthy and the poor, do not come to church, if they come at all, to find a protean actor that can be in turn to each one like unto himself, but a man that has a spiritual genius as much as may be; one to whom the soul and its needs are what to each of these other men their vocations are and their pursuits in life—the one thing for which he lives, for lo! all these men have souls."

Goods and eating and drinking and merrymaking were not meant to be the end of souls. God was meant to be the end for souls, and nothing but God can satisfy a soul. To try to feed the soul with less than God is folly. And when any young man or old man puts before himself as the end of life worldly success, and worldly success only, whether he measure that success by millions or by a comfortable competency, when he asks always first, What can I have? and never first, What can I in God's sight be? he is guilty of the same folly. And any person who is so busy with this world's work, whether he be merchant, or she be housekeeper, whether he be employer or employee, whether he be lifted with wealth or struggling to make ends meet, any person who, because his hands are so full with getting and keeping the things of this life, can find no time for the proper and the devout reading of the Scripture and the quiet testing of himself in the sight of God, whether he be living for God or not, is guilty of the same folly. Anybody who is thinking only of parties and good times and fun and frivolities, any person who in his thought and life is putting God below these things instead of putting God above these things, is guilty of the same folly.—Wayland Hoyt.

When a man proclaims himself to be a champion of reason, you will find him saying some very unreasonable things.

Is it not a little strange that it is so much easier for a church to divide up over a theory that nobody can understand, than it is to unite in a good work that they can understand?

Our C. E. Topic.

Topic for June 22: Practical Humility. Matt. 23: 1–11. Isa. 57: 15.

MEDITATIONS.

If a man's Christian life can be compared to a beautiful picture, his humility may be regarded as the appropriate setting for such a picture. A man's humility not only prompts him to do lowly deeds of service, but sees likewise that these are ministered in a gracious and becoming manner. Some proud men are engaged in doing humble things; the deed is humble enough, but the manner of doing it is far from humble. In these democratic days of ours, when social distinctions are constantly being levelled, the average man does not hesitate to do many things from which men (even so-called "Christian" men) would have shrunk several centuries ago. The classification of deeds into great and small is losing more and more of its meaning to the Christian men and women of to-day. So that our humility, if we have any, is more apparent in our manner of doing a thing than in the thing itself.

The Rev. B. Fay Mills, some years before he lapsed alas! into Unitarianism, once refused to accept the degree of D. D., justifying himself by this passage, "One is your master even Christ, and all ye are brethren." To this man, then an effective gospel minister and coming much in contact with the plain people of the land, the carrying of such a degree would seem to savor of pride — and perhaps it would have hindered him in his work. But many a popular and effective gospel minister of to-day bears this same title, and it neither puffs him up nor affects his popularity. Everything depends on the man. A small man naturally proud may be spoiled in this way, and his conceit be encouraged, but a great-minded, large-hearted man, whose humility is kindled in him by the Spirit, and whose love for all sorts of fellowmen is abundant, cannot be hurt by a D. D.

Likewise some men are just little enough to be completely demoralized by a fine suit of clothes. Plain clothes, then, should be prescribed for these. Others cannot be diverted from their meek and lowly service in the Master's cause by anything they may chance to wear. It is not that the clothes determine the man as much as that the man determines the clothes. Natural pride will stick its head out of the plainest clothes and ruin the clothes. Natural humility will take the superfluous starch or empty display out of any pretentious-looking garb. At the same time, a man who is called of God to serve his brethren, has no time to lavish disproportionate attention upon his wardrobe.

The ideal of practical humility is reached when a man can mingle indiscriminately with rich or poor, and can, with the motives of the Master, eat and drink with publicans and sinners.

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Editorial.

We regret our undue haste in giving currency to our impression that our good friend and brother, Rev. S. K. Mosiman, was lately married. We supposed the rumor arose from a reliable source, and therefore put it into print. But on being informed since that it is untrue we retract our statement and inform our readers, at the same time, that the Bro. will remain at Cantonment at least until next fall.

Thomas Newbury, an Englishman, who died January 1901, was the editor of a work called "The Englishman's Bible". He studied the Bible for over sixty years, reading it in the original Hebrew and Greek. He wrote these words a short time before his death:

"As the result of a careful examination of the entire Scriptures in the original languages, noticing and marking, wherever necessary, every variation of tense, preposition, and significance of words, the impression left upon my mind is this—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. The godliness of the translators, the superiority of their scholarship and the manifest assistance and control afforded them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole being the Word of God."

One of the most frequent and valued contributors to the pages of the MENNONITE is a young man whose eyesight is greatly impaired. It requires an extra amount of force of will, concentration of purpose, of effort and persistence in this young man to prepare an article, but this does not daunt him. "Whatsoever thy hand findeth to do, do it with thy might", seems to be his rule of life and activity, and we commend alike this rule, and the example of our brother to many a young man and woman among our people and among our readers, who could be of very appreciable benefit to us by using some of their spare time and gifts in writing something good for our columns.

During the last ten years, a church in Edinburgh, Scotland, has sent out twenty-six missionaries. So says the "Congregationalist". We are not told how strong the church is, but it is safe to say that we have churches in all our districts which could afford to do at least one fourth as much—supply say half a dozen Mission workers in ten years. We have lost the missionary spirit which was the controlling force in the early Christian church. Our ministers would do well to preach mission sermons at different times during the year (they could not do it too often,) based on good old-fashioned gospel principles, and thus rouse up all true Christians in their congregations to the one great work of the church—to bear witness, at home and to the heathen, to the truth as it is in Christ. How much even a small body like the Mennonites could then do, would be incalculable.

There was a time when we personally despised tracts, thinking they were invariably a product of zeal without knowledge, simply an effusion of unenlightened piety. But we have since learned otherwise. Certain tracts have done us great and untold good. A tract "Jesus is Coming," placed in our hands several years ago, not by any New Adventist zealot, but by an earnest Christian brother and fellow-worker, brought us to realize as never before the supreme blessedness of waiting for the coming of our Lord for His saints, and we have entered, if even very feebly, into fellowship with those who look forward to this "blessed hope" with joy unspeakable. A tract entitled, "Safety, Certainty and Enjoyment" convinced us for the first time of the wonderful efficacy of Jesus shed blood to procure for us the entire forgiveness of our sins and of our undoubted acceptance before God as a result of the finished work of His Son. We read that a tract, "The Bruised Reed" led to the conversion of the saintly Richard Baxter. But instances might be multiplied. Tracts are being used of God every day to save men. All of us Christians ought to be distributing tracts constantly, and do a great part of our preaching in this informal, quiet, but effective way.

Reading the Word as Recreation.

This does not set aside the necessity of handling the Word carefully as a subject of deep and assiduous study. The Scriptures are still to be "searched". But to a spiritual man, annoyed and wearied by many cares, distracted by the multitudinous trifles that demand his attention, the Word, at intervals of respite, can become a veritable "balm of Gilead" as grateful as a shade tree in a blistered plain. The 23d Psalm has not only been a lamp to guide dying souls through death's dark valley, but it has been a restorative to many restless spirits, who had turned aside from the endless turmoil and commotion of a busy life to find something suited to their immediate need in its sweet promises and assurances. They have entered into the spirit of its author, and have found a nameless peace in reading and repeating its happy, composed, Spirit-breathed expressions. Sweet music to the soul they proved to be.

So many passages of Scripture may be utilized, not to be studied with hard application, but simply to be imbibed by the spirit as God's very word spoken to the individual. Many other psalms besides the 23d could be enumerated—the 3d, 11th, 25th, 27th, 32d, 34th, 42d, 46th, 63d, 90th, 103d, 118th, 121st. The 53d and 55th chapters of Isaiah (not to mention others) are excellent examples. Almost any chapter in the four Gospels contains manna and medicine for the benefit of the tired world-pilgrim.

Instead of fleeing to contemporaneous literature or the daily paper for refuge, learn to lose yourself in the literature of all literatures, the Sacred Scriptures. Taste the Word for yourself and learn how sweet and good it is, in the quiet lulls between the tempests on life's stormy sea.

Correspondence.

BEATRICE, NEB.—Brother W. S. Gottshall, of Schwenksville, Penna., on his home missionary journey through the Northern Conference district, gave our church a very pleasant and refreshing visit, Wednesday and Thursday, June 11 and 12, preaching the Word of God to us once in town and once in the country, both evenings to very large assemblies. The same is all the more appreciated, inasmuch as Beatrice does not belong to the Northern, but to the Western district, and located in such a way that the benefits of the latter are but seldom enjoyed.

Henderson and Aurora had been visited and Wisner was next on the route for the coming Sunday, so Beatrice came in on the intermediate stretch. Thanks for the good brother's good wishes, which are highly prized. Next time we hope a similar visit, perhaps of longer duration. Sunday next Bro. Gottshall speaks at Wisner, Neb., where Bro. Dan. Brand, graduate from the evangelistic course at Bethel, who spent Friday, the 13th inst., here, visiting Summerfield friends and Bethel students, expects to join him in the services. Paul Ewert, another Bethelite, is stopping off here a few days on his way home to Manitoba.

COLLEGE, BLUFFTON, OHIO, Tuesday, May 20, the students were given a holiday, while men from the community were busy improving the campus. Those who helped are:

P. C. Suter and Master Gilbert, C. B. Amstutz, S. S. Amstutz, C. U. Amstutz, S. C. Baumgartner, D. C. Bixel, Menno Bixel, Peter Gratz, Samuel Gratz, A. S. Hilty, Abraham Lugibihl, H. S. Locher, Edward Lugibihl, Noah C. Moser, C. Schumacher, Benj. Schumacher and John Thut. The janitor, Mr. Biery, members of the faculty and students also assisted in this work. The janitor has been busy for some time beautifying the place.

The building and campus are very nice, and when all the work is done, which has been well commenced, we will indeed have a fine campus. It is a pleasant place to enjoy school life. All those attending enjoy the beauty of the immediate surroundings.

God's Handwriting.

God writes upon men's spirits. God makes a new heart to write upon, and then He takes His pen and begins to write there. We know nothing, unless God Himself can read in our hearts that which we read in the Book. You must have a transcription from the page of revelation to the page of experience, else you have not learned the truth. What God writes is written there forever, nor shall the powers of darkness erase those everlasting lines. Do you know what it is to have this writing on your hearts?

We find that man is fallen and ruined by sin. Did you ever feel that it was so with you? Do you remember the time when you knew that you were fallen, and felt yourself ruined and undone? Then the Lord made you understand in writing by His hand upon you. The Book tells us that without Christ we can do nothing. We are dead; we are without strength. Did you never find it so? Why, when some of you began to seek the Lord, you found that your boasted strength had evaporated. You could not think or act aright; and though you tried hard, you were too feeble to accomplish any good thing. Then there came a time when you read that Christ is the salvation of His people, that whosoever looks to Him shall live. You believed that to be true; you looked to Christ; you gazed upon Him as lifted up upon the accursed tree for you. Did not the burden roll from off your shoulders? did not the disease go from your heart? Can you not say now, 'Happy day, happy day, when Jesus washed my sins away?' There is more truth than is written upon our hearts; we shall not know it until we get home. Still, we keep on reading a little more, and making a little more truth our own. Do not go beyond your line. If you have not felt, wait till you do. You will be a poor witness of the things you have never tasted nor handled nor made your own out of the Word of God. May every minister of Christ, and every Sunday-school teacher, and every worker,—may we all know what is written in the Book by what is written on our hearts.

Now the Lord must write upon us according to our great Pattern. The humility of Christ,—who can work it in us but the Holy Ghost? The courage of Christ, the self-denial of Christ, the full obedience to the Father's will,—who but Christ can give us these? Who but God Himself can help us in our conflicts, and deliver us from them? Let none of us think that we cannot be like Christ. Let nobody say that the pattern is too high. No, no; let us weep that we fall so short of it, and let us strive after it according to His striving, who worketh in us mightily, and let us never be content till we are indeed like Him.—SPURGEON.

A Little Hero.

The followong touching story was repeatedly told before large audiences by the child-evangelist, Rev. E. Payson Hammond and appears in a series of tracts entitled "Floral Leaflets".

"You may have heard before about alittle boy who shipped from Liverpool when he was twelve years old. The sailors one day urged him to 'take some grog.'

" 'Excuse me; I would rather not.'

"They laughed at him, but they never could get him to drink liquor. The captain said to the boy: 'You must learn to drink grog if you are to be a sailor.'

" 'Please excuse me, captain, but I would rather not.'

" 'Take that rope,' commanded the captain to a sailor, 'and lay it on; that will teach him to obey orders.'

"The sailor took the rope and beat the boy most cruelly.

" 'Now drink that grog', said the captain.

" 'Please, sir, but I would rather not.'

" 'Then go into the foretop and stay all night.'

"The poor boy looked away up to the masthead, trembling at the thought of spending the night there, but he had to obey.

"In the morning the captain, in walking the deck, looked up, and cried: 'Helloa, up there!'

"No answer.

" 'Come down!'

"Still no answer.

"One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast, so that when the ship rolled he might not fall into the sea. He brought him down in his arms, and they worked upon him till he showed signs of life. Then, when he was able to sit up, the Captain poured out some liquor and said:

" 'Now drink that grog!'

" 'Please, sir, I would rather not. Let me tell you why, and do not be angry. In our home in the cottage we were so happy but father took to drink. He had no money to get us bread, and at last we had to sell the little house we had lived in and everything we had, and it broke my poor mother's heart. In sorrow she pined away—till, at last before she died, she called me to her bedside, and said: "Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from that curse that has ruined your father." 'Oh, sir,' continued the little fellow, 'would you have me break the promise I made to my dying mother? I cannot, and I will not do it.'

"These words touched the heart of the captain. Tears came into his eyes. He stooped down and, folding the boy in his arms, said: 'No, no, my little hero! Keep your promise, and if any one tries again to make you drink, come to me and I'll protect you.'

"The captain was true to his word. That boy loved his mother, and was determined to do as she asked him. Why did he love her? Because he knew that she loved him. Yet that mother never died to save him, as Jesus died to save you. Are you not often doing things which displease Jesus? You would not if you truly loved Him. You can never love Him until you have a 'new heart.' "

The Kingdom in "Mystery".

In Matt. 13:1–51, Christ speaks of the Kingdom of God. It is very important that we understand what place in the orderly development of the Kingdom this chapter occupies. We commend the following outline of it by C. I. Scofield in "The Bible Scholar":

Up to this point there had been no mystery. Covenant and prophecy described an earth-rule of Jehovah incarnate as David's son. A kingdom with Israel as centre, Jerusalem as capital, Jehovah-Jesus as King, the twelve apostles administering His rule over Israel, and the whole earth the sphere. The Gospels record the birth, offer, rejection and death of the King. They describe also His resurrection and the promise of His second coming in power. The problem upon which the Prophets give no light is what shall transpire between the rejection of the King and His second advent. The mysteries of the kingdom of heaven in Matt. xiii are the answer.

There are seven parables—

(1) The Sower. Verses 3–8, 18–23. "Children of the kingdom" born of the word. (See also John iii :5; 1 Pet. i: 23.)

(2) The Wheat and Tares. Verses 24–30, 36–43. The defilement of the kingdom by unregenerate men who are professors, but not possessors.

(3) The Mustard Seed. Verses 31, 32. The rapid (but unsubstantial) growth of the kingdom.

(4) The Leaven. Verse 33. Always in Scripture a type of evil. The parable predicts the defilement of even the good part of the kingdom by the admixture of evil. Christ warned against three kinds of leaven: (1) Pharisaism, Matt. xvi: 6–12; (2) Sadduceeism, Matt. xvi: 12; (3) Herodianism (mingling of things of God and things of the world), Mark viii: 15. All these, formalism, rationalism, and worldliness, *have* come in.

(5) The Hid Treasure. Verse 44. Answers the inevitable question: What of the chosen people, Israel, during this mystery period? They are dispersed, "hid," in the world ("the field." Verse 38.) In due time they will be restored according to the prophets.

(6) The Pearl. Verses 45, 46. The church to be called out during this mystery period. The body and bride of Christ. The "children of the kingdom" of verse 38 form the "pearl" of verse 46. In the former they are seen individually; in the latter corporately. "The body is one." 1 Cor. xii: 12, 13; Eph. v: 31–37.

(7) The Net. Verses 47–50. Returns to the thought of the wheat and tares.

SUMMARY.—The mystery form of the kingdom extends from the rejection of the King to "the harvest" at the end of the age (not "world." The word in the original of Matt. xiii: 39, 40, means age, or dispensation). It consists of children of God and children of Satan growing together in the field. This form of the kingdom is to have a rapid but unsubstantial growth from an insignificant beginning, and even the best of it shall have an evil principle of formalism, rationalism, and worldliness working more or less secretly. Dispersed Israel meantime is hid to all but God, but reserved for future exaltation. Meantime the children of God are formed by the Holy Spirit into an entire and perfect body not having spot or wrinkle.

A Bright Corean Christian.

We copy the following suggestive experience from the "Herald of Truth." It reminds us of that wonderful story, "The Lord's Dealings with Daniel Mann."

Robert E. Speer, in one of his Northfield addresses, told of a meeting which he had had with some Corean Christians, who had known the gospel but a few years. Among them was a blind man who manifested great familiarity with his Bible. Mr. Speer said to these Corean Christians:

"Now, you know that not everybody in America believes in the gospel. The majority of the people in our country are not followers of Jesus, and as to this Bible, there are a great many who do not believe in it; and some day they will tell you these things. Is your faith in Christ and this Bible dependent on your belief that a great nation, mightier and wiser than you, believes in Christ and the Bible? Or does it rest on other grounds? What will you say when men come and question your faith in Christ and His Word?"

"There was a young man sitting down on the floor, who had been blind from his early childhood, with the marks of the disease that had made him blind all over his face. He raised his head and said:

'I will tell you what I would say. I would answer him in the words of the nineteenth and twentieth verses of the fourth chapter of Acts: Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.'

"I said, 'Do you know all your Bible as well as that?' He could not read, and they had then no raised letter Bibles in Corea.

" 'Well,' said the blind man, 'I know my Bible pretty well.'

"I asked, 'Can you tell me what is in the fifteenth chapter

of the Gospel of Luke?'

"'Certainly,' he said; 'that's the chapter that has the parable of the lost sheep, the lost coin and the prodigal son.'

"'Do you know in what chapter of Matthew is the feeding of the five thousand?'

"'Certainly,' he answered; 'it's in the fourteenth.'

"I thought it was the twelfth, but I turned to the fourteenth, and found that the blind man located it correctly.

"He had learned all he knew about Christ's life from his friends, who sat on the floor of the little room in which he lived, and read to him, translating out of an old Chinese Bible the whole life of Christ.

"I asked him what he liked best of all.

"'Oh,' he replied, 'I like the ninth chapter of the Gospel of John, that tells the story of the blind man to whom Christ restored sight.'

"I asked him what he looked forward to most.

"'Well,' he said, 'I look forward most to Christ's meeting me at the gates of that Beulah Land. I wouldn't dare go up to see the Father alone, a blind man from Corea, but I shall wait at the gate until Christ comes and takes my hand and leads me up to His Father and mine.'

"I don't know when I was so rebuked as to my own knowledge of the Bible as by that poor, blind Corean, who had been less than three years a disciple of Christ."

A Lonely Heart.

(From an address given in America by Mrs. Howard Taylor.)

When I went to Hunan, there were 10,000,000 women at least, and not a single Christian woman, and never had been one. The women of Hunan have a fine physical development. We meet plenty of women there five feet, six and seven inches in height, women of intelligence and fine moral character, but of course with no education, and no spiritual life. When we settled in the place, our first hope was that we might get hold of some women near by who would come to us as helpers. We could never go out of doors without a Chinese woman. It is not respectable for a woman fifty years of age to go on the streets alone. The woman who came to be with me impressed me very much. She was tall, handsome, intelligent, a woman of about fifty; but her hair was perfectly white; and there was a hardness about her as if she had no heart. Still I felt there was fine material there, fine native power. She had been married when about eighteen years old. She had eight little girls in succession, and had been allowed to keep two out of the eight alive. No wonder her hair turned white and her heart seemed cold. She had observed that two or three times a month our letters came from home, and noticed that I never ventured to open them until I could get by myself in the evening. After a few weeks, whenever she saw the letters come she would go into her room opposite mine on the court-yard. Then she would come and sit down outside the door of my room. Sometimes I had to open the door and she would come in and put her arms around me, and beg me not to cry. "Don't cry," she would say, "I know what a lonely heart is. I know you got a letter from your mother, and I know all about it." After she had been with me six months we started out on an evangelistic journey. One night we were sitting on the floor in a room surrounded by sixty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me, and presently she put her hand on me and stopped me. "Don't try to tell them any more!"

"Why not?" I said; "I want to tell them about the Lord Jesus."

"I know, but you are tired, and can hardly speak. Just lean up against me. Put your head on my shoulder and rest. I will tell them all you want to say."

I looked at her surprised. I said, "Do you know what I want to say?"

"Oh, yes, I know all about it." And she put her arms around me, for I was tired out, and as she took up that story a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love and a wonderful light. I never, never shall forget it. She told these women of Gethsemane and the Cross; and as she told it, the story of the Cross never seemed so real to me before. The tears were rolling down her face, and the women were so moved that they were weeping all over the room.

It was a marvellous hour to me. The woman went right on preaching after that, preaching in the power of the Holy Spirit. Now she has gone to be with the Lord.

Concentrated Food.

If you want to be great and do something for the world and to God's glory, begin right at home.

The preeminent duty of a Christian, first and last, is to make Christ known to others.

If your trust in God fails you when the night of trouble closes over your head, then your faith is hardly bigger than the mustard seed.

There can be no settled peace in your heart as long as you are not where God would have you.

No man can follow the "Golden Rule" in society and neglect it in his own household.

The Sunday School Lesson.

Subject for June 21: TEMPERANCE LESSON. Rom. 13: 8–14.

GOLDEN TEXT: Let us therefore cast off the works of darkness and let us put on the armor of light. Rom. 13: 12.

ANALYSIS.

Who wrote this letter to the Romans? Where was Paul when he wrote it? Who carried it to the Romans? Does the Bible anywhere teach that a man may do right in his own eyes? Then what must he do? What only are we to owe? v. 8. How many are we to owe that way? Are we asked to love one another for what we are in ourselves? How does loving all men fulfil the law? What does love not do? v. 10. How does intemperance work ill to your neighbor? How does the liquor seller work ill to his neighbor? Do you think this violation of God's law is going to be left unpunished?

Is all drunkenness intemperance? Is all intemperance drunkenness? Has anyone a good word to say for the liquor traffic? Is it a disreputable business? Must it have a license? Does an editor, or grocer, or merchant have to take out a license, and then give bonds for keeping the peace? How does the Holy Spirit enforce the truths of this part of His Word? v. 11. What are we to put on to help us live a temperate life? vs. 12, 1. c., 14, f. c. Whom do believers represent in this world? Is putting on the Lord Jesus Christ the same as being "in Christ"? Is this admonition to put on Christ addressed to those who were already believers in Christ? 1: 8. Were they still troubled with works of darkness? v. 12, m. c. What were they to do before they put on Christ? v. 12. m. c. What if they tried to put on Christ and His garments of righteousness over the old rags and dirt of darkness? What would be continually betrayed?

REMARKS.

"Whatsoever a man soweth, that shall he also reap." Name the first four classes who shall legitimately reap a terrible harvest from the seed-sowing of intoxicants. How much intoxication would there be in your town and community, if the truth of verse 10 controlled society?

Gladstone's assertion is a good one to commit to memory:—"We suffer more year by year from intemperance, than from war, pestilence, and famine combined."

In one year we have, in the United States, used for the production of distilled spirits, 21,585,988 bushels of grain. Other civilized countries have sinned similarly. How many poor might have been fed by God's good fruitage, used according to His will! How many starved and cruelized animals might, by God's good plan, have been kept in comfort by this worse than wasted product for love of money into distilled destruction!

It is stated from careful computation that the liquor traffic costs the American people nearly as much as the railroad traffic, and instead of producing a cash equivalent it imposes a tax on the people, for the support of its wretched victims that crowd our prisons, poorhouses, and asylums. Whose work is this?—God's or Satan's? What are you going to do about it?—Notes for Bible Study.

Deaths.

SPRINGER. — On June 2, 1902, in Hilltown, Pa., Abraham Springer, aged 59 years, 5 months and 17 days. Interment on the 5th at Blooming Glen. Services were conducted by his pastor A. M. Fretz, assisted by Revs. Van Loor and Johnson of the Baptist church.

HUNSBERGER.—On June 5, 1902 in Souderton, Pa., Helen Naoma, child of Cornelius and Leah Hunsberger, aged 1 year, 4 months and 26 days. Interment on the 9th. Services by A. M. Fretz, assisted by B. F. Luckenbill.

Contributions.

Foreign Mission.

During the month of May the following contributions were received:

GENERAL FUND.—Mission collection in Zion church, near Elbing, Kan., $88.72; From West Zion church, Moundridge, Kan., $17.75; Deer Creek church, Okla., at dedication, $14.42; for Indian Missions from the Wurzburger Sewing Society, Germany, $5.00; Bergthal church, Pawnee Rock, Kan., $10.50; Hillsboro church, $16.34; Mennonite church, South Germany, $12.00; Zion church, Iowa, $15.00; a friend of missions per Chr. Schowalter, $10.00; Lnella Krehbiel, Chicago, Ill., $5.00; Sterling Church, Ohio, $3.00; Bergthal church, Manitoba, $45.00; Molotschna church, Marion, S. D., from collection lifted at Mission festival, $36 00; Bethesda church, Henderson, Neb., $11.84; Hoffnungsfeld Eden church, Kan., $39.00; Alexanderwohl church, Kan., $91.25; Emmaus church, Kan., Mission collection, $270.67.

FOR INDIA MISSIONS.—Collection at the Young People's Convention, Garden township; Kan., $42.24; Prof. B. F. Welty, Bethel College, Newton, Kan., $20.00; Silver Street church, Goshen, Ind., $17.00.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
a Judg. 5. 22.
1 Sam. 14. 15.
2 Ki.
1 Kin. 20. 43.
2 or, ungirt. *gentle.*
b ch. 5. 16. Nah. 2. 3.
c Zeph. 1. 12.
2 Heb. *stood.*

10 " Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Mo'-ab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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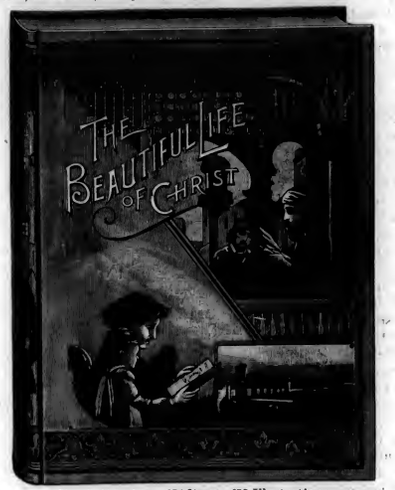

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Business Chat.

We have a charming book in stock just now—a good seller—"Early Conversion", by the Rev. E. Payson Hammond. Rev. Hammond is still in the harness, being used of God daily to bring to dying sinners the message of a Saviour's dying love. But he is best known as an evangelist for children. He has a strong hold on children. His simple but powerful stories have had a wonderful effect on thousands of little ones in our country. A single testimonial is sufficient to give the reader an idea of this man's work and its abiding value. "He is one of the best men I ever knew. He always leaves a sweet taste in your mouth after he has gone—he does good and nothing but good while he is with you. It is hard to tell where the source of his power is—he reaches the high and low, rich and poor, the learned and the illiterate, the oldest and the youngest. The beauty, of it all is, his converts 'stick'. * * In my seven years of ministry in Denver, Colo., I met more 'pillars' of the church who had been converted in childhood at his meetings than those brought in by all other evangelists put together. He has a wonderful power of commanding the affections of children; you need never be afraid of the genuineness of the work of grace in their hearts under his ministry."

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News of the Week.

Domestic.

Dynamite Used In Anthracite Region.

HAZELTON, Pa., June 14.—The home of James Applegate, at West Hazelton, was badly shattered early to-day by an explosion of dynamite, which had been placed near the side of the building by unknown parties. The family escaped injury. Applegate has been employed as a special officer at the Cranberry colliery, since the strike went into effect.

Frank Pardee, superintendent of the colliery, offers a reward of $500 for the arrest and conviction of the dynamiters. He says bloodhounds will be brought here to assist the police in running down the guilty parties.

Applegate, while returning from the Cranberry colliery, whither he had gone to report off the day on account of the explosion and the consequent shock to himself and family, was held up by two men and relieved of his revolver. He made no resistance, as four other armed men stood close by, ready to assist if necessary in overpowering him. Applegate knows the men and they will be arrested.

Mrs. Applegate says she was told by a West Hazelton man that fourteen houses would be dynamited if the men occupying them did not quit working at the surrounding mines. Policemen are now looking for the person who is alleged to have made this threat.

Mother Gets Damages.

GREENFIELD, Ind., June 17.—The jury in the case of Mrs. Harry Newland, of Indianapolis, against Jacob Van Blericum and the Terre Haute Brewing Company, after being out eighteen hours, returned a verdict, giving the plaintiff $500 damages.

Mrs. Newland brought suit asking for $10,000 damages, alleging that the defendant on Sunday, January 19, sold her son, Jesse G. Newland, intoxicating liquor, from the effects of which he died.

The saloon in which the sale occurred was in River avenue, Indianapolis. The evidence showed that the saloon was at that time operated without a license, and that liquor was regularly sold there on Sunday.

The suit was bitterly contested by the Terre Haute Brewing Company, which contended that it had no connection with the defendant, Van Blericum, except to sell him beer at the regular wholesale price.

The Gulf Coast Sinking.

NEW ORLEANS June 17.—Henry Carson, Franklin R. Pierce and B. Harris Wallace, engineers in the employ of the Geodetic Survey, have arrived in this city from a long trip over the coast line of Texas, Louisiana, Mississippi and Alabama, conducted for the purpose of determining whether there had been any change in the coast line. A survey was made from the Sabine river to Mobile bay. It discovered the fact that the level to-day does not correspond with the notes taken in 1870, being two and a half to three inches lower. A hundred tests all developed the same result—that the coast line from Texas to Alabama had been lowered nearly three inches in the last thirty-two years.

Zion City's Greeting.

CHICAGO, June 17.—John Alexander Dowie has framed a form of salutation for Zionites when they meet in Zion City. It must not be "good morning, neighbor", or "how do you do", or any of the old-time forms after to-day, for Elijah II has ordered that the greeting be "Peace to thee". The prescribed reply is "Peace to thee be multiplied".

The custom is copied from a habit of Christians in Latin countries in the early days of Christianity.

After asking that the salutation be used not only in Zion City, but over all the world, Dowie observes in his Leaves of Healing, issued yesterday: "Surely, after such a salutation, 'foolish talking or jesting' which God so sternly disapproves, shall be avoided. Sureley after such a salutation, harsh and unkind words shall be avoided".

Fast Trains.

INDIANAPOLIS, June 16.—The new twenty hour train on the Pennsylvania from Chicago to New York met a runaway freight train west of Alliance and after a race of some distance, the passenger crew got it under control and pushed it to the nearest siding. Nearer to Alliance another freight got in its way, and it arrived at Alliance twenty minutes late. The engineman, however, took the train into Pittsburg only two minutes late. The corresponding train west-bound from New York, made the new time without incident, arriving in Chicago this morning three minutes ahead of time, making the trip in the remarkable time of nineteen hours and fifty-seven minutes. The east-bound train also arrived at its destination three minutes to the good.

The Lake Shore made the twenty-hour schedule to Chicago on time, the train having run seventy-five miles an hour part of the way.

The Big Four and the Pennsylvania both sent their new record-breakers for New York. The Pennsylvania was so fast that the Pullman conductor was left at Columbus, O., with the tickets of all the passengers. He had gone to the Pullman office for information and the train departed without him. The Big Four went through Cleveland. A delay of twelve minutes was caused at Dayton by a broken pipe on the engine. The time was made up before reaching Columbus. The time from Cincinnati to Cleveland was forty-five minutes better than heretofore made by a passenger train.

A Gospel Automobile.

MUNCIE, Ind., June 16.—Jesse Stevens, captain of the Gas Belt Auto Club, has started a subscription for the purchase of what he calls a "gospel automobile," his plan being to raise $4,000 with which to buy a large vehicle from which a gospel campaign might be conducted.

The proposed vehicle would have a platform large enough for a chorus of twenty-five, together with ministers. The machine would go from place to place over the State, where meetings might be desired.

Millennium is on the Way.

NEW YORK, June 16.—The Rev. Dr. MacArthur, preaching in the Calvary Baptist church, declared the ushering in of the millennium already had been partly accomplished.

"These are the days" he said, "of gigantic enterprises, of large mergers and of world-wide undertakings. Many great trusts, doubtless, are mercenary, but there may be a 'selfless, altruistic and spiritual trust." On the basis of the golden rule a federation of the whole world will one day be accomplished. We are approaching such a federation to-day."

President Swain To Go To Swarthmore.

INDIANAPOLIS, June 14.—A private telegram to The (Indianapolis) News from Bloomington, late this afternoon, said that President Joseph Swain, of Indiana University, has notified the board of trustees, at their meeting at Bloomington, that he will accept the presidency of Swarthmore College, near Philadelphia.

President Swain has had the offer under consideration for some time and the authorities of Swarthmore offered to raise additional funds with which to broaden the work of the institution, if he would go to that college.

Mr. Swain was called to Philadelphia a few weeks ago to consult with the Swarthmore board of managers, and the offer of the presidency was officially made at that time. He hesitated in accepting it, on the plea that the institution was not on such a financial basis as to insure a successful administration.

He finally told the trustees if they would have the endowment fund increased to $1,000,000 he thought he could take the presidency. This fund was raised. It is thought that when Dr. Swain made the proposition, he rather doubted that the endowment fund could be increased to this amount. But the friends of Swarthmore at once set about to raise the fund. Dr. Swain was officially notified of this fact while in Lawrence, Kas., and has received like information since that time.

Strong pressure is being brought to bear, but it is said Dr. Swain has decided to leave Indiana University as a finality. Mrs. Swain visited Swarthmore a few weeks ago, and was favorably impressed with the institution and the surroundings.

Foreign.

Sale of Friar Lands.

ROME, June 16.—The complete success of the negotiations between Judge Taft, Governor of the Philippines and the Vatican on the question of the friar lands in those islands, appears assured, four of the five cardinals composing the subcommittee of cardinals, favoring the Governor's proposals.

After the completion of the negotiations, an acute conflict is expected between the Vatican officials and the Filipino religious orders, regarding the disposition of the money which the United States will pay for the lands. The Vatican considers that the money ought to be given to the propaganda, or Society of Cardinals having the care and oversight of foreign missions.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JUNE 26, 1902. No. 29.

The Power of the Cross.

Lord, let me know the power of thy cross,
So that I count all other things but loss;
So riches, pomp and all the world holds dear
Fade into naught when thy dear cross is near.

Lord, when I wander, foolish, far from thee,
When doubt and fear molest and trouble me,
Then may thy cross its radiance o'er me shed,
And I to thy sweet rest once more be led.

Through all the haste and worry of the day
Grant that thy cross may ever guide my way;
Sin's subtile skill to foil and fears to quell
As thinks my soul of Him who loves so well.

When dawns the day that I his face shall see,
Sign of my faith his precious cross shall be;
All all of heaven mine, because he died,
Mine joy and life in Jesus crucified.

—Ernest G. Wellesley-Wesley.

Items of News and Comment.

No MENNONITE will be issued next week.

Rev. H. Banman has changed his address from Goessel, Kansas, to Canton, in the same state.

The new preacher recently ordained in the Bruderthal church near Hillsboro, Kan. is A. Balzer.

We regret to learn of the death of Sister Kennel, wife of our brother, Alexander Kennel, of Trenton, Ohio. She was buried last Sunday.

Two young men at Aurora, Neb. came out on the Lord's side recently, in connection with the special services held there. May they be the Lord's in the day that He makes up His jewels!

Four souls were baptized in the Mennoville, Okla. church, June 15. Rev. H. R. Voth was invited from Kansas to lend the brethren there his services on this occasion, which he accepted to the satisfaction of all.

On Sunday, June 15, the congregation at Aurora, Neb. elected an assistant pastor to Bro. Andrew Oesch in the person of Bro. J. H. Donner. May the choice arrived at by the congregation prove to have been God's choice, and may the brother's services be owned of God and acceptable to his people!

Rev. S. M. Musselman is at present supplying the pulpit of his uncle, Rev. J. S. Moyer, who is still suffering from the effect of his recent paralytic stroke. We pray that the Lord may see fit to restore our invalid brother, that he may resume his ministries.

Quite a number of the members of the East and West Swamp Mennonite congregations Penna. paid Rev. H. S. Gottshall a visit at his home at Schwenksville, on Saturday, June 14th, where a very agreeable time was spent. The party was composed of Mr and Mrs. Reno Rosenberger, Mr. and Mrs. Gideon Landis, Mr. and Mrs. Joseph B. Shelly and daughter, Mr. and Mrs. Wm. B. Shelly, Mr. and Mrs. Henry Sleifer, Mr. and Mrs. Jesse Hallman, Mr. and Mrs. John Shelly and son, Mr. and Mrs. Abram Strouse, and Mr. and Mrs. Harvey Rosenberger.—Exchange.

Rev. W. S. Gottshall sends the following bulletin of news to his Eastern friends:

"I wish you could see the wheat fields here in this western country. They are just in the height of their beauty and promise a bountiful harvest. About one half of the land is in wheat. We are having nice weather, cool, pure air, like a mountain breeze, and plenty of rain. Farms out here are much higher than at home. Every day I meet people that formerly came from Pennsylvania. We are having good meetings. People come 10 miles to attend an evening service. I expect to go to Dakota in a few days."

A novel innovation was inaugurated in the First Mennonite Church of Philadelphia on Sunday, June 8th, in the observance of a special service for old folks. Announcement was made the previous Sunday, accompanied by the request that all the young people should bring some flower as a token of their love and esteem for the aged, and as a result the table near the pulpit was piled high with flowers, which were later distributed among those who were unable to be present at the service. The church was filled with old as well as young, who listened attentively to the earnest words of the pastor. So well received was Bro. Grubb's idea, and so successful the occasion, that "Old Folks' Flower Day", as it was called, bids fair to become an established custom with the First Church.

An Appeal.

Rev. Christian Schowalter, President of the Foreign Mission Board of General Conference, in the name of the Mission Board, makes an earnest appeal through our church papers to our congregations. The appeal is not for money, but for men—brethren who are filled with the missionary spirit and who long to engage in such work. The call comes to all such who have already had preparatory training for such work, and who out of love for the Lord Jesus and the dying heathen are impelled to respond to Christ's last missionary command with, "Here am I, send me".

He writes: "Here is the Oraibi station in Arizona. It needs at present at least one man who will preach the gospel. By means of the labor already accomplished there, has the Lord opened the heart's door of the poor Hopis; these souls long for the Bread of Life: a hunger and thirst for the Word of God has the Lord awakened in that country. Who is willing, then, to go there to bring them the glad tidings of the Saviour of the world? Who will enter the mission service? Let him not delay to report, personally or by letter, to Rev. A. B. Shelly, Quakertown, Pa."

He writes further: "We need not only one man, but would be thankful if the Lord should supply us with several. Whoever decides to obey the call, whether one or more, he or they must needs boldly appropriate the promise which the Lord holds out to his messengers: 'I am with you, your word shall not return void'."

Another Saskatchewan Letter.

On to Saskatchewan via the Canadian Pacific. A day at Winnipeg, one of the most flourishing cities of the Northwest, is full of interest to an "Uncle Sam" boy.

A few hours at the C. P. R. Station and Immigration office are sufficient to convince one that he has struck a high tidal wave of immigration. "Westward Ho!" is the watchword. Get your tickets and join the crowd.

As there are only two trains a week from Regina to Prince Albert, and one of them obliging one to travel on Sunday, there is not very much choice left as to what train to take.

Such names as "Dominion", "Victoria", "Royal", "Imperial", are constant reminders of the fact that we are on English soil.

It is an interesting fact to know that Winnipeg with its 50,000 inhabitants is still maintaining its remarkable record of no street cars and no open stores on Sunday.

They have a most elegantly equipped Y. M. C. A. building, and their work is in good healthy condition. In front of the City Hall is a large Queen Victoria marble fountain bearing the C. E. monogram. This was donated to the city by the Junior Christian Endeavorers.

In an interview with Rev. Gordon, or better known to us as Ralph Connor, the author of "Black Rock", "Sky Pilot", and "Man from Glengary", he told me that the Canadian Endeavorers experienced some reaction from an enthusiasm that is characteristic of a new movement; however it is shaping itself into a more wholesome and substantial ally of the church. There is greater attention given to true Bible study and practical personal work. This expresses exactly the condition that is characteristic of the C. E. work in the states.

I was glad to learn from him that we may look for another book from his pen in the near future; one more especially intended for boys.

There was a most pleasant surprise in store for me after having procured my ticket for Rosthern. I soon found that I was to travel with a Mennonite crowd, and among them many that I had met last summer.

There were 31 from Altona, 17 from Winkler, 11 from Plum Coule, 6 from Gretna, and others.

There were also some from Hillsboro, Kansas. All were bound for Rosthern, Osler and Hague. Many an interesting item might be reported from a trip of 557 miles with such a large party of colonists.

From Regina to Saskatoon, a distance of 152 miles, there were but few houses to be seen; for scores of miles there was not a house to be seen. All a vast stretch of green rolling prairies. Every once in a while we could see some antelopes speeding over the plains.

That land has mostly a gravel soil, and as the dry weather sets in, is soon burnt out. But as we come on farther north towards our Mennonite settlement, we find a deep rich soil and plenty of rain, in fact too much of it this spring. Of the nature of the soil, climate and people I may write more later.

It was certainly an interesting sight to see the crowds gathered at the station to meet and welcome their many friends.

At this writing I'm enjoying the kind hospitality of Bro. Abrams. This afternoon I expect to take an 18 mile overland trip to Rev. Regier.

More later on.

J. E. SPRUNGER.

Sunday-School Lesson Problems.

The International Sunday-school Lesson Committee, on the eve of the great prospective Convention at Denver, is still exposed to shot from some quarters with reference to their present arrangement of the lessons, but again, valiant defenders spring up from other quarters. In our issue of June 12th, there appeared a calm, impartial consideration of the whole matter in the article, "Where Lies the Fault?" written by Rev. A. S. Shelly. He expressed himself thus: "There has been already too much of fault-finding criticism in a certain direction which the writer considers unjustified."

But criticisms continued to multiply, and to one of these Rev. H. A. Bomberger, of Philadelphia, Vice-President of Russel H. Conwell's great institution, Temple College, makes vigorous and plain-spoken reply in the "Sunday-School Times."

"It will be impossible for me to attend the International Convention at Denver. Consequently I ask the favor of being permitted to say, through the columns of The Sunday-school Times, that the opponents of an international system of graded lessons seem to have unintentionally misstated the question, and that upon this misstatement nearly every argument that they have thus far advanced has been built.

To quote the very words of one of the noblest and strongest of their number, they say that the friends of a system of graded lessons are planning 'to abandon the uniform lesson for a graded system of study.' This putting of the matter is not absolutely true to the question before us, and it is sure to be misleading. Indeed, it is so inaccurate and insufficient as to amount to a positive misstatement. It is not our plan 'to abandon the uniform lesson,' but to substitute an International System of Uniform (graded) Lessons for the present "International System of Uniform (ungraded) Lessons." This, and nothing more, encompasses our whole purpose.

To quote again, they say that we advocate 'the breaking down of a long-maintained unity of study.' We say we do nothing of the kind. We stand for a stronger uniformity. We ardently advocate a truer unity. And if they plead that this is not true with reference to the local school, we answer that the International System of Uniform Lessons was never meant, even in their sense, to be uniform primarily in the local school. If that thought entered into the plan at all, it was the very least part of it, as it might well be. The great purpose was to create uniformity, not in the local school so much as among the numberless Sunday-schools of all Christendom. We stedfastly hold to that purpose. Instead of striving to break down that great purpose by destroying uniformity, we seek only to preserve it, broaden it, strengthen it. Even in the local school we intend to conserve unity, and to the utmost. But we aim at a truer unity, a unity that shall tell more mightily for the attainment of a most exalted end, the salvation of the scholar and his preparation for a life of largest service, a unity more wise and consistent, more beautiful and harmonious and hopeful. And this will be accomplished by treating each department of the school according to the age and capacity it represents.

They raise another question; namely, Is the Sunday-school 'primarily evangelistic or educational?' This is a very proper question. And it is in a proper form. Nevertheless, there is a catch in it. For it is calculated to convey the impression that there is some sort of discord between these two, and to widen the breach between those who, on the one hand, advocate the evangelistic, and those who, on the other, stand up for the educational. Let it be distinctly understood, therefore, that these things are by no means opposed to each other. We heartily agree that the Sunday-school is, primarily, evangelistic. And yet (to be very cautious) not exactly so. We prefer to say that, above all, and ultimately, it is evangelistic. In it we certainly seek a religious result. But we seek it, primarily, by an educational method. The institution continues to be what it ever has been, and what it forever must be,—a school. And in this divinely appointed agency the evangelistic and the educational are not contrary, but essential to each other. The end desired is, undoubtedly, religious; the method is, undoubtedly, educational, — in the truer, Christian sense.

And our whole reason for advocating an International System of Uniform Graded Lessons is this, that the Sunday-school may be more soundly educational, and, consequently, more truly and mightily evangelistic."

Then some one from Maine saw another serious flaw — the want of connectedness — and not without good reason.

"I believe I express the desire of many when I say that I wish something could be done at Denver to induce our International Lesson Committee to try the experiment of providing a course of lessons which should afford a more connected study of the Bible. Last year we began the Old Testament. Pupils and teachers were interested, and began to be fairly intelligent on the subject of Old Testament history. Suddenly we were switched off into entirely new territory, to the regret of many. Considerable time was lost in making clear to the classes the geographical, chronological, historical, and theological bearings of their new position. We are now well established in the study of the progress of Christianity subsequent to the death of Christ, but we are about to be again turned back to search for the trail that we lost six months ago. Much that had been then taught has been lost, including the interest that had been aroused in the history of the people of Israel. We cannot restore the reasonably clear outline of the past that was held by the classes, but must plunge *in medias res*, and make such progress as we can. Time will again be lost, as well as continuity of narrative, and, when at length we have become again established in a profitable study of a course of Old Testament history, the course of lessons will cease, and the same old process be repeated. The average Sunday-school pupil cannot carry two such courses of study in mind, thus separated by periods of six months, and have an intelligent idea of the history and development of the church of God, and there is no reason why they should be asked to do this. It is illogical from the standpoint of the subject-matter of study, as well as unpedagogical from that of the teacher and pupil. It is a method that would not be tolerated in our public schools. Why should it be any longer imposed upon the Sunday-school? May not The Sunday-school Times render a service to the Sunday-school by the discussion of this question in its columns?"

Dr. Dunning, Secretary of the International Lesson Committee, writes as follows in answer to this criticism:

"The alternation between the Old and New Testaments in the Sunday-school lessons is made in response to popular demands. It is generally held that the Old Testament is preparatory to the New, and that it is most important that pupils should be taught of the life and teachings of Christ and of the founding of the Christian Church. The average attendance of pupils in many Sunday-schools is less than three years. If the study of the Bible were to follow the historical order without interruption many pupils would be taught nothing of Christ except what is contained in the Old Testament prophecy of him. The aim of the committee is, as far as possible, to include a complete section in a given period of study. The Old Testament was followed during the last six months of last year up to the beginning of the Hebrew nation. The committee would have preferred to spend the whole of this year in the Acts, but earnest objections were urged on the committee to beginning the year with the Old Testament. Therefore the story of the Acts is followed up to the beginning of Christianity in Europe, then the last six months of the year are given to the Old Testament. The study of Acts will be concluded in the first six months of 1903. The fact that we have four Gospels seems to indicate the wisdom of repeating the study of Christ at intervals in a course of study covering the whole Bible."

And the one grand query remains: What will the committee do at their session at Denver?

How to Read the Bible.

ELWOOD S. SHELLY.

We have good reasons to infer that many people who read their Bibles, and some even who read them regularly, do not receive the individual benefits therefrom that they might or rather that they should. The question therefore that naturally confronts us is: Why is it? why do not all who read God's Word receive the same amount of blessing? The reason is that they do not all read in the same spirit and not for the same purpose. If we read God's word for the purpose of improving or revising or criticising it, as the higher critics do, then we can truly not expect a blessing from our reading. If we are not willing to take and believe the Bible as the inspired word of God without the least doubt about it in our hearts we have no promise of any blessing whatever. We must remember that "Faith is the substance of things hoped for and the evidence of things not seen". No matter how poorly or how well we are educated, we will never in this life be able to grasp fully or fully comprehend the Divine teachings and ways of our Father in Heaven. The road to heaven is laid down for all in his Word, for the rich and for the poor, for the educated and for the uneducated. If we could fully comprehend all the teachings of the Bible no faith would be required.

Some people read the Bible carelessly, their aim being to read much, not thinking of the meaning of what they read. Such reading will never help us in any way. It does not depend on how much we read, but how well we read, and whether we understand what we read.

Others again read the Bible just as they read any other book, without asking God's guidance and blessing upon their reading. Neither will this be very helpful to them. Unless we are accompanied by God's Holy Spirit in our Bible reading we will not receive the true blessing therefrom. Let us examine ourselves and see in what spirit we read our Bibles, and if the blessings do not come to us as we think they ought, let us see whether it is not our own fault.

God has a rich blessing in store for all those who read his word diligently and are willing to submit themselves entirely to His guidance. In order, however to receive the true blessing from the reading and studying of God's word, we must be willing to live as nearly as we can a life similar to those teachings which God has so kindly laid down for us. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Let us always remember that "Actions speak louder than words", and that in order to receive a blessing ourselves we must be willing to be a blessing to others. May God help us all that we may study God's Word more and more in the true spirit, and thus be able to let Christ shine through our lives and win many souls for His kingdom.

Milford Square, Pa.

What to Teach Your Daughter.

Teach her that one hundred cents make a dollar.

Teach her how to wear a simple muslin dress, and to wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort, as well as for appearance.

Teach her to arrange the parlor and the library.

Teach her to love and to cultivate flowers.

Teach her to say No, and mean it; and to say Yes, and stick to it.

Teach her to have nothing to do with intemperate and dissolute young men.

Teach her to pay regard to the character of those she would associate with, and not to how much money they have.

Teach her to have a place for everything, and to put everything in its place.

Teach her that music is an elevating and delighful accomplishment, and not be to neglected if there be enough money to give her instruction in it.

Teach her that the more she lives within her income the more she will save, and the farther away she will keep from privation when reverses come.

Teach her to take advantage of every opportunity for reading, selecting such books as will give her suitable mental training and practical information for a good and useful life.

Teach her that modesty is the most attractive of all qualities, and that loud talking or laughter in public not only disgusts everybody that hears it, but will eventually destroy her self-respect.

Teach her a high sense of personal dignity, so that she may regard familiarity of touch or speech as an unpardonable affront to her womanhood.—Exchange.

There is a sweet legend hanging about an old church in England, and it tells the great truth well,—how centuries ago, when the monks were rearing it, a new temple for the worship of their God, there came among the workers a strange monk, unasked, who always took on himself the heaviest tasks; and how at last, when a particularly gigantic beam was needed for a position as important as that of the keystone of an arch, and when, with sweating strain and united effort, it was lifted to its place, it was strangely found to be some feet too short. No device of the builders could remedy it; they had tried their best with it, they had used the most careful measurement they knew, but how sadly they had failed! There it was, too short, and their utmost skill could not find remedy. The night closed in upon the tired workers, and they went to their rest with sore hearts, leaving only this unknown monk, who would go working on. But when the morning came, and the workers came forth again, they saw the sunlight falling on the beam exactly in its place, lengthened to the precise dimensions needed, and resting accurately on its supports. But the unknown monk had disappeared. Yet the workers knew Him now, and were certain they could carry the temple onward to its topmost turret. For He who had been working with them and supplying their lack of perfect work, they came now to know, was none other than the Lord Himself. They were not unhelped toilers. Nor are we.—Sel.

Our C. E. Topic.

Topic for June 29: NATIONAL PROSPERITY. Prov. 14: 34; Deut. 6: 10–13.

MEDITATIONS.

In launching out upon such a subject as national prosperity, it is well for the believer to remember a few principles which, he as a believer, is supposed to have accepted. One is that a Christian is a citizen of the Kingdom of God, and that loyalty to God, and membership in Christ's body, are of greater moment to him than the specious but often delusive sentiment of "patriotism". A true Christian cannot be a successful politician, nor a pronounced party-man, nor a narrow patriot. If he would be any of these to any appreciable extent, he is compelled now and then to throw Christian principle to the winds. The true Christian's fellow-citizens are his fellow-christians, not only in America, but the world over. If he votes in favor of any measure that will be of undonbted advantage to his own country and its people, but prejudicial to the welfare and prosperity of men—and among them Christian—in some other country just to this extent does he sink the Christian in the selfish patriot. "National prosperity" may thus be a delusion, and a snare, and surely cannot be acceptable to a man who loves all his fellowmen, and does not feel it right to be partial toward any at the expense of all the rest, just because an arbitrary boundary-line or a few thousand miles of sea separate them. The Christian prays for *international*, rather than "national" prosperity.

Nevertheless we can be profoundly grateful to God that he has done so much in the past, and is even now doing such great things for our country. We can never leave out of our thanksgivings the invaluable privileges which a tolerant government affords us through its principle of non-interference with the religious convictions of its people. This, surely, is God's work, not the devil's.

Nor can we wholly leave out of consideration the national prosperity of our land, since this also is God's doing. If our fields, gardens and orchards have generally yielded their increase, giving seed to the sower and bread to the eater, it is because God graciously lent His sunshine and His rain alike upon the just and upon the unjust. If we have thus been lifted above poverty and dire need, we ought to give God the glory.

God is the ruler of nations. He guides the ship of state to-day as indisputably as He managed state affairs in the days of Nebuchadnezzar. He sets up kings and princes, presidents and cabinets, and brings them down from their high estate if they are untrue to their trust. This He does, regardless of the question whether they are saved or unsaved, the sheep of His hand or the minions of the devil. Therefore, if our rulers govern wisely and discreetly, it is because God's hand is on the helm. Let us give Him the glory.

Nevertheless, we must not forget the warning of a familiar passage— 2 Cor. 6: 14–18. This passage is generally and widely used as a proof-text against lodges. Without demurring to such use of it, is it not possible for us to extend its application to the "citizen" idea? Do we not have fellowship with unbelievers and work hand in hand with them when we vote for the same man (perhaps an unbeliever) and for the same principles (perhaps inherently unjust and unchristian) as our unbelieving "fellow-citizen" in the next booth? The question is fair. Can a believer and an unbeliever hold communion with each other in any Biblical sense of the word, even the communion of citizenship, as long as faith in Christ does not unite them?

But the first of the topic passages above, — which was once most powerfully quoted by James Russell Lowell before a Congressional Committee—remains eternally true:—

"Righteousness exalteth a nation, but sin is a reproach to any people."

The Mennonite.

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Editorial.

The craze for organizations, committees, sub-committees, wheels within wheels, within our churches and religious institutions, for missionary, benevolent and all other purposes has become so wide-spread these days that the late evangelist, George C. Needham, used to say we needed an "S.S.S.—Society for the Suppression of Societies."

We hope every reader will carefully read, mark and inwardly digest the appeal for mission workers in this issue presented by Rev. Schowalter in the name of the Foreign Mission Board. May we hope that here and there the appeal will find a responsive heart. Many of our young men, we know, have been reading and admiring Sheldon's books, in which self-sacrifice for others' good is the dominant note; now they have the chance of embodying the feelings stirred within them and translating these feelings into a life of consecrated endeavor.

The Bible reading in this number by E. K. Mohr is uncommonly valuable. Nothing is more imperatively needed in our churches or more loudly called for by the world itself than the ability, on the part of preacher and layman alike, to "rightly divide the word of truth." Without the correct survey of the broad outlines of Biblical teaching, we are in danger of subjecting text after text to a "private interpretation", which is not only often fanciful and misleading, but positively harmful, lacking God's blessing upon it. Let every one read, in the Bible reading now placed before him, what the Scriptures teach concerning the awful subject of Judgment.

Once get your man converted and controlled by the indwelling Holy Spirit, and you can turn him loose, give him the most absolute freedom to think and to do just what he pleases and he will be perfectly safe. The question is so often asked, "May I do this?" "Should I avoid that?" It is sufficient to refer all honest inquirers to what constituted the key-word of last Sunday's Sunday-school lesson—that supreme, matchless, all-sufficient word. LOVE. Having introduced that word and thoroughly filled the mind and heart with its overmastering idea, the answer to all questions like the above becomes very simple: It is not a question of "may I?" or "should I?" but, supposing you to be filled with Christian love, it is this—what would you love to do under the circumstances? Love, rather than duty determines the value of any Christian act.

Correspondence.

AURORA, NEB. On the 7th day of June, 1902, arrived Bro. W. W. Miller from Pulaski and Bro. P. E. Stuckey from Olds, Iowa, at Aurora, Neb. with the intentions of holding a series of meetings at the Pleasant View church.

The meetings continued for one week, the success of which was a good refreshment to us all in spiritual life, besides the conversion of two noble young men, to whom we wish great success in the course just entered upon.

Also at the beginning of the meetings, we succeeded in having Bro. W. S. Gottshall, from Schwenkville, Penna., in our midst. He conducted the services on Saturday evening, Sunday morning and Monday evening, (June 7–9), leaving us on Tuesday, bound for Beatrice, Neb. May God bless him on his way, that he may finish his work with the greatest success!

Then on the sixteenth the other two brethren also left us.

We feel very thankful to the brethren for allowing us to listen to nine interesting sermons. Two gatherings were spoiled by rain. Otherwise the weather and roads were good, each session being well attended.

We hope each one was benefitted, and we pray the result may prove to be a blessing to the community.

On Sunday morning, June 15, a vote was taken for an assistant pastor to Bro. Oesch. The lot fell on Bro. J. H. Donner. He was elected unanimously with the exception of nine votes. He surely was the choice of the Pleasant View church and may he also prove to be God's choice. Pray for us that we may some day be a prosperous church in the west.

An art that every Christian should master: to put on a cheerful face even when miserable.

Honoring our Fathers.

H. G. ALLEBACH.

Once I asked a Westerner, who had been a little while in Pennsylvania, what impressions of the Eastern people he brought back. Among other things, he mentioned that in his opinion, one of their most prominent traits was "pride in their ancestry." The speaker was proud of his own forefathers and of their sterling qualities, but his phrase implied that the Pennsylvania people were constantly referring to their ancestry while in conversation, and that many of them lived the old-fashioned life of their ancestors, strove to attain to their ideas and convictions and were content with their wisdom. A Westerner cannot pursue life after this fashion. He soon comes in contact with all sorts of people, gets out into the world a bit and does far more travelling than his eastern contemporary. As a consequence, he cannot so strictly order his life by the rule of his fathers. At the same time he is not blind to their virtues, and honors them just as much as the Pennsylvanian who has never been outside of the valley in which he was born. He is disposed to treat them with grateful consideration and to sacredly cherish all his life the almost divine relationship between them. A married son, himself a father, the head of another family, though far away from the parental home, still honors his father and mother, appreciates their counsel, respects them and loves them. This is true of the right sort of children (granting the right sort of parents) the world over, whether they live in Pennsylvania or Kansas, Maine or California.

A pertinent question arises here. Does a young man's loyalty to his parents necessarily imply identity of faith? Or, to narrow it down still more definitely, is he an ungrateful, undutiful son if he cannot entertain the same religious opinions or convictions, article by article, as his father and grandfather? We need not discuss the question whether he ought to conform strictly to their habits of life and external modes and customs. No reasonable man can make such a contention. Such a thing never was, nor will it ever be. But, supposing the father is a gray-haired devout old Presbyterian (God bless him!) of the old school, hopelessly wedded to the notion of infant damnation, is his son an ingrate because he cannot swallow such a medieval emetic? Or supposing the mother to be a believer in infant baptism, should the daughter be an outcast because she has become a Baptist or a Mennonite, and cannot consent to the baptism of her helpless first-born? Undoubtedly many would say such unnatural children should be banished from the home circle. We know whereof we speak, for we have knowledge of a number of cases like it. Just now we recall the case of a minister's son who left his father's particular denomination and became an effective gospel teacher among a class of God's people whose faith differed in many points from the old minister's. Frequently was the young preacher soundly denounced and condemned — yea, almost consigned to the lowest pit — for thus helping to bring the poor old father's gray hairs with sorrow to the grave. We can recall another case of a young woman leaving one denomination for another simply from conviction that the new faith was a better faith, and, in consequence, being cruelly ignored and snubbed by almost her entire host of relation. It was even said of her that she was an apostate and had fallen from the faith.

The question is, Was the minister's son a reprobate because he "flopped over" into another camp? Did he deserve to forfeit the kindliest, tenderest feelings of his parents because he could not take very well to the traditional religious teachings of his forefathers? Because he ceased to honor every item and detail of their doctrine, did he therefore cease to honor them? By no means. On the contrary, he became a better son than he had been before. His mother at last came to regard him as the pride of the family, the one who would impart a lustre and a radiance to the parental house and name. By seeming to dishonor his kin, he in reality honored them the more. We doubt not that this experience has found repetition everywhere, east or west. And right here does the western boy often have an advantage over his eastern brother in that he is not brought up to copy his ancestors' customs and virtues, and accept as self-evident truths all their inherited ideas and convictions and principles. Nor do his parents look for such slavish and petty aud,—shall we say insincere? — loyalty. In Christ's time, Galilee was noted for greater freedom respecting the "traditions of the fathers" than was Judea. By virtue of the very atmosphere by which he is surrounded, the boundless plains and prairies in the midst of which he dwells, the western lad breaths and lives out the idea of freedom from all unnatural restraint from his infancy. But he believes in his parents all the same. By and by he hears the gospel, it may be from a strange pulpit, and is brought under conviction. Many an eastern father would be shocked beyond expression by such an anomalous proceeding. The western father is glad his child is converted.

All this is not to be misunderstood. The East contains many liberal-minded parents, the West many that are narrow-minded and hidebound. But summing up the whole situation and getting our averages, the above experience fairly represents the differing attitudes of the two sections of our country.

One thought in closing. Believer and unbeliever, even if the former be the father and the latter a son, can not but lose more and more mutual affection for each other. And in one respect, they should. They cease to have anything in common, when once the very foundation of eternal and heavenly union and affection is knocked out from under their feet. Did not Jesus say he came to separate members of the family from one another and that many a household would be ruthlessly torn to pieces because of Him, the one element in the family believing in Him, the other not? And this virtually happened. Peter and his fellow-apostles forsook all and followed their spiritual Master. Believing fathers and unbelieving children may continue to associate here, but beyond there is bound to be a separation. And if it is unnatural to continue such questionable relations there, it certainly is here. An unbelieving son ceases to be a son in the best sense of the word. He is dishonoring his parents in the one supreme sense in which the Scriptures regard disobedience.

A Bible Reading.—Text, 2 Tim. 2:15.

E. K. MOHR.

"Rightly dividing the Word of Truth."

If the right divisions of the Word are not heeded our study must in a measure be profitless and confusing. This may be a reason why many Christians show so little real interest in Bible Study.

C. I. Scofield is the author of an excellent tract indicating the more important divisions of the Word of Truth as follows: 1. The Jew, The Gentile and The Church of God; 2. The Seven Dispensations; 3. The Two Advents; 4. The Two Resurrections; 5. The Five Judgments; 6. Law and Grace; 7. The Believer's Two Natures; 8. The Believer's Standing and State; 9. Salvation and Rewards; 10. Believers and Professors.

Let me quote from one of the chapters to indicate the helpfulness of this 60-page booklet.

THE FIVE JUDGMENTS.

The expression, "general judgment," of such frequent occurrence in religious literature, is not found in the Scriptures, and, what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures.

Dr. Pentecost well says: "It is a mischievous habit that has led the Christian world to speak of the Judgment as being one great event, taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the 'Great White Throne' and there be judged. Nothing can be more wide of the teaching of the Scriptures."

The Scriptures speak of five judgments, and these will be found to differ in four general respects: (1) In respect of those who are the *subjects* of judgment; (2) in respect of the *place* of judgment; (3) in respect of the *time* of judgment; and (4) in respect of the *result* of the judgment.

1. The *Sins* of Believers *Have Been* Judged. Time A. D. 30. Place, the Cross. Result, Death for Christ, Justification for the Believer. 1 Pet. 2: 24; Gal. 3: 13; 2 Cor. 5: 21; Heb. 9: 26; Rom. 8: 1; John 5: 24 R. V.

2. *Self* in the Believer *Must Be* Judged. Time, any time. Place, Anywhere. Result, Chastisement. 1 Cor. 11: 31. 32; Heb. 12: 7; 1 Pet. 4: 17.

3. The *Works* of Believers are *To Be* Judged. Time, When Christ Comes. Place, "In the Air." Result, "reward" or "loss." It is a solemn thought that every work of the believer must come into judgment. 2 Cor. 5: 9. 10 R. V.; Rom. 14: 10; 1 Cor. 3: 11–15; Matt, 16: 27; Rev. 22: 12; 2 Tim. 4: 8; 1 Thess. 4: 16. 17.

4. The *Nations* are *To Be* Judged. Time, the glorious appearing of Christ. Place, The Valley of Jehoshaphat. Result, some saved, some lost. Time, Matt. 25: 31. 32; Matt. 13: 40. 41. Place, Joel 3: 1, 2, 12–14. Basis: Treatment of those whom Christ calls "my brethren". Matt. 25: 40. 45. It is evident that these "brethren" can not be believers of this generation, for it is generally understood of Christians that offices of kindness to believers are really ministries to Jesus himself. Result, Matt. 25: 46.

The judgment of the living nations of Matt. 25 is often confounded with the judgment of "the great white throne" in Rev. 20. Note the following contrasts between the two scenes.

Living Nations. No resurrection. Living nations judged. On the earth. No books. Three classes—sheep, goats, "brethren." When Christ appears. Some acquitted.

Great White Throne. A resurrection. "The dead" judged. All condemned. Heavens and earth fled away. "Books were opened" after the 1000 years.

The saints will be associated with Christ in this judgment, and hence cannot be the subjects of it. 1 Cor. 6: 2; Dan. 7: 22; Jude 14: 15.

5. *The Wicked Dead* are *To Be* Judged. Time, after the Millenium. Acts 17: 31; Rev. 20: 5. 7. Place, before "the great white throne". Rev. 20: 11. Result, Rev. 20: 15.

(This Booklet, "Rightly Dividing the Word of Truth", may be obtained for 5 cents prepaid from Asher Publishing Co., 429 Holly Ave., St. Paul, Minn.)

Grand Rapids, Mich.

The Use of Tract

A man stepped into a horse car in New York not long ago, and before taking his seat gave to each passenger a little card bearing the inscription, "Look to Jesus when tempted, when troubled, when dying."

One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver, "Sir, when you gave me this card I was on my way to the ferry intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-day, and God bless you!"

We adore the kind Providence that led Philip to cross the path of the Ethiopian at the very moment when he was needed, but we forget that the like thing occurs every day. There is no such thing as chance in God's world, and those who seek to be led by the Spirit often find themselves messengers of mercy to some weary soul.

A lady once traveled nearly two hundred miles to tell the writer personally how a little leaflet that he had given her the year before led to her conversion. By the use of a similar card a young man was led to give his heart to the Lord, and through his influence both his father and mother were brought to the Master.

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Read that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was a part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.'

"Think of that! a sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and after all its wandering giving the message of salvation to that woman's soul!"

Perchance in heaven one day to me
Some blessed saint will come and say,
"All hail, beloved! but for thee
My soul to death had fallen prey!"
And, Oh! what rapture in the thought
One soul to glory to have brought.
—Words of Cheer.

Come with me to that scene in Jerusalem where the disciples are bidding Him farewell. Calvary, with all its horrors, is behind Him; Gethsemane is over, and Pilate's judgment hall. He has passed the grave, and is about to take His place at the right hand of the Father. Around Him stands His little band of disciples, the little Church He was to leave to be His witnesses. The hour of parting has come, and He has some "last words" for them. Is He thinking about Himself in these closing moments? Is He thinking about the throne that is waiting Him, and the Father's smile that will welcome Him to heaven. Is He going over in memory the scenes of the past; or is He thinking of the friends who have followed Him so far, who will miss Him so much when He is gone? No, He is thinking of His enemies, of those who would hate Him, of those who would have none of His gospel, of those who would say it was too good to be true, of those who would make excuse that He never died for them. And then turning to His disciples, His heart just bursting with compassion, He gives them His farewell charge: "Go ye into all the world, and preach the gospel to every creature." — D. L. Moody.

God takes not men's prayers by tale, but by weight. He respecteth not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, the sweetness of our voice; nor the logic of our prayers, nor the method of them; but the divinity of our prayers is that which He so much esteemeth. He looketh not for any James with horny knees through assiduity in prayer; nor for any Bartholomew with a century of prayers for the morning, and as many for the evening; but St. Paul, his frequency of praying with fervency of spirit, without

all tedious prolixities and vain babblings, this it is that God makes most account of. It is not a servant's going to and fro, but the despatch of his business that pleases his master. It is not the loudness of a preacher's voice, but the holiness of the matter and the spirit of the preacher that moves a wise and intelligent hearer. So here, not gifts, but graces in prayer move the Lord. But these long prayers of the Pharisees were so much the worse, because thereby they sought to entitle God to their sin, yea, they merely mocked Him, fleering in His face. John Trapp.

The earnest belief in and longing for the coming of Jesus Christ has been too much surrendered to one school of interpreters in unfulfilled prophecy, who have no greater claim to possess it than the rest of us. It belongs, or ought to belong, to us all. And I bring it to you, dear friends, as a sharp test what do you feel about that coming? Can you say, "More than they that wait for the morning, my soul waiteth for thee"? Does your heart leap when you think that Christ, Who is ever present, is drawing near to us? All the signs of the times, intellectual and social, the rottenness of much of our life, the abounding luxury, the hideous vice that flaunts unblamed and unabashed before us all; the unsettlement of opinion in which it is unbelief that seems to be "removing the mountains" that all men thought stood fast and firm forever: all these things cry out to Him Whose ear is not deaf—even if our voice does not join in the cry—and beseech Him to come. And I believe that a "day of the Lord," dreadful and radiant with the brightness of destructive power, which is also constructive and merciful love, is hanging over much of the world, and not a little of the Church, at this moment.—Alex. Maclaren.

"As thy days, so shall thy strength be." Deut. 33: 25.

In order to avail himself of this particular promise, a believer must observe and have in mind its true limits and provisions. "As thy days, so shall thy strength be." Our day and our sphere are of God; the need, the call, are ours. A farmer in his field has no need or right to ask for the skill and knowledge of a ship's captain. A schoolboy has no right to ask for the ability to do a college president's work. Nor has anyone of us a right to fear that we shall not be strong enough or wise enough to do to-morrow's work, or to meet to-morrow's pressure of duties and trials. To-morrow is never our day. A promise of omnipotence and omniscience in our present day and sphere ought to satisfy — and it will satisfy — every loving and faith-filled child of God.—Henry Clay Trumbull.

Sanctification begins in regeneration. The Spirit of God infuses into man that new living principle by which he becomes "a new creature" in Christ Jesus. This work, which begins in the new birth, is carried on in two ways—mortification, whereby the lusts of the flesh are subdued and kept under; and vivification, by which the life which God has put within us is made to be a well of water springing up unto everlasting life. This is carried on every day in what is called "perseverance," by which the Christian is preserved and continued in a gracious state, and is made to abound in good works unto the praise and glory of God; and it culminates or comes to perfection, in "glory," when the soul, being thoroughly purged, is caught up to dwell with holy beings at the right hand of the Majesty on high.—C. H. Spurgeon.

The Indian's Christ.

Among the converts to the Christian faith among our Indian tribes, was one whom they distinguished by the title of "Good Peter," and who, with truly apostolic spirit, used to preach the gospel to his poor benighted brothers. Once he addressed them in language to this effect:

"My brothers, the Good Spirit loves all his creatures. He loved them so much that He sent his own Son to bring them home to Him. But this Son was so bright, brighter my brothers, than yonder sun, that we could not look at Him; therefore He wrapt Himself in a mantel of flesh(wrapping his blanket around him) that He might live with us, and we might see Him. The Good Saviour has shown us the way to his Father; and lest we should lose the path, He marked it with his blood."—Sel.

Concentrated Food.

Patience is a virtue which all praise but few possess.

It takes special grace for a man to speak in high terms of his enemy. Praying for him in private is easier.

It has been said, "Pride feeds the poor", but it does so only with the crumbs that fall from the table.

Many people who affect to despise fashion are glad of it when they once in a while happen to be in the fashion.

To wait on God is frequently harder than to work for Him.

God's favorite musical instrument is the singing heart.

Take time occasionally to see whether any idols have crept into God's temple (which temple you are), and, if you find them, cast them out.

God has wisely ordained or permitted each life to pass through a tragedy of one sort or another. Let us all prepare to pass through the refiner's fire trustfully and victoriously.

A rich man can say nice things about trusting in the Lord, but a poor man must actually trust, whether he can say nice things about it or not.

Nothing great and good and noble in this world has escaped maligning or branding. God's own gift of love, His only Son, was nailed to the cross.

A traveler, once visiting the lighthouse at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never, impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If, tonight, one of my burners were out, in six months I should hear from America or India, saying that on such a night the light of Calais lighthouse gave no warning, and some vessel had been wrecked." If all Christians felt as deeply the responsibility that rests upon them as lights in the world, what a transformation might be expected!—Ex.

Two evangelists, B. Dirksen and H. Schroeder, were elected by the congregation at Medford, Okla. last winter, as evangelists to assist the minister. The membership amounts to 52.

The Sunday School Lesson.

Subject for June 29: REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: A light to lighten the Gentiles and the glory of thy people Israel. Luke 2: 33.

SHORT SUMMARIES.

1. Saul of Tarsus Converted, Acts 9: 1–20. G. T. Acts 3: 19. Why is the conversion of this man made so prominent in the New Testament? Trace the successive steps in his conversion.

2. Peter, Eneas and Dorcas, Acts 9: 32–43; G. T. Acts 9–34. How may they who lie useless in our churches become useful in the work of the Lord? v. 34. What effect came from these miracles? v. 42.

3. Peter and Cornelius, Acts 10: 34–44; G. T., Acts 10: 34. How are all men to be saved? v. 43, l. c. What was the effect of this straight preaching of the gospel? v. 44.

4. Gentiles Received into the Church, Act 11: 4–15; G. T. Acts 10: 43. "This vision was God's charter of Foreign Missions; 'great sheet,' the extent of the gospel; 'let down,' its heavenly origin; 'all manner of beasts,' the variety of men and governments it is to teach; 'thrice' the whole Trinity in the work."

5. The Church at Antioch in Syria, Acts 11: 19–30. G. T., Acts 11: 21. How was the Church controlled? v. 21. With what result? v. 21. l. c. How did the Church give? vs. 29, 30. Whom does God love? 2 Cor. 9: 7, l. c.

6. Peter Delivered From Prison, Acts 12: 1–9; G. T., Ps. 34: 7. What was the Church doing while Peter was in prison? v. 5. What are we doing for our brethren that are in bonds of trouble? Who released the prayed-for one? vs. 7–10.

7. The Early Christian Missionaries, Acts 13: 1–12; G. T., Matt. 28: 19. Who sent out these missionaries? vs. 2, 4. In what attitude will we be most likely to hear God's voice? v. 2.

8. Paul at Antioch in Pisidia, Acts 13: 43–52; G. T., Acts 13: 38. What did the multitude come together for? v. 44. For what do they come together now? Who objected to the preaching of the Word of God? v. 50.

9. Paul at Lystra, Acts 14: 8–19; G. T., 2 Tim. 2:3. What is the gospel? What does it do for the lame and impotent hearers in our congregations? Rom. 10: 17. What is the true motive for all missionary effort? 2 Cor. 8: 8; 5: 14–21.

10. The Council at Jerusalem, Acts 15: 22–33; G. T., Gal. 5: 1. Is faith in Christ sufficient for salvation? Was His a complete work? Can we add anything to it? Are we to do good works to be saved, or because we are saved?

11. Paul Crosses to Europe, Acts 16: 6–15; G. T., Acts 22: 15. Who was the first European convert? How large was the beginning of all the good that has since come to these two continents?

12. Temperance Lesson, Rom. 13: 8–14; G. T., Rom. 13: 12. Why are we to cast off the works of darkness? v. 12, f. c. What crimes are caused by intemperance? What future awaits the drunkard? And to him who makes the drunkard? Hab. 2: 15.

—Notes for Bible Study.

Deaths.

TSCHANTZ.—On June 9, 1902 near Kidron, Ohio, in the home of Mr. and Mrs. Wm. P. Tschantz, their youngest child Silvan Wilbert, aged 1 year, 8 months and 10 days. Interment in Salem church cemetery on the 11th. Services were conducted by Rev. A. A. Sommer at the home in the English language, at the church in the German.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl. 3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and* at the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[a] Judg. 5. 22. 1 Kgs. 18. 45.
[b] Ex. 20. 23. [c] or, negligently.
[b] ch. 8. 18. [c] Nah. 3. 1.
[d] Zeph. 1. 12. [e] Heb. stood.

10 [a]Cursed *be* he that doeth the work of the LORD [b]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo'-ab hath been at ease from his youth, and he [c]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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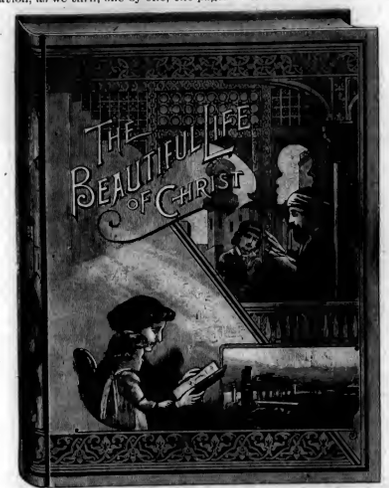

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

SENATE ADOPTS PANAMA ROUTE.

NICARAGUA SECOND CHOICE.

WASHINGTON, June 20.—Senator Spooner's substitute for the Nicaraguan canal bill providing for the construction of an isthmian canal by the Panama route, if the President can secure a clear title, was adopted yesterday by the Senate by a vote of 42 to 34. The bill was then passed by the Senate by a vote of 67 to 6. The bill providing for a canal by the Nicaraguan route, which had already passed the House, was laid on the table by a vote of 41 to 33.

Senator Fairbanks is receiving many compliments on account of his plan of providing finances for the construction of the canal by the issuance of $130,000,000 of gold bonds bearing 2 per cent. interest, which was also adopted by the Senate.

As adopted by the Senate, the bill authorizes the President to acquire at a cost not exceeding $40,000,000 all the rights, privileges, franchises and concessions owned by the new Panama CanalCompany on the isthmus of Panama, including all the capital stock of the Panama Railroad Company owned or held for use by the canal company, if a satisfactory title to all of the property can be obtained.

The President is also authorized to acquire from the republic of Colombia exclusiveand perpetualcontrol of astrip of land, in the territory of Colombia, not less than six miles in width, extending from the Caribbean sea to the Pacific ocean. He is directed to construct and perpetually maintain, operate and protect on the land thus acquired a canal of such depth and capacity as will afford convenient passage of ships of the greatest draft and tonnage.

If he is unable to obtain a satisfactory title to the property of the Panama Canal Company the President is directed to construct a waterway by way of the Nicaraguan route. An appropriation of $10,000,000 is made to begin the work, and authority is given the Secretary of War to make contracts not to exceed in the aggregate an additional sum of $135,000,000 should the Panama route be adopted, or $180,000,000 should the Nicaraguan route be agreed upon.

No Reciprocity This Session.

WASHINGTON, June 20.—Before the Senate Republicans went into conference this afternoon there was every indication that Cuban reciprocity was "as dead as a last year's bird's nest," as one Senator expressed it. A leading Senator, who is an exponent of president Roosevelt on the floor, said that the administration Senators would not insist in conference that the fight be transferred to the open Senate, as the President had wished. The conclusion had been reached by the friends of reciprocity that this would mean the destruction of party harmony and a long fight. This attitude of the President's own friends is thought to presage certain defeat for reciprocity.

Half Million Fire at Portland.

PORTLAND, Ore., June 23. – Fire Saturday night burned over about six acres of territory and caused a loss roughly estimated at half a million. The heaviest losers are the Wolf & Snyder Iron Company, the East Side Lumber Company and the Hicks Manufacturing Company.

President Hadley, of Yale, Points out Temptations to Graduates.

NEW HAVEN, Conn., June 23.—Yale's commencement exercises were opened yesterday when President Hadley delivered the baccalaureate sermon to the graduation class. His theme was "The Temptations of the World," and in speaking to the young men who are about to leave the walls of the college forever he urged them not to forget the spiritual side of life in the mad struggle for wealth and fame.

President Hadley advised his hearers to put their trust in religion as a means of withstanding evil. In the college, he said, a man finds himself in a community where each bears part of the other's burdens, but in the world outside it is everyone for himself. Materialism is the first thing that the young man has to face.

"It is written, 'Man shall not live by bread alone'. If you have it in you to give men more than this, be sure that any failure to account for the added talents will be heavily visited upon your soul when you have to make up the final account. There is no more pervasive danger than the danger of thinking that the money standard is everything; that ability and business honor, and love and marriage, are all marketable commodities. The stress of hunger may excuse the wrong; the blinding influences of modern life may explain the commonness of the error, but nothing can condone the error or undo the wrong."

Henry Cabot Lodge, Senator from Massachusetts, addressed the graduating class of the Yale law school this afternoon. His subject was "Oliver Ellsworth."

Forest Fires Raging.

HOT SPRINGS, Wash., June 21.—For a distance of seven miles the Green River valley yesterday was a sea of flames. Near Maywood, three miles below here, a lumber camp was burned out. On each side was a seething furnace, so hot that the crew on a relief train from Tacoma was compelled to seek protection inside the caboose while passing it. Morgan's camp, one mile down, was partially destroyed.

At Canton, nine miles below Hot Springs, were congregated, when the last report was received here, the few settlers and woodsmen of the vicinity. The forest for miles around was ablaze. At Eagle gorge the same condition existed, and several small fires are reported within a radius of twenty-five miles.

It is feared there has been loss of life between Buckley and Enumclaw. At one time both of these towns were threatened with destruction.

President Mitchell Speaks For Miners.

WILKESBARRE, Pa., June 25.—John Mitchell, president of the United Mine Workers of America, has issued an address to the public. It is partly a reply to the letters of the operators declining to accede to the demands of the union, which were published about ten days ago.

The address says that every possible means was resorted to in the effort to prevent the strike; that the cost of living has increased to the point where the miner is compelled to ask for higher wages; denies the allegations of the operators that the productive capacity of the mine workers has fallen off, but on the other hand, has increased, and quotes official figures to substantiate the contention that the employers can pay higher wages without increasing the cost of coal to the consumer.

The seventh week of the anthracite coal strike began to-day. The big towns of the coal region show no outward evidence that a strike is on, but in the small mining settlements men can be seen on all corners, idling away the days, waiting for something to turn up.

Interest was centered to-day in President Mitchell's addresses to the public. Groups of men gathered in places in the mining towns and listened, while one of their number read aloud the address of their chief.

As far as known none of the companies in this region is attempting to resume mining. The Mine Workers' committee is still endeavoring to persuade men who remained at the engines and pumps from continuing work. Very few, however, are joining the ranks of the strikers. The union is unable to make any headway with the new men brought here to take the strikers' places.

Foreign.

Festivities of Coronation Week Begun.

LONDON, June 24.—King Edward and Queen Alexandra arrived in London from Windsor at 12:30 p. m. today. His majesty appeared to be in the usual good health.

With the return of the court to London the festivities of the coronation may be said to have begun, and each day until midnight Saturday, when the last gun of the royal salute will be fired by the fleet at Spithead, will furnish its quota to make the week memorable.

From to-day, the special ambassadors, envoys and princes invited to join in the festivities, become the guests of the King. Throughout the day numbers of royal personages arrived from the continent. They were met at the railroad station by royal carriages and guards of honor and escorted to the official residences assigned to them. Consequently plenty of entertainment was provided for the crowds of sight-seers crowding the streets.

KING IN THE SURGEON'S HANDS.

POSTPONEMENT OF CORONATION.

LONDON, June 24.—The coronation has been postponed indefinitely on account of the illness of King Edward, who is suffering from perityphlitis. His majesty was operated on this afternoon, at Buckingham Palace. The operation was successful and the patient soon fell asleep.

5:05 P. M.—In conversation with a representative of the Associated Press, this afternoon, a high governmet official said there was undoubtedly very grave cause of anxiety. His latest information from the palace was that the King had successfully passed the chloroforming stage, but nobody could say definitely for the next twenty-four hours how matters would turn.

Immediately after recovering from operation, the King asked for the Prince of Wales. Lord Salisbury, the Premier and other members of the Cabinet called at the palace during the day. The Cabinet was summoned to meet at 6 o'clock this evening.

The following bulletin was posted at Buckingham palace at 6 o'clock this evening:

"His majesty continues to make satisfactory progress, and has been much relieved by the operation."

The following bulletin was posted at Buckingham Palace at 3:40 p. m.: "The operation has been successfully performed. A large abscess has been evacuated. The King has borne the operation well and is in satisfactory condition."

LONDON, June 25. 8:03 a. m.—The king passed a good night. There are no complications.

LONDON, June 25. — Rumors are afloat this morning that, although the necessity of surgery in his majesty's case was obvious, the actual operation was misdirected. The symptoms of great pain and high temperature pointed to appendicitis, but when the appendix was revealed it proved to be healthy and the unexpected existence of a large abscess in the coecum was discovered.

Puts War on a New Plane.

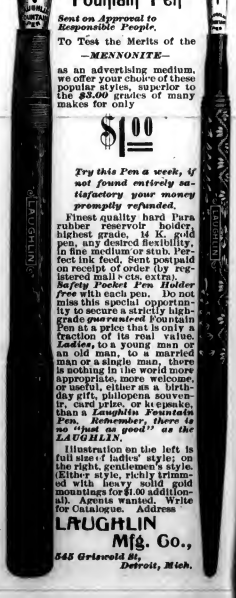
PARIS, June 23.—Colonel Humbert, a French artillery officer, whose technical knowledge and experience carry great weight, has invented an apparatus which, applied to a rifle or to a rapid firing cannon, completely suppresses the flash, sound and smoke, even of black gunpowder. Colonel Humbert says:

"I have succeeded in converting the explosive powder, which has been known for centuries, into a motor power giving impulse to projectiles from rifles and cannons without report, without smoke, without flash, without recoil and without any diminution of force or effect."

The military authorities here attach supreme importance to this discovery.

Taft's Plan Accepted.

ROME, June 20.—The Papal Secretary of State, Cardinal Rampolla, to-day assured the Rt. Rev. Thomas O'Gorman, bishop of Sioux Falls, S. D., that the Vatican accepts the propositions of Judge Taft, Governor of the Philippine islands, regarding the disposition of the friar lands, on all the main points, but dissents on minor points.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JULY 10, 1902. No. 30.

Consecration.

REBECCA NICHOLSON TAYLOR.

Tho' the rain may fall and the wind be blowing,
And cold and chill is the wintry blast,
Tho' the cloudy sky is still cloudier growing,
And the dead leaves tell the summer is past;
My face I hold to the stormy heaven,
My heart is as calm as the summer sea:
Glad to receive what my God has given,
Whate'er it be.

When I feel the cold, I can say, "He sends it,"
And his wind blows blessings, I surely know:
For I've never a want, but He attends it,
And my heart beats warm, tho' the winds may blow.
The soft sweet summer was warm and glowing,
Bright were the blossoms on every bough;
I trusted Him when the roses were blooming.
I trust Him now.

Small were my faith should it weakly falter,
Now that the roses have ceased to blow,
Frail were the trust that now should alter,
Doubting his love when the storm clouds grow!
If I trust Him once, I must trust Him ever;
And his way is best, tho' I stand or fall,
Through wind and storm He will leave me never,
He sends it all.

Why should my heart be faint and fearing?
Mighty He rules above the storm:
Even the wintry blast is cheering,
Showing his power to keep me warm.
Never a care on my heart is pressing;
Never a care can disturb my breast:
Everything that He sends is blessing,
For He knows best.

Items of News and Comment.

The sixth General conference of the Mennonites of Germany was held April 9–10.

On Whit-Monday 7 persons were baptized in the I Johannesthal church, near Hillsboro, Kan.

Rev. Gustav Harder, treasurer of the Foreign Mission Board, has changed his address from Brainerd to Whitewater, Kan.

After a few week's rest at Wadsworth, O., Prof. N. C. Hirschy contemplates visiting certain sections in the east in the interests of Central Mennonite College.

Miss Hillegonda van der Smissen, of Summerfield, Ill., who spent some months travelling in Europe, returned home at the close of June.

Prof. H. O. Kruse has resigned the principalship of Bethel College, Newton, Kan., and will spend two years in study at Chicago University.

The mission at Allentown, Penna. has reached such a promising stage that efforts are being made to effect a permanent organization in the near future.

The report has reached our ears, on trustworthy authority, that Rev. H. J. Krehbiel has resigned his pastorate of the Trenton church, Butler Co., Ohio.

Dr. S. Cramer, Professor in the Mennonite Seminary at Amsterdam, is at work on a life of Menno Simon, which is to comprise ten volumes. This will apparently be the most elaborate work of its kind in Mennonite literature.

Central Mennonite College has closed for the summer vacation. The fall term will open September 24th. Since there were no graduates this year, a lecture was given on commencement day in the college chapel by Prof. Carl Ackerman, of Lima, O.

A Philadelphia church has this sign on the door: "This church is open. Come in and sit down to rest or to pray." And it is not a Catholic church either. Why need Catholic churches have a monopoly of this sort of spiritual hospitality, anyway?

Dr. P. A. Sipkema, son of Rev. A. Sipkema, pastor of the Mennonite church at Edam, Holland, spent the last Sunday and Monday of June in Philadelphia, the guest of Rev. N. B. Grubb. He intends to tour this country as far as the Pacific coast.

Eight young people are receiving instruction preparatory to baptism in the Bergthal church, near Korn, Okla. The brethren Gerhard Kliewer, from the Hoffnungsau church, Kansas, C. Ramseier, of Oklahoma, and Bro. Gerbrandt, of Bethel College, visited and preached to the same congregation.

The sixth session of the Goshen Park Assembly, established by the late Rev. H. L. Hastings, will be held at Goshen, Mass. August 9–18, 1902. Among the speakers will be Rev. J. P. Stoddard, Dr. A. H. Plumb, W. T. McElween, D. D., all of Boston, and others.

According to a letter from Rev. W. S. Gottshall to his Schwenksville, Penna. congregation, dated June 17, he had visited the churches at Aurora, Beatrice, Henderson and Wisner, Neb., and intended to tarry with the Freeman, S. D. brethren till July 3d, leaving thence for Mountain Lake, Minn.

A wonderful boy preacher, Jack Cooke, aged sixteen, has been holding revival meetings the past year in London. The crowds were at times so great that the police had to be called in to keep them back. During one month there were over 1300 inquirers. In 15 days there were 538. Even Roman Catholics threw away their crucifixes and rosaries, and drunkards and would-be suicides professed conversion.

According to the report of the Directory of Bethesda Hospital at Gossel, Kan., before the 4th annual meeting of that body, June 3, the institution was since last fall filled to overflowing, so that it became necessary to enlarge the building. A second building is to be erected west of the present one, the two to be connected by a kitchen.

Twelve patients were admitted the past year. This sum swelled the entire number of patients from the beginning of the work (June 1899) up to date, to 86. Of these, seven died. Five girls constitute the working force at present.

Missionary Petter will soon have printed a series of leaves containing reading lessons in Cheyenne, which will be used to teach the Indians to read their own tongue. It begins with the classification and proper pronunciation of the Cheyenne vowels and consonants, followed by short, easy exercises in syllables and ending with sentences and reading exercises. In the Cheyenne grammar, there are eight *a*'s, six *e*'s, two *i*'s, seven *o*'s, a *u* and a *y*. There are fifteen consonants. The German *ch* sound is very prominent. These exercises can not but be valuable also to any mission worker who wishes to learn the language.

A good story by the late Dr. Talmage is recalled by the "Northwestern Christian Advocate." The doctor once borrowed $500 worth of apparatus with which to go hunting and fishing in the Adirondacks. Then occurred what the doctor recounted in his own inimitable way: "Such reels, such bait-boxes, such cartridges, such Bradford flies, such pocket flasks for lemonade. Suffice it to say, I did not interfere with the happiness of the piscatorial or zoological world. While I was laboriously getting ready, a mountaineer with an old blunderbuss shot three deer. I found that splendid apparatus did not imply great execution. What is true in the woods is true in the church. All our elaborate and costly theological apparatus is a failure if we do not catch souls."

The Saskatchewan Country.

From Tiefengrund, Saskatchewan, James E. Sprunger writes another interesting letter describing that strange, new country. He writes of the excellent fishing afforded by the Saskatchewan river. The river contains eel pouts, perch pike, suckers, carp, pickerel, and biggest of all, the "stoer". He and Bro. Regier returned home lately with 16 lbs. of fish. A neighbor of the latter caught a fish weighing 140 pounds. These fish have a good flavor, perhaps because the Bro. had such a sharp appetite.

Men of every nationality are met with in that country — Germans, Englishmen, Frenchmen, Swedes, Doukhabors, Hungarians, Indians etc. Mennonites are there from Manitoba, Minnesota, Dakota, Nebraska, Kansas, Russia and Germany.

The prairie land is already under good cultivation, and many of the farms are large, — quarter sections, half sections or sections. Nearly every young man of 18 has his 160 acre farm. Homestead land is already getting scarce.

The principal crop is wheat, which yielded from 20 to 35 bush. per acre last year, though the heavy rains and cool weather of this year have hindered its growth somewhat. But soon the long days and warm weather will do their good work. Other products are potatoes, oats, barley and flax. An abundance of house plants and flowers are seen in every window.

Bro. Sprunger was surprised to see a mirage. In the distance he saw what he thought a sea of shimmering water. As he neared it, it was only a level stretch of prairie.

Quails and wild ducks, wild geese in spring and fall also abound. Antelopes and deer are to be seen along the river — and even lions.

He reports that his work is meeting with good results.

His next letter will discuss religious affairs pertaining to the northwest.

Dowie Unmasked.

The following chapter taken out of John Alexander Dowie's life is a true account:

Some years ago a conference of the Amish brethren convened in Bureau county, Illinois. A certain brother, who was magnetized by the great imposter at that time, had made a request of Dowie to attend the said conference. When the conference members heard of this, they ordered a telegram to be sent to Dowie cancelling such an engagement.

On his way to conference was a prominent delegate from Indiana. While stopping over at Chicago, it occurred to him to attend the Tabernacle services and hear and see Dowie. Whatever the services were need not be given in detail; but either in the course of the meeting or at the close of it, Dowie (not yet having received the telegram to stay) told his audience that he would not be with them to-morrow night he was invited to speak at a conference of Amish people, a peculiar sect. He then described some of their peculiarities, and ended by saying, "*but they have plenty of money.*"

This tell-tale assertion was received by the Indiana visitor with quiet though genuine amusement.

He proceeded on his journey; more than ever convinced that Dowie was a schemer, a money-shark, and that his religious zeal was only a blind to deceive the unwary. He informed his brethren, in an address, of what he had seen and heard, and more than one of Dowie's well-wishers and admirers was undeceived.

Dowie, of course, never attended that Conference, for he received the telegram to stay at home.

This story is well authenticated, and is not a fabrication. If any one doubts it, let him write to the editor of the Mennonite, who will refer him to the proper parties.

Harrowing stories of Dowie's cruelty and heartlessness are told about him which are just as well founded.

It is time that some of these facts penetrated into every nook and corner, into every village of our country. Thousands have turned their longing eyes toward Dowie's Chicago Mecca, and have looked for great miracles to be performed in their behalf, but they have returned to their homes not only helpless and penniless, but heart-broken, disappointed and crushed. By publishing some facts like the above, thousands of poor victims may be spared in the future.

Dowie should spell his name — D—I—V—E—S.

The Call.

EMMA BERGSTRESSER.

"There is but a step between me and death". This utterance is true concerning every one of us, and we ought to live and move in the light of its truth. Arise! lay aside all self-seeking; put away all earthly ambitions; and gird yourselves for the exigencies of this wonderful hour.

The call is to a nobler, grander, greater life; to be freed from self; loosed from our old ways of living; have our low desires of selfhood done away; our dreams of happiness and position and power vanished, and our old hopes all forgotten.

It leads us to see and understand that our past blessings and associations and achievements were but a preparation for this time when the voice of the blessed Spirit so sensibly strikes the heart and permeates the entire being. The call is to a God-given life, to a deeper humility, to a wider usefulness, to a heroism that is undaunted and to a consecration that is simple, continual and complete. Hearken to the call, rise to its magnitude! be obedient to its whispering, and under all circumstances be obedient to the Holy Ghost.

Do we have the love of Jesus as we ought to have, or do we linger like Lot in Sodom till the Lord, being merciful unto us, doth pluck us away against our will. I confess that death of itself is not desirable; but the soul's rest with God is, to which death is the common passage.

If we truly believe that the promise of this glory is the word of God, that He means what He says and is fully resolved to make it good, we must indeed believe that there is such blessedness prepared for believers, and we surely should be as impatient of our old life as we are now fearful of dying, and should think every day a year till our last day come.

It is God that calls us. He says, "come unto me and be ye saved". Look then to no one else, trust only in Jesus. He is seated on a throne of mercy, and invites all poor sinners to come at once close up to him. He alone has pardon to give. The beggar and the prince, the black man and the white, the ignorant and the learned, those clothed in rags and those in silk attire, are equally welcome.

Just before Christ ascended into heaven, he said, "I am with you alway even unto the end of the world." How sweet then is the thought that in times of trial and trouble we can call on our Heavenly Father and ask Him to help us.

Are we ever ready and willing to call upon him, or are we depending too much on the love and help of earthly friends? May the Lord teach us to look closely into our hearts, and take heed of self deception on this point. Whatever we pretend, if we love father, mother, husband, wife, child, friend, wealth, or life itself more than Christ, we are yet none of his sincere disciples.

I dare say, were we to love Christ more, we should die more willingly. If this holy flame were thoroughly kindled in our hearts, we should say with David, "As the hart panteth after the water brooks, so panteth my heart after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before him?" Consider, not to die is never to be happy.

The Lord Jesus Christ was willing to come from heaven to earth for us. Shall we be unwilling to remove from earth to heaven for ourselves and Him?

He might have said, "What is it to me if these sinners suffer? If they value their flesh above their spirits, and their lusts above my Father's love; if they will sell their souls for naught, who should fittingly be the loser? Should I, whom they have wronged? Must they willfully transgress my law, and I undergo their deserved pain? Must I come down from heaven to earth, clothe myself with human flesh, be spit upon and scorned by man, and fast and weep and sweat and suffer and bleed and die a cursed death? And all this for wretched worms who would rather hazard their souls than forbear one forbidden morsel? Do they cast themselves away so slightingly, and I must redeem them so dearly?

Thus we see Christ would have had reason enough to make himself unwilling; and yet he did voluntarily condescend. But we have no reason against our coming to him, unless we will reason against our hopes. Hath Christ bought our rest at so dear a rate, is our inheritance purchased with his blood, and are we after all this unwilling to heed the call, and loth to be with him? Let us think of the words that were spoken to king Hezekiah: "Get thy house in order, for thou shalt die and not live."

Souderton, Penna.

Some Thoughts on Bible Study.

E. F. GRUBB.

Our knowledge of the Bible depends upon our own efforts.

He who says "I have no time to study the Bible" should bear in mind that if there is no time to sow there will be no reaping. God's word in our hearts will be a storehouse that will yield pleasure and profit in all circumstances of life.

One says, "If I read the news, that is all I get done." Our Bibles should be so handy to pick up as our newspapers. Newspapers are for a day; God's word for to-day and eternity. It were better if our Bibles were looked upon as *useful* things instead of ornaments. They should be found in the kitchens and sitting rooms instead of the parlors.

"But I can read such a little at a time." If you are to walk a mile why not refuse because you cannot go all the way at one step? It is the many littles that make much.

Some one says, "I study the Sunday-school lessons," and he stops there. That is good so far, but you do not go far enough. It is ordinarily only patch-work study.

Another says, "I go to church and hear the Bible read and sermons preached from it." That, too, is good but not sufficient. The persons to whom Paul preached on his missionary tours and of whom it was said that they were "more noble" than others were the Bereans. They searched the scriptures daily to see it the things preached were so. We do not want to be blind leaders, neither are we to be the blind that are led.

Here is one that says, "I have been converted and that is the necessary thing and that is all I need." If the babe of a day or a month could say "I have had my natural birth and I'll not need food for the rest of my threescore years and ten," we would call it foolish. It must grow or die. We need spiritual food — need it regularly. We get it from the Bible. If the Bible were

studied more there would not be so many lean Christians.

"I do not understand all of it" is another's excuse. The more we study the better understanding we shall have. There are many things in nature we do not understand, yet we know they are true.

"I do not like to read the Bible—it is not interesting." The Bible, as we say, "bears acquaintance;" that is, the more we know of it the better we like it. So the fault may be in the faultfinder. We ought not neglect or condemn the thing with which we are not acquainted.

Do you like to read history? Here are tales of nations, kings, queens, warriors and statesmen.

Do you admire poetry and song? Here are the most sublime poems and heart-reaching, soul-inspiring songs.

Are you interested in law? Here is the earliest code of laws and the records of some of the greatest judges of earth.

Are stories of people your favorites? Here they are, of men and women, boys and girls.

Do you enjoy good sermons? Read — study the sermon on the mount, or Peter's Pentecostal address.

In studying the Bible, have a purpose: study to be led as God's dutiful child; have a purpose to know and to do God's perfect will.

Have a regular time to study, but have a time, be it long or short.

Study with a prayerful heart.

Have a pencil and use it.

Read it over many times. In this case, what is worth reading once is worth reading often. Those who have studied it long and read it often are still finding new treasures in it.

Study by subjects. — Find all that is said on the subject of Sin, Redemption, Love, etc.

Commit it to memory — make it your own. Read it until you are acquainted with the lives and characters of the men and women whose deeds are recorded in it. Study until God's law is the daily rule of your life; until God's will is your will; until you think and work like Paul; until you think and live and teach like Christ.

If in judgment it be said to us "you failed in this portion of the law" or "that part of my word has been disregarded," then ignorance will be no excuse. It is written, "They have Moses and the prophets: let them hear them." Luke 16: 29.

"Blessed is he that *readeth*, and they that *hear* the words of the prophecy, and *keep* the things which are written therein."

Stevensville, Ont.

Begin Now!

"What shall I think about when I am dying?" wrote Ivan Tourguenieff, the famous Russian author and philosopher.

Shall I think I have made a poor use of my life? That I have idled and dreamed it away? That I have not known how to make the most use of its gifts? That I have not really had time to do anything? If these were the highest and noblest thoughts possible at the close of our life, we certainly could find little comfort in them. To look back, in those last fleeting moments, upon an existence that has been aimless and purposeless; that has produced very little, if indeed anything, that was good; that has been simply living to self, and down to the low level of mere personal indulgence or vanity — such a retrospect would fill the soul with unutterable anguish and regret. At that supreme last hour, what will the world's fame and applause avail you? Will honors and high position and wealth console you? Will the knowledge that you have ploughed your way to material success at the sacrifice of much that was noble and sweet and true in character, bring a soothing reflection to you?

To die right, it is necessary to live right. If you experience the heavenly peace and tranquility of the believer at death, you must begin to live the Christ-life now. Your heart once given to Him, you will be led by His example in all things. Every act of your life will have a new purpose — a new meaning. You will strive to live, not for self, but for others; to live so that some small section of humanity, at least, may be the happier from its contact with you; so that some who had no claim upon you, may remember you with a glow of gratitude; so that some poor, needy, erring wayfarer whom you lifted up and comforted, missing you at the last, may drop a tear of genuine sorrow to your memory. If you begin now to live for Christ, you may, with your talents, be the means of bringing many others into the light of spiritual liberty before that last hour arrives of which Tourguenieff wrote. And then, when it does come, you will not have the painful experience of reviewing a useless, Christless life spent in vain. With your hand fast clasped in that of your Divine Guide, you can look down the valley of the shadow undismayed, knowing that the eternal fields lie bright and shining just beyond.—Selected by a friend.

One of the first things that a true minister has to do is to destroy false hopes. It is thus that John did when he broke in thus rudely upon the traditional hopes of those who heard him. They were living securely in the fact that Abraham was their father and their reasoning was that if Abraham was their father they themselves were necessarily good, and their moral position was invincible. John takes the roof off this house of refuge, and pours the Divine storm upon their heads. He throws down the walls within which they had enclosed themselves, and sends the floods of Divine judgment along the courses of their foundations. But there is a word of hope even in this storm of vengeance. John declares the possibility of repentance even on the part of a generation of vipers. The Christian teacher ought not to content himself with mere denunciation. Let him be faithful in describing the real character of those who hear him; but when he has done so, let him see that they do not die of despair, for want of the hopeful word of repentance.

—Joseph Parker.

One poor bootblack, full of the Holy Ghost and of faith will do more to convince the community of the truth of Christianity than a whole big church-ful of card-playing, dancing, theater-going members.

Our C. E. Topic.

Topic for July 13: CONSTANT COMPANIONSHIP. John 14: 15-28; Matt. 28: 20.

MEDITATIONS.

The Christian sojourner has two divine companions who walk and talk with him all through life. They are not angels, being above the angels. One is God's beloved, risen Son, who gave as His parting word of comfort, "Lo, I am with you until the end of the world (age)." He is above, occupying the seat of honor beside the throne, invested with the glory that was His before His voluntary humiliation; He is below, as the Son of man, who was in all points tempted like as we are", sympathizing with us amid all the hardships of our journey, and continually stimulating us to take courage and never lose heart. He is in the midst of the seven golden candlesticks, the Church, and all true believers live and breathe in Him, as closely united to Him in the very essence and depth of existence as are the branches to the vine. When we suffer, He suffers; when we rejoice, He rejoices. When Saul persecuted the Church, he was unwittingly, though none the less actually, persecuting Jesus. And when the Gentiles, after the period of the great tribulation, will be lined up before the judgment bar here on earth, they will stand or fall according as they dealt mercifully or unmercifully with Christ's "brethren," the Jews, with whom He will have identified Himself during that period that shall try men's souls.

Do you recall that striking picture of the three men in the fiery furnace? But when the king looked to see these men utterly consumed by the fierce flames, he not only saw the three men walking unharmed, but likewise a fourth man walking with them. Who was the fourth? "The form of the fourth is like the Son of God." What an expressive foreshadow of the baptism of God's people in fire and blood which was to be realized during the Jerusalem, the Neronian, the Decian and other persecutions, when the church passed through its awful visitation practically unscathed, emerging from the trial stronger than ever! and how beautifully the Son of God is foreseen walking among the churches in their tribulation, taking care that they should not be tempted above that they were able! With Christ as our companion and fellow-sufferer, we can survive anything.

The second Companion is the Holy Ghost. Some one truly says, "the Holy Spirit exercises a motherly function in the life of the believer." The old question "What is home without a mother?" can be altered to this: "What is love without a mother to teach us what it means?" Home, heaven, everything that is attractive and soul-satisfying, all depend on the associations of love which give them meaning. Home is home because there is a mother in it. Heaven is heaven because of the perfect love reigning there, of which love the earthly mother is at best a very inadequate exponent. The writer quoted above traces the motherly character of the Holy Spirit in His operation and activities in the believer. He says that the child of God is

1. Born of the Spirit. John 3: 5.
2. Fed with milk by the Spirit 1 Pet. 2: 2.
3. Fed with strong meat by the Spirit. Heb. 5: 12-14.
4. Taught to walk by the Spirit. Rom. 8: 14.
5. Taught to talk by the Spirit. Rom. 8: 15.
6. Taught to see by the Spirit. John 16: 13-15.
7. Taught to pray by the Spirit. Rom. 8: 26, 27.

Can you have a better companion than this mother-like Spirit? Would you want any better company in the fiery furnace of a heartless world than the Son of man?

The Mennonite.

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Editorial.

Another reason why we should all be tract distributors: infidels are sending Ingersoll's "Mistakes of Moses" over into the villages of India, and these vile caricatures of Scripture truths are the only information (if information it may be called) many people have concerning the Word of God. The devil has his tracts and his colporteurs; all of us should be tract societies and colporteurs for the truth.

One of the busiest lives ever lived was that of Dr. William Pepper, of Philadelphia, who died four years ago this summer. He was a tireless worker in many fields, notably those of medicine, education and science in general, and he succeeding in getting an incredible amount of work done in his comparatively short life of over fifty years. It is said of him that he believed he had a premonition, years before his end that he would die at fifty-five, the same age at which both his father and grandfather had passed away. While working, therefore, almost day and night, he was asked by a friend why he was always so unusually busy, and he replied that he had still only so long to live, and so many things still remained to be done, and not a moment dare be lost. The picture of a man seeing death approaching from afar and applying himself strenuously and with redoubled energy to the unperformed tasks before him is as inspiring as it is pathetic. With him it was not "Eat and drink, for to-morrow you die", but "Do all the good you can, for to-morrow you die."

Christian friend, what are you going to accomplish before you die? Have you any plans? Are you busily engaged, not in a life-work merely, but in an eternity-work? If not, what is to hinder you from starting to-day?

Failure.

D. W. Robertson Nicoll is the brilliant editor of two English periodicals, "The Expositor" and "The British Weekly." He was once a higher critic. But recently he has experienced a revulsion of feeling about this latter-day pseudo-science, and he gives expression to this change of base in a book which will be memorable and possibly epoch-making —"The Church's One Foundation; Christ and Recent Criticism." While he has not abandoned all of his former higher critical theories, he still sees the anti-supernatural drift and nature of much of these speculations, and he raises a warning voice against them. Such a man's testimony is signally valuable because it is unbiased and incapable of being narrow.

According to his maturest judgment, higher criticism has proved itself a failure. But we will quote his own words: "It is past dispute that English criticism is unable, as a rule, to assign authorship to an anonymous contemporary book. It is unable, as a rule, to distinguish between the work of two collaborators. It is unable, in short, to perform any of those achievements which are believed possible when the Scriptures are handled..... *Criticism is attempting a task of which it is fundamentally incapable.*

Bold words, these! But who will venture to gainsay them? We confidently predict at this perhaps early day that the whole world will agree with Dr. Nicoll twenty years from date.

Yet see again to what lamentable conclusions some of the higher critics, in pursuance of their hopeless task, have come. The "Encyclopedia Biblica" is the joint editorial product of Professors Cheyne and Black, the former of which is one of the great higher critical lights across the water. In these volumes occur expressions like these:

"The main fabric of the gospels is utterly incredible."

"There are but nine absolutely credible passages."

"In the person of Jesus we have to do with a completely human being, and the divine is to be sought in Him only in the form of which it is capable of being found in any man."

"The name of the father of Jesus is, to say the least, extremely uncertain."

In the face of these discouraging statements, it is no wonder that conscientious men like Dr. Nicoll are bound to rise and protest.

The Return of Our Lord.

It will do every reader much good to spend an hour in the devout and careful study of this weighty subject, as it is herewith outlined.

The Old Testament contains 318 references to the Second Coming of Christ — 20 times as many as those on the First Coming.

The New Testament has 260 references to the Second Advent —one verse in every 30 on an average.

Paul refers to Baptism 13 times, to the Second Coming of our Lord, over 50 times.

That which the Holy Spirit makes so prominent in the Word of God should have a correspondingly prominent place in our study and teaching of the Scriptures. See 2 Tim. 2: 15; Titus 2: 15.

THE FACT IS SURE.

Behold the cloud of witnesses:
Jesus—John 14: 2–3.
Angels—Acts 1: 11.
Apostles — Paul (1 Thess. 4: 14–18); James (Jas. 5: 7); Jude (Jude 14); Peter (1 Pet. 1: 7); John (1 John 3: 2: Rev. 1: 7).

The Lord's Supper is a perpetual testimony. See 1 Cor. 11: 26—"until he come."

THE TIME IS UNCERTAIN.

"Ye know not." Matt. 24: 42.
"It is not for you to know." Acts 1: 6–7.

Jesus did not know it. Mark 13: 32 (He knows it now — Rev. 1: 1).

BUT WILL BE PRE-MILLENNIAL.

1. We can have no millennium until the righteous dead are raised, and we can have no resurrection until our Lord shall have returned. Rev. 20: 4, 5; 1 Thess. 4: 15–17.

2. Not until the Lord comes will Satan be bound, and not until Satan is bound can we have a millennium. Rev. 20: 1–3.

3. The destruction of Antichrist will take place at the Coming of Christ in glory, and we can have no millennium until then. 2 Thes. 2: 8.

4. "All kindreds of the earth shall wail" at the Coming of Christ, which does not sound like a millennium of righteousness, Rev. 1: 7.

5. We are exhorted to "watch", and therefore a period of 1000 years cannot intervene. Matt. 24: 42.

HOW HE WILL COME.

Acts 1: 11 says, "in like manner."

There will be two phases:

1. The Rapture, or His Coming *for* the saints. 1 Thess. 4: 15–17; 2 Thess. 2: 1; 1 Cor. 15: 51–54.

2. The Revelation, or His Coming *with* the saints. Zech 14: 5; Col. 3: 4; Jude 14; Rev. 19: 11–14.

Between these two phases will occur two great events:

(A) Judgment for rewards. 2 Cor. 5: 8–13; 1 Cor. 3: 11–15.

(B) "Great Tribulation." (Mat. 24: 15–21; Rev. 7: 13–14; 3: 10.

WHY HE WILL COME.

1. The purpose of the rapture —Rom. 8: 22–23; Phil. 3: 20–21; 1 Thess. 4: 15–18; 1 Cor. 3: 11–15; 2 Thess. 2: 7.

2. The purpose of the revelation—2 Thess. 2: 8–12; 1: 7–10; Rev. 20: 1–3; Matt. 25: 31–32; Dan. 2: 44; 7: 13–14; Isa. 9: 6–7; Luke 1: 32–33; Rev. 3: 21; 5: 9–10; Isa. 62: 7.

Now for the truth's sake, after glancing at this outline and the passages, take down your Bible and read these passages. You will never regret it.

Correspondence.

WISNER, NEB. Perhaps some of the readers of the MENNONITE would like to hear something about Wisner again, and as I did not send in any contribution for a long time, I will do it now.

Our congregation was recently favored with visits of ministers. Bro. Christian Kauffman, of Freeman, South Dakota, was in our midst on May 25, on which occasion he preached the Word of God unto us. On the 27th, the congregation celebrated the Lord's Supper. It was an encouragement and a blessing to us that nearly all the members took part in it.

On Sunday, June 15, we again enjoyed visits of brother ministers. Bro. Gottshall, on his home missionary tour through the northwest, preached in our church in the forenoon. His very instructive and interesting sermon was highly appreciated by all. In the afternoon Bros. H. H. Epp, from Henderson, Neb., and Christian Hege delivered short addresses, which were also very interesting.

Bro. W. S. Gottshall left us on June 17 for South Dakota. The Sunday following, Bro. Chr. Hege, a student of the College at Berea, Ohio, preached a very able and impressive sermon, as did also D. J. Brand. The latter will act as our minister during the summer vacation. May the Lord bless his work which he is doing among us. We feel very grateful to the good brethren that they visited us, for it always encourages, and we hope that their work among us will not only remain a green spot in our memory but also develop great good.

CENTRAL MENNONITE COLLEGE, Bluffton, O.—We had the pleasure of listening to four very good lectures during the latter half of the spring term. Professors Haecker and Zeller gave some very good reasons for education. Both handled their subjects very nicely. Prof. Jantzen gave a splendid lecture on the Life and Works of Schiller.

Even if the German could not be understood by all it was a pleasure to listen to the able delivery.

The last lecture, given by Prof. Hirschy on the subject "Teaching a Profession," was one which should have been heard by all in any way interested in schools.

He gave valid reasons why a teacher should have the best fitting out for his work.

A concert was given by the Musical Union Monday evening, June 23. It was by the audience pronounced a fine musical treat. There was an appreciative audience in attendance. The first part consisted of instrumental solos, music by the Male Chorus and Ladies' Quartet and a reading by Miss Leech.

The latter half was the rendering of the oratorio, "The Lay of the Bell." Miss Rena Belle Leech, of Oberlin, assisted.

Wednesday noon, June 25, closed the school year. All the students feel that it has been a profitable year. The associations will leave a lasting impression on all.

Wednesday afternoon Prof. Ackerman, of Lima College, gave a good address on "Christianity in the Colleges."

A Mennonite Event in Fort Wayne, Ind.

Although Fort Wayne is a church town and nearly all of the American denominations are represented here, the word "Mennonite" is seldom heard and it is often necessary to answer such questions as "Who are the Mennonites? what is their belief? how do they differ from other denominations?" While there are at this time fifteen or more members of the Mennonite churches living here, and possibly twenty or fifty who have become affiliated with other churches, there is little effort being made toward organizing a church or doing home mission work. A few casual visits from some of our ministers are pleasant recollections.

The first event which brought to public notice our church in Fort Wayne was the singing of the Gospel by the Berne Mænnerchor on Sunday last. Sixteen young men under the leadership of Mr. Eli Luginbill sang in German in the St. John's Reformed church at their regular morning service, in the English language in the afternoon at the Congregational, and in the evening at the Berry St. M. E. church.

The singing was listened to by unusually large gatherings and was highly appreciated. Miss Rose Lehman, of Berne, played the piano accompaniment.

We quote from the Journal-Gazette, a secular paper, from the comments of Miss Clark, who was formerly superintendent of music of the city schools: "The singers are from the Mennonite church of Berne, and their singing is a part of their worship in the highest sense. That which appeals most to the listener is the underlying sentiment of their efforts — they sing to worship God, not to produce any musical effect. The spirit of the song was never wanting."

The Choir sang "Abide with me" "Jesus Lover of my Soul", and other selections, besides two sacred Cantatas— "The Fall of Gaza" and "The Martyrs of the Arena". The last was briefly explained by Rev. J. Webster Baily at the Congregational church. He called to memory the suffering and devotion to their cause, of the early Christians. Nothing stirred the world more than the courage and steadfastness of the Martyrs of the Arena before the cruel tyrant Nero. He pointed out how such examples should encourage us to overcome the vexations and temptations, though comparatively small, which we meet with.

We wish to join in the general invitation accorded the brethren to come again.

Among some forty Mennonite visitors in the city were Prof. and Mrs. B. F. Welty and Sadie Wenger, of Bethel College, Kansas, who spent a few days with us. On Saturday Mr. Welty entertained us with a "magical" trip to Europe. He returned home this week via Woodburn, Ind., where he has an appointment for a talk on Europe, illustrated with magic lantern views. From there they will go to Detroit and per lake steamers over Mackinac to Chicago. CORRESPONDENT.

Christian Literature for India.

The July number of the "Missionary Review of the World" contains an article on the need of Christian literature for India, from the pen of J. P. Jones, D. D., missionary of the American Board at Pasumalai, India, from which we clip the following:

In India there are fifteen million readers to-day. And there are one million youths who are sent forth annually from the institutions of the land with an ability to read, some in English, but most in their vernaculars, with an eagerness to seize upon and peruse anything that we may send forth from our mission presses. In the Tamil language alone there are two hundred and sixty thousand Protestant Christians; and of these more than fifty thousand can read. And gathered around every reading Christian there are ten non-Christians who have the ability and eagerness to read and study any Christian book or tract which we may present. These people have few, if any, books of their own,— so that they are ever ready to read and enjoy our printed pages.

The books which the Hindus have published in their vernaculars, and which alone are accessible to the people, are low in their tone and debasing in their morality, even when they are not anti-Christian and infidel in their aim and spirit. There is great need that we supplant the unworthy, trivial, obscene books, which find currency among the natives, by a wholesome, pure and elevating Christian literature. The minds of the people of that land are poisoned, beyond anything that we realize, by that debasing literature which is the product of their own faith and legends.

The enemies of our faith are active in India. Anti-Christian and infidel literature is scattered broadcast over the land. Bradlaugh, the high-priest, and Ingersoll, the prophet of unbelief, are known all over India. Their base and slanderous attacks upon our faith are not only known in English, but they are translated into many of the vernaculars of the land. I have seen extensive quotations from Ingersoll's "Mistakes of Moses," printed in tract form and scattered among the people in remote villages in South India. Many of the people of that land learn of Christianity only through these translated diatribes of Western infidels.

The people to-day, as never before, are in the mood or interrogation. They are inquiring both as to whether their own decaying faith is true; their confidence in it has waned; their growing intelligence rebels against many of its aspects. They are also anxious to know whether these many objections to Christianity, which have been brought to them from the West, are reliable and true; whether Christianity is the base and delusive thing which its enemies proclaim it to be. In these and many other respects their attitude is one of inquiry. They seek from the Christian teacher and writer a solvent from their doubt. They ask him for a reason for the faith which is in him. They desire not only a Christian defense, but also a positive and uplifting presentation of the doctrines of our religion. Specially are they inquiring concerning Christ, His teachings and His work. The growing thirst of that people to know more about our blessed Lord is something unprecedented.

The growing Christian community also has increasing claims upon us. The vernacular literature of that land must meet the spiritual needs of the Christian Church. Our Christian literature there is sadly wanting in devotional and other books suited to train the people in spiritual culture. We need also textbooks for religious instruction in our institutions of learning, and for the best training of mission agents of different grades.

There are forty-one presses and publishing houses connected with the protestant missions of the country, and about two thousand men are employed in these press establishments alone. From these presses are sent forth 200,000,000 pages annually to bless and enlighten the land. The Bible Society has, during the last century, produced seventy-six translations of God's word, in whole or in part, in fifty-two languages and dialects of the country. There are eighteen Christian Tract and Book Societies prosecuting their vigorous work in all parts of the peninsula. The Madras Tract Society alone has issued forty million publications during its history. The Christian Literature Society publishes in eighteen languages nearly sixty million copies of books and tracts annually. One hundred and forty-seven Christian newspapers and magazines, each one having an average circulation of one thousand copies, are published by the Protestant missions of India. Of these twenty-four are weeklies, eighty-one monthlies, eleven semi-monthlies, and fourteen quarterlies.

From another writer in the same paper we clip the following: Dr. John Murdoch, of Madras, the veteran advocate of Christian literature for India, has been recently endeavoring to ascertain what has been the growth in the spread of Christian literature through the agency of Indian auxiliaries of the British and Foreign Bible Society, the Religious Tract and Book Society, and the Christian Literature Society. Fourteen such Indian societies have sent in returns — three in Calcutta, two in Allahabad, two in Lahore, one in Bombay, two in Madras, two in Bangalore, one in South Travencore and one in Cotteyam, a religious tract society which disseminates Christian literature in the Malayalan vernacular. Taking the years 1870, 1880, 1890, 1900, as convenient examples, we find that the number of books and tracts circulated has been as follows: 1870, 882,924; 1880, 2,209,337; 1890, 4,965,034; 1900, 5,881,836. A. B. Shelly.

Disintegration of Hinduism in India.

The "Indian Witness" says: "If proof were wanted that the disintegration of Hinduism has

begun and is well on its way, we have it in the Social Conference held annually at the time and place at which the National Congress meets. At the Social Conference topics are discussed and reforms advocated which go to show that the inner life of Hinduism, its very core in fact, is undergoing a significant transformation. Caste is denounced, remarriage of widows is boldly advocated, the grievances of women are sympathetically reviewed. The speakers, usually Brahmins, perhaps are not prepared to say what *we* say on the subject, but they feel it in their hearts. These evils which the reformers thus vigorously attack are vital matters in modern Hinduism, and to touch upon them is almost to touch the apple of the eye. Abolish them and Hinduism is pretty much as the play of Hamlet would be with the part of Hamlet left out."

Our Own India Mission.

Brother P. A. Penner writes on June 4th, to the secretary of our Mission Board: "We are very well and happy, although the heat is almost unbearable even in our good quarters. Yet it is generally said, that the healthiest time in India is the hot season and the unhealthiest immediately after the rains, on account of the evaporations. The rains are due June 15th, and according to reports, they will be on time, because the monsoon has already broken in Ceylon.

"The well on our compound is giving us much trouble since the rock is obstinately hard and often does not yield to a good load of powder. It is now 37 feet and has cost a good deal of money — but what shall we do? — we need and must have water. At present our watercarrier gets it from the R. R. Station, 1½–2 miles distant."

Little Things.

ELWOOD S. SHELLY.

Have you ever realized what the little things that we neglect to do and the little things that we do that we ought not to do, amount to at the end? If we would be more careful with our little sins that we omit and commit we would be guilty of very few so-called large sins or great sins. In the sight of God all that is ungodly is sin, whether great or small; but there are always the seemingly little sins in the sight of men that will lead to great sins.

Things insignificant in the sight of men oftentimes mean much in the sight of God. One who only indulges in an occasional game of checkers may through it be led to be a habitual gambler. One who is only a very moderate user of alcoholic liquors may through it become a habitual drunkard, whereby he will not only destroy his own life and soul but may through his vile influence lead many of his fellow men to eternal sorrow and misery. The father who thinks himself to be a very moderate swearer may lead his children to live in the superlative depth of profanity. A kind word spoken at the proper time and place may be the means of winning many souls for Jesus. A kind deed properly accomplished may eternally gladden the heart of many a weary and sin-sick soul.

Let us always remember that "Man looketh on the outward appearance, but God looketh on the heart". Let us never feel sorrowful or discouraged because we think we can only accomplish little things in this world. Let us only be true and faithful in everything that we do, both great and small and then our dear Savior will truly bless us all. Jesus Christ, who was born in a lowly manger in a lowly town, has become the King of kings, the Lord of lords, and the only means whereby you and I may ever inherit eternal life. O may we all accept this lowly child Jesus as our personal Savior from sin and live in close communion and fellowship with Him day by day and He will help us to do all things well; then the things which seemed small to us here will all be translated into great things at the time when we shall see him face to face in an endless eternity.

Milford Square, Penna.

Love Your Enemies.

Plutarch was a Greek writer of the first century A. D. His "Lives" is a great book, and should be read for many good things by every school-boy. This is what he says about loving one's enemies:

"A man should not allow himself to hate even his enemies, because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you."

Manna Needed.

One half the world is without the Heavenly Manna which God gave "for the life of the world" (John 6: 51).

As Jesus looks out over these famine-stricken multitudes, can we not hear Him saying, "Give *ye* them to eat?" Mark 6: 37; 16: 15.

What are *you* doing to give the "other half" the Gospel? Rom. 10: 13–15.—Contributed.

The Sunday School Lesson.

SUBJECT FOR JULY 13: THE TEN COMMANDMENTS — Duties to God. Ex. 20: 1–11.

GOLDEN TEXT — Thou shalt love the Lord thy God with all thy heart. Luke 10: 27.

LESSON OUTLINE.

Three applications may be made of this "first table."

1. TO MANKIND GENERALLY.

Between Creator and creature there exists a relationship, carrying with it a responsibility on the part of the latter commensurate with its intelligence.

In this way national blessings come to the people who regard the moral obligations of the law.

2. TO MANKIND AS SINNERS.

First, the Law comes as a testimony to the corruption of the human heart in that it is all prohibitory. If the tendency was not to sin, this negative form would have no force.

Secondly, it reveals man's utter impotence to gain anything for himself. As this chapter closes with the altar and its offerings (verse 24), so it is alone through the death of a Sacrifice, and not by the doing of a law, that a soul can live before God. Rom. 5: 6, 8; 3: 19–24.

3. SPIRITUAL APPLICATION.

Only when redemption is accomplished can obedience in any degree follow. Verse 2. Having been delivered, our Redeemer becomes:—

1. Sole object of our adoration. V. 3. 2 Kings 5: 17; See 1 John 5: 21.

2. We have his name, as the basis of fellowship (Acts 2: 38; John 14: 12–14), as the spring of service (Col. 3: 17). See Rev. 3: 8; Heb. 12: 16— "profane". How many take His name "in vain"! (7).

3. While "not under the Law" to keep the Sabbath Day (8), it is every believer's privilege to observe the Lord's Day, which commemorates His resurrection and reminds us of our position — "risen with Christ" (Col. 3: 1–3). The Lord's Day speaks of an accomplished redemption — God's "rest in His love", the finished work of Christ.

A sect which rejects any Christian at the same time rejects Christ. Have you the temerity to deny this?

Deaths.

THOMAS.—On June 2, 1902, at Quakertown, Pa., Joel S. Thomas, aged 66 years, 2 months, 6 days. Funeral services held and interment made at the Springfield Mennonite church where the deceased was a member, on June6th. Funeral services conducted and funeral sermon preached from Isaiah 3:10, by A. B. Shelly.

NACE.—On June 16, 1902, in Milford, Bucks Co., Pa., Ellen, daughter of Abraham D. and Lizzie Nace, aged 7 years, 9 months, 25 days. Interment was made at the West Swamp Mennonite church on June 19. Funeral services conducted and sermon preached from Joh. 17:24, by A. B. Shelly.

KENNEL.—On June 19, at Trenton, O., Lena Kennel, nee Schoenbeck, aged 37 years, 9 months and 27 days. The funeral took place on the 22. ult., the services being conducted in English and German by Rev. H. J. Krehbiel. She leaves a husband and two children.

KENNEL.—On June 16, at Trenton, O., Emilie Kennel, nee Jutzi, aged 79 years, 8 months and 2 days. She was born Oct. 14, 1822 near Felzburg, Hesse, came to America in 1882 and lived nearly 60 years with her husband, John Kennel. The burial service on the 18th ult. was conducted by John Kinsinger of Yuton, Ill. in English and by H. J. Krehbiel in German. She leaves her husband, 5 sons, 2 daughters, 16 grandchildren, 6 great-grandchildren, 3 sisters and many friends to mourn her loss.

Contributions.

Foreign Mission.

During the month of June the following gifts were received.

GENERAL FUND. From John Roth, Whitewater, Kan., $10.00; Hillsboro, Kan. semi-annual S. S. Collection, $8.04; Hanston, Church, Kan., $9.00; Rudolph Penner, Emmaus church, Kan., $5.00; from a brother of the Halstead church, Kan., $100.00; Berne, Ind., Mission-box offerings, $6.60; Birthday gifts from Berne, Ind., $2.16; a tenth by F., Berne Ind., $23.59; C. P. Sprunger, as thank offering at the Jubilee, Berne, Ind., $5.00; Peter Liechty, Berne, Ind., $30.00; David Bixler, Berne, Ind., $20.00; members of the Clarence Centre church, N. Y., $20.50; Bergthal church Oklahoma, $10.35; the same, collection at the children's festival $8.54; Newton church, Kan., $101.28; Bruderthal S. S., Kan., $61.84; Bethel College church, Kan., $24.00; Summerfield church, Ill., $10.00; N. N. Donnellson, Iowa, $3.00; the churches at Wuerzburg and Giebelstadt, Baiern, $29.30; Pretty Prairie church, Kan., $26.31.

For India Missions.

From the Topeka church, Topeka, Ind., $17.00; P. E. Habegger, Berne, Ind., as thank offering on his 50th birthday, $5.00; Jacob Regier and wife, as thank offering at their golden wedding, $50.00; Mrs. O. C. Birky, Delaran, Ill., $2.25.

For a Mission in Montana.

From P. E. Habegger, $5.00:

For Support of India Orphans.

From A. Claassen, Emmaus church, Kan., $60.00.

Gratefully acknowledged,

GUSTAV HARDER, Treasurer.

Gifts Acknowledged.

Received at Cantonment, Okla., probably from Goshen, Ind: 9 tablets 12 leadpencils, 6 bails, 2 comforts, 14 shirts, 89 "Kleider,", 10 aprons, 6 pair of drawers, 3 waists, 1 petticoat, 5 handkerchiefs, 12 Brownies.

From the Trenton, O. society, $25.

Gratefully acknowledged.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

Snowing on July 4.

EVANSTON, Wyo., July 4.—Snow has been falling here for twenty-four hours and on the mountains it lies on the ground to a depth of three to six inches. The mercury fell to the freezing point. To-day the weather has cleared.

Amnesty for Filipinos.

WASHINGTON, July 3.—The President has formally declared the restoration of peace in the Philippine archipelago. He has placed the islands under complete civil control, and has extended general amnesty to the Filipinos who have been in rebellion. These three things, making one of the most important chapters in Philippine history, were accomplished through the issue of three separate orders and proclamations, one by the President over his own signature, extending amnesty; one through Secretary Root by the President's order relieving General Chaffee of his duties as military governor, and a third, which takes the shape of a general order addressed to the entire army of the United States, in which Secretary Root takes occasion to xepress the President's high appreciation of the work it has accomplished both in Cuba and in the Philippines. Every person who shall seek to avail himself of this proclamation shall take and subscribe the following oath before any authority in the Philippine archipelago authorized to administer oaths, namely:

"I, ————, solemnly swear, (or affirm) that I recognize and accept the supreme authority of the United States of America in the Philippine islands and will maintain true faith and allegiance thereto, that I impose upon myself this obligation voluntarily without mental reservation or purpose of evasion, so help me God."

Million Dollar Fire at Chicago.

CHICAGO, July 5.—By a fire which broke out in their plant at the stockyards to-night Swift & Co. suffered a loss which is estimated by the officials of the company at $1,000,000. The fire was confined to one building, standing at the intersection of Packers' avenue and Broadway. This structure was four stories high, built of brick, and was 300 feet square. The first floor was occupied by the wholesale meat market of the company, the second by the shipping department and the third and fourth by the general offices of the company. The latter are said to have been the largest offices in the United States, more than 800 employes working on one of the floors in a single room. The cause of the fire is not known, but it was discovered near the engine room. It spread so rapidly through the building that it was found impossible to save anything in the structure.

Bible Conference Opens at Winona.

WINONA LAKE, Ind., June 30.—The Rev. Dr. E. J. Bulgin, the noted young Bible student, of Chicago, opened the Young People's Bible Conference at this point yesterday. This conference, which will last a week, opens the regular Winona season. The arrivals show that all sections of the country are represented at this first annual meeting. It is something entirely new, and its nearest approach is a meeting being held simultaneously with it at Moody's old center (Northfield, Mass.) this week. It is intended to make it an annual feature of Winona that, in time, will grow to be as great as the National Bible Conference, started eight years ago, with an attendanee of thirty-five Bible students, that last year drew over 5,000.

All matters relating to young people's movements in church, Sabbath-school and mission work will be handled during the week. Very able men are on the program.

The Treasury Report Shows Big Surplus.

WASHINGTON, July 2.—In the statement of the Secretary of the Treasury on receipts and expenditures of the United States, just issued, for the fiscal year ended June 30, 1902, the total receipts amounted to $563,405,187, as against $587,685,337 for the fiscal year ended June 30, 1901. The total expenditures for the year just closed were $471,209,641, as against $509,967,353 for the fiscal year ended June 30, 1901. The surplus for the year just closed is $92,196,000.

The statement of the public debt at the close of the fiscal year, June 30, 1902, shows that the debt, less cash in the Treasury, amounted to $969,457,241, which is a decrease as compared with May 30, 1902, of $13,012,332. This increase is accounted for by a corresponding increase in the amount of cash on hand.

The annual coinage statement issued by the director of the mint shows that during the fiscal year ended June 30. 1902, the total coinage executed at the mints of the United States was $94,526,678, as follows: Gold, $61,980,572; silver $30,116,369; minor coins, $2,429,736.

The monthly circulation statement issued by the Comptroller of the Currency shows that at the close of business June 30, 1902, the total circulation of national bank notes was $356,672,091, an increase for the year of $2,929,904, and a decrease for the month of $75,093.

The circulation based on United States bonds was $314,238,811, a decrease for the year of $9,651,873, and an inecrease for the month of $628,974. The amount of United States registered bonds on deposit to secure circulating notes was $317,163,530, and to secure public deposits $124,718,650.

Electric Merger Talk.

PHILADELPHIA, June 30. — The North American says: "Philadelphia street railway magnates are understood to be planning a consolidation of Indiana electric lines. It is reported that the companies it is proposed to merge are the Indianapolis street railway, the Union Traction Company of Indiana and probably the Indianapolis & Greenfield Rapid Transit Company.

"That something is on foot is indicated by the sharp rise in Indianapolis street railway stocks."

Trying to Settle Miners' Strike.

WILKESBARRE, Pa., July 8. — The Associated Press is able to announce that the National Civic Federation, which tried hard to prevent the anthracite coal miners' strike, has not exhausted all its means in an effort to bring about peace in the anthracite coal fields. The investigation which was started soon after the miners laid down their picks is still in progress, and it is understood that the Federal Government, through the department of labor, is assisting in this work.

A few weeks ago Walter E. Weyl, a representative of the department of labor at Washington, and Prof. John R. Commons, of the Civic Federation, made a tour of the anthracite coal region in quest of information. They paid particular attention to the questions of the cost of labor for mining coal, the selling price of coal and also whether the increase of wages to mine workers has kept pace with the increased price of neecssities of life.

These men interviewed all persons who are familiar with conditions in the coal region. Their work was done quietly. While in Wilkesbarre, Professor Commons held a long conference with President Mitchell, during which a copy of Mr. Mitchell's statement, replying to the letter of the coal operators, was shown him.

Mr. Weyl, who is a statistician in the department of labor, contributed to the report made by commissioner Carroll D. Wright to President Roosevelt. The plan then formulated can not be learned here. The seal of secrecy has been placed on everyone who has any knowledge of the work that is going on.

Corn at 90 C.

CHICAGO, July 7.—Amid excitement with which the stir in the grain pits last week does not compare, July corn went to 84¢. a short time before the close to-day. That point is over 9 cents higher than the stopping place for July wheat to-day–75¢. July corn closed at an even 84c. losing some money for those who had wagered it would touch 90c before the day was over. Some of the most excited traders are now putting the high mark for corn at $1.50.

CHICAGO, July 8.—Corn reached 90 cents to-day.

The President Proposes to Cure Trusts.

OYSTER BAY, L. I., July 5.—It has been ascertained that the president's speech at Pittsburg yesterday in reference to the trust question was merely the fore-runner of determined efforts by him to have congress take up the subject and enact definite legislation at its next session for the control and supervision of trusts.

Recently the president and Attorney General Knox held a conference with Representative Littlefield, of Maine, whose knowledge of constitutional law is admitted, at which Mr. Littlefield was invited to prepare a bill for the regulation and control of the trusts that will go before congress with the endorsement and influence of the president back of it. The bill will be submitted at the beginning of the next session, but before this is done the president, Attorney General Knox and Mr. Littlefield will have frequent conferences as to the details.

In addition to this proposed action, the president is going to talk upon the trust question a good deal on the several trips to be made by him in the fall. He has announced to friends that the question is a vital one, and he proposes to push it vigorously until there is some action by congress.

Freight Men Strike at Chicago.

CHICAGO, July 7. —A strike of the freight handlers has been ordered. The men paraded and held a meeting on the lake front this forenoon. Between 8,000 and 9,000 men are out, and all the railroads entering Chicago are affected.

Every freight house of the 24 railroads concerned is practically tied up. Business men fear that the strike will be the most serious that has affected their interests in years.

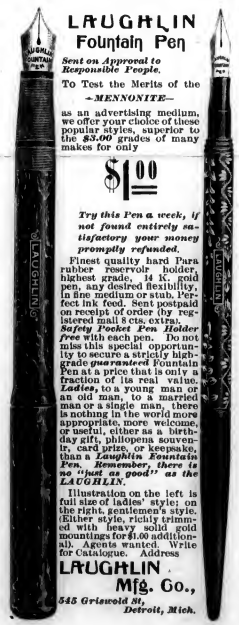
The strike was called by a committee appointed at a meeting of 1,000 freight handlers held last night. The committee was instructed to call a strike within 48 hours unless the railroads should meet the demands of the men at once for an increase in wages, extra pay for overtime and holidays and recognition of the union.

China Appeals to United States.

WASHINGTON, July 5.—The Chinese government has appealed to the government of the United States to use its good office to cause the allied powers who still retain their soldiers in Tien Tsin to evaeuate that place, in conformity with the spirit of the agreement of Pekin, which settled the boxer troubles. The appeal was made to-day by Minister Wu directly to Secretary Hay, in the shape of a cablegram from Viceroy Yuan Shih-Kai, of Chili, which the minister supplemented with long verbal explanation.

If a family belongs to your church is it as safe from want in the hour of misfortune as it would be if the father belonged to the Odd Fellows? If not, do you feel a blush of shame spread over your face when you stand up in your pulpit and proclaim that your sect is the only true church of Christ upon the earth? Should not the "only true church" be as good, at least, as the Odd Fellows?—Ex.

Bengel says of the appearance of Moses and Elias on the Mount of Transfiguration, "Who would have believed these were not angels, had not their human names been subjoined?"



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JULY 17, 1902. No. 31.

The Father's Care.

Child of My love, lean hard,
And let Me feel the pressure of thy care,
I know thy burden, child, I shaped it;
Poised it in Mine own hand: and made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
'I shall be near, and while she leans on Me
This burden shall be Mine, not hers,
So shall I keep My child within the circling arms
Of Mine own love'. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come:
Thou art near enough. I would embrace thy care
So might I feel My child reposing on My breast.
Thou lovest me? I know it. Doubt not then,
But, loving Me, lean hard.

Items of News and Comment.

The late Rev. R. W. Dale, of Birmingham, England, is quoted as saying, "Nobody is afraid of God now." Is this at the root of the materialism of the present day?

Thirteen young men presented themselves before the Baptist Missionary Society's meeting at St. Paul, Minn., as volunteers for the foreign mission field. This was a result of the Student's Volunteer Movement.

A successful Bible class is in progress in Portsmouth, O. under the direction of W. C. Stevenson. Eight months ago, it had a membership of twenty-five. To-day it numbers three hundred, out of seven denominations.

In India, according to Bishop J. M. Thoburn, nearly all the native workers and preachers give the tenth to God. One of these who had a wife and four children living on a salary of $4.00 a month wore old clothes and ate coarse food in order todo this. The orphan children regularly give a portion of their barley meal.

Bro. Geo. H. Culley, of Philadelphia, the valued writer of our Sunday-school lesson on page 6, devotes much of his time giving lectures on the same lessons to appreciative audiences in various Pennsylvania towns. He writes correspondence on Bible topics. His address is Geo. H. Culley, West Park Station, Philadelphia, Penna.

Rev. N. C. Hirschy, President of Central Mennonite College, Bluffton, O., intends to make a tour of part of the Middle District this summer, in the interests of the school. Dalton, O., has been visited. The next few months, Wodsworth, Sterling, Clarence Centre, Niagara, Stevensville (Ont.), Goshen, and Berne will be his objective points.

Rev. W. S. Gottshall stayed twelve days with the brethren at Freeman, S. D. He arrived there June 22d and preached seven times. Nicholas Hiebert, home missionary for the Mennonite Brethren, H. Bachman and Rev. J. J. Balzer, of Mt. Lake, Minn. were there at the same time. A local S. S. convention was held June 29. Bro. Gottshall in company with Bro. J. J. Balzer left thence for Mt. Lake.

Bro. James E. Sprunger writes that five or six Mennonite Sunday-schools are to be started in and around Rosthern, Sask. this summer. In Rosthern are a Presbyterian church, a German Lutheran, a German Evangelical and a Swedenborgian. The Mennonite people are the strongest in the town, but have not yet built a church. They are served by the brethren Regier, Warkentin, Epp, Dyck and Toews. A church 32 by 56 will be built this summer.

Very efficient evangelistic work is done among the lumbermen and miners in the Northwestern states, along the shores of the Great Lakes, in Minnesota, Wisconsin, Michigan as well as Canada. The work of the missionaries consists of preaching the Gospel, organizing Sunday-schools, and distributing Bibles, testaments and spiritual literature. They all labor under the direction of the Lake Superior Mission. One of the devoted laborers is H. E. Ramseyer, of West Superior, Wis. Last February and March, one of the workers made a five-weeks' journey on a sled drawn by dogs from Duluth to Canada along Lake Superior. He covered 560 miles, and visited 65 different stations, preaching and distributing testaments and tracts. At many places he was requested to stay and preach continuously. Many needy souls are reached by these consecrated men of God.

Dr. W. A. Mason writes another characteristic article for "The Faithful Witness", entitled "The Great Tribulation". In it, he refers to one of the signs of the last times—"knowledge shall be increased." He says, "Surely this sign is upon the face of every thing in the times in which we live. In cyclopedias and in voluminous treaties, experts have told out discoveries, inventions and processes, till knowledge is within reach of all. * * * A boy entering the freshman class of our colleges is familiar with subjects that to his father at graduation were either unknown or regarded as beyond knowing." While he does not believe the seeking of knowledge is a sin, he does believe that "seeking knowledge independently of Divine leading" leads to pride "that goeth before destruction". "When great discoveries are made, when the bosom of nature is made to give out its stored-up treasures, and the grand occasion is turned to the glory of man and not to the glory of God, a great sin has been committed, a greater could not be committed."

Announcement.

Rev. H.D. Penner, of Hillsboro, Kan., will labor six weeks in the Middle District Conference in the interests of Home Mission. On the 24th inst. he will visit Wayland, Iowa. May the Lord add His rich blessing to the work!

N. C. HIRSCHY.

Saved to the Uttermost.

H. G. ALLEBACH.

One of the sweetest passages the New Testament contains for me is Hebrews 7: 25: "Wherefore he is able also to save them to the utternost that come unto God by him, seeing he ever liveth to make intercession for them." It is a precious text for several reasons. Plenty of other passages inform us that Christ saves; this one tells us that he saves "to the uttermost" or, as the original word implies, "perfectly", "wholly", and we will presently see what all this involves and includes—how far-reaching it is. Again, our text informs us that Christ is "able" to save, in contrast to our own utter helplessness and men's futile attempts to save themselves. Finally, the passage specifies how Christ carries on the second half of his great work of salvation—the keeping of the believer, the practical counterpart in Scripture of the old theological phrase, the "perseverance of the saints." Saved by his death, kept by his life—this is the apostolic teaching concerning the significance of Christ's work on earth and in heaven for mankind. Paul expresses this two-fold truth in Romans 5: 10—"For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved. (i. e. kept) by his life." Our passage above from Hebrews presupposes that the reader knows the value of Christ's death, and proceeds to the next point—that the believer is kept by virtue of the strong intercessory pleas constantly made before the throne of God by One whose love for those pleaded for "passeth knowledge." If the "effectual, fervent prayer of a righteous man availeth much" (Jas. 5: 16), what may we not expect of the unceasing fervent prayer of *the* righteous man, who knew no sin, and whose prayers are always heard and answered (John 11:42)? If we want to know the substance of Christ's intercessions, we have an excellent sample in John 17. Through Christ's death the believer was delivered from the guilt and judgment of his sinful nature; by Christ's life, the believer's daily sins of omission and commission are covered and forgiven. In this way the believer is kept. Were it not so, the first sin committed after conversion would undo all the previous work and plunge him back into his old lost state. But in his intercession, Christ can continually remind the Father of that precious blood which made atonement for all sin, before faith came and after its exercise. He virtually says, "I have finished the work which thou gavest me to do" (John 17: 4), and the Father cannot but honor the finished work of His own Son. And

so the shed blood of Christ is applied to the sinning saint's case with ever-renewed efficacy, and his sore, distressed conscience is purged "from dead works to serve the living God" (Heb. 9: 14).

It is plain, then, that our passage knows of no such impossibility, no such fiction as a "perfect" saint here on the earth. A "perfect", sinless saint needs no intercessor. Christ would not be performing such a heavenly function if there were no need of it. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

Having seen that Christ's entire existence, his death and his resurrection life are both spent in the sinner's service, how past sins and present sins, the old life and the lapses of the new are all atoned for, can we fail to see why the pen of inspiration should set it down as a blessed established truth that we are "wholly" saved, saved "to the uttermost"?

Let us pursue more closely the full scope of this word "wholly", or the words, "to the uttermost". These three things the original word must mean:

Christ saves from *all* sin.

He saves *continually, perennially, eternally.*

He *alone* saves.

Christ saves from all sin but one—what that one sin is will be seen later. "All manner of sins shall be forgiven." This includes all the sins tabulated in the Ten Commandments, even murder, fornication, suicide (if suicide is murder—as some say—and murder can be forgiven, can not the suicide be forgiven?)—yea, the meanest lies that have ever been told, the most daring burglaries ever perpetrated, the most cruel oppression ever exercised by tyrants, slave-holders, greedy capitalists and conscienceless traders and Shylocks, even the immeasurable sin of making drunkards of thousands of promising young men and pitiable wrecks of thousands of homes—all have been atoned for on the cross. All can receive the same assurance as did the crucifiers of Jesus when they heard the petition that should have broken their hard hearts, "Father, forgive them, for they know not what they do!" Believe it with all your heart, all you wicked men of whatever stripe, and accept the consequent salvation. The grace that saves you is higher than your sins are deep, whiter than your sins are black. "Where sin abounded, grace doth much more abound."

Heart-sins are also forgiven, sins that were committed but not carried out to their legitimate conclusion by the hand, such as hatred of your fellowman, secret lust. Secret sins also, of which only you and God are conscious, are also covered. Only repent, ask God to help you give up your vile practices, and you will find that your record has been cleansed by the atoning blood as though blotted out by some wonderful chemical.

And in the next place, you, weak saints, my brethren in Christ, who have believed to the saving of your souls but whose life has been one of repeated defeats instead of victories, let me assure you that the same Jesus who in the days of his flesh became a sacrifice for you, has now become your Advocate, and is upholding you and preventing your falling away from grace by his priestly work above. Don't let your wounded conscience deny you the benefit of the sprinkled blood. Don't let the epithet of "backslider" drive you to a desperate course of self-abandonment. Don't lose faith in your Saviour, but trust him all the more. Remember Simon Peter.

Christ saves continually. The forgiveness of your sins is not provisional; it is absolute. They have been put away once for all and can no longer haunt you or hurt you. They are forgotten as well as forgiven. A tender, gracious God no longer upbraids you with them. Do you remember the story of the scape-goat in the old Jewish dispensation? The priest confessed the sins of the people over the animal's head, whereupon it was sent out into the wilderness, far away from human habitation, taking the people's sins along with it, no more to reappear and re-open the sin question. This always happened on the great Day of Atonement, which was typical of the bitterest tragedy of the cross, when Jesus Christ was made to be sin for us, and bore our sins without the camp. This one work must obtain for time and eternity. No matter how far short you fall of your duties and privileges as a saint, the Lord is not so mean each time you fail, as to be forever flaring your old sins and your sinful nature in your face. He lets bygones be bygones, and if you do not, He will not fill your soul with doubts and fears. On the contrary, His word teaches us that He guarantees the reality and genuineness of your salvation by consecrating His Only-begotten not only to the divine work of saving, but also to the no less divine work of keeping. He wants you to have perfect reliance on His good faith and you could obtain no better pledge of this faithfulness on His part than that of the divine Surety constantly bearing witness above to the eternal efficacy of Calvary's blood.

He *alone* saves. It almost savors of blasphemy to hint that the work which Christ alone could do and did do, might be shared with some one else. Even you yourself cannot add anything to your salvation which has been thoroughly wrought out for you, and which you can simply receive by the exercise of a child-like faith—no more than you can add a cubit to your stature. "O", you say, "but I must live right in order to be saved." Now I will be fair—yea, charitable—to you, and believe that your intention is better than your way of putting it. I approve your desire to "live right" but I cannot away with your mistaken notion that you must do so "in order to be saved." How can you live right as long as you are not saved? Unless God gives you a new heart you cannot hunger after righteousness, and unless He thus implants into you "the law of the Spirit of life", you cannot begin to fulfil the one law of righteousness. The only way not to fulfil the lusts of the flesh is to "walk in the Spirit", and God gives the Spirit to none but those whose sins have been forgiven and who have known the travail of the soul in seeking such forgiveness and the joy of the soul in accepting it by faith. Learn to rightly divide the Word of truth in regard to the process, step by step, of your salvation, and you will not make the egregious mistake of thinking that your correct life has anything to do with your salvation.

Christ alone saves. Your good works only prove your salvation. Read Titus 2: 14. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works". Note the order of the operation: "gave," "redeem," "purify," and last of all the "good works". Before these are possible, the giving, redeeming and purifying must all have been accomplished.

Saved *to the uttermost*—be this the comfort and the strength of our Christian life!

Hon. Samuel W. Pennypacker.

L. S. SHIMMELL, Ph. D.

The Mennonites of Pennsylvania German descent have been highly honored in the nomination of Hon. Samuel W. Pennypacker, of Philadelphia, by the Republican party, for Governor of Pennsylvania. This is true for several reasons. In the first place, Judge Pennypacker is of Mennonite descent. His great-grandfather, Mathias Pennypacker, was a Mennonite bishop and many others among his ancestors were Mennonites. Hendrick Pannebecker, the progenitor of the Pennypackers, in America, was one of the very early emigrants to Germantown—the settlement made by Francis Daniel Pastorius and his 13 families of Mennonite associates from Crefeld. Pannebecker lived there in 1699 and possibly some years before. In 1702, he removed from Germantown to the Skippack, Montgomery county, Penna., where again he lived in a settlement of Mennonites. Though of the faith of the Reformed church, his association with the Mennonites was so intimate that he was identified with the latter in much of their church work. He witnessed the deed for a tract of land bought by the Mennonites of Skippack for church and school purposes. He bought the entire interest of Van Bebber, the Mennonite founder of the Skippack settlement when the latter removed to Maryland. He circulated and secured the signatures to the petition by which the Skippack Road was obtained from the authorities in Philadelphia, and being a surveyor, he most likely laid out the road. It was in this way that many of the descendants of Hendrick Pannebecker became Mennonites.

In the second place, Judge Pennypacker is historian for the Mennonites of Pennsylvania. But for him, they would never have received the credit due them for their work in the making of the Keystone state. Many a person of Mennonite ancestry has been taught to love the church of his fathers in consequences of his efforts to throw the light of history upon a people that walk in the paths of obscurity from religious conviction. Seldom does a historian pay a higher tribute to the subject of his research than this from Pennypacker to the Mennonites:

"Whether we regard their personal history, or the results of their teachings, the Mennonites were the most interesting people who came to America. There is scarcely a family among them which cannot be traced to some ancestor burned at the stake because of his faith. Beside a record like this, the sufferings of Pilgrim and Quaker seem trivial. A hundred years before the time of Roger Williams, George Fox and William Penn, the Dutch reformer, Menno Simons, contended for complete severance of church and state. The struggles for religious and political liberty, which convulsed England and led to the English colonization of America in the 17th century, were logical results of doctrines advanced by the Dutch and German Anabaptists in the 16th century".

There is still another reason why the Mennonites are honored in the standard-bearer of the republican party of Pennsylvania. As Pennsylvania Germans, they share with all others of that class the distinction of having one of their number put in nomination for the highest office in the state, Not that German governors are a rarity, but the more of them the greater the cause for felicitation. The Quakers have contributed the names of Mifflin and Packer to the list of executives since 1790; the Irish and Scotch-Irish—McKean, Findlay, Porter, Johnston, Pollock, Curtin, Geary, and Hastings; the Yankees—Hoyt and Stone; the Marylanders—Pattison; while the Germans have furnished Snyder, Hiester, Shulze, Wolf, Ritner, Shunk, Bigler, Hartranft and Beaver, as well as the maternal half of Stone. Pennypacker's historical researches among the books, papers, and records of the Germans of Pennsylvania give added lustre to this roll of German governors. Pennsylvania has not received her due share of the glory of American history. Especially was this true of the Pennsylvania Germans before Judge Pennypacker took up his scholarly pen in their behalf. In the face of what he has written about their history, they can no longer be called the "dumb Dutch" without fear of successful contradiction. Every man and woman with a strain of German blood in their veins owes a debt of gratitude to Judge Pennypacker for setting our forefathers in America on a pedestal from which no future historian can remove them.

Harrisburg, Pa.

The Book We Study.

A BIBLE READING BY E. K. MOHR.

I. WHAT IS IT?

We call a man a farmer because he is a farmer. In like manner the names of the Book are a revelation of its character.

1. The Bible. This common name indicates its place of influence and power in the world. To the dying Sir Walter Scott, among the 20,000 volumes on his library shelves, there was "only one book." To-day it is leading the progress, enterprise and enlightenment of the world—the newest, freshest, *only book.*
2. The Word of God. 1 Thes. 2: 13. A spoken word reveals the thought and so the person. Matt. 26: 73; Prov. 23: 7. Jesus is the incarnate Word of God (John 1: 14) and so reveals the Father. John 14: 8, 9. To know the Word of God is to know God.
3. The Inspired Scriptures. II Tim. 3: 16.
   (a) We find these writings claim 2008 times that God is the author (II Pet. 1: 20, 21), and not a hint or a suggestion to the contrary is found anywhere on its pages. The writers themselves did not understand its contents (I Pet. 1: 10, 11). God has been pleased to bestow the largest spiritual blessing and leadership upon the literalists in Bible study.
   (b) This inspiration means God-breathed. When God breathes into anything it means life—God's life. Gen. 2: 7; Heb. 4: 12; I Pet. 1: 23; II Pet. 1: 4. God's Word was inspired when it was written, it is inspired now, and it will inspire those that study it.
4. The Word of Truth. II Tim. 2: 15. When tired of the error and falsehood found in other books let us turn to the pages of this Word and taste the sweetness and freshness of truth.
   (a) True Biography.
   When a man writes the biography of a friend, he puts in all the good things and leaves out the bad things. The minister does not usually tell all the facts at a funeral. When God writes a biography he tells how Noah got drunk, how Abraham lied, how David committed murder and adultery, and how Peter swore, lied and denied his Master. The men of the Bible are real men.
   (b) True History.
   In the best ancient history outside of the Bible, 2000 inaccuracies have been found. The wonderful discoveries of recent years have verified hundreds of Bible statements but not a single historical inaccuracy has been found.
   (c) True Prophecy.
   "The fool and his money are soon parted" when he pays it out to learn about the future. Take the 333 direct and indirect prophecies in the Old Testament concerning the birth, life, passion, ministry, death, resurrection and the glorious coming again of Jesus Christ. Every one of these that had to do with his first Coming has been actually fulfilled in every particular and yet uttered from 400 to 4000 years before Jesus was born. The Prophecy of Scripture forms such a stupendous argument that no honest skeptic can be found that has studied prophecy (II Pet. 2: 19).

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true
My counselor and guide.
The mines of earth no treasure give
That could this volume buy,
In teaching me the way to live,
It taught me how to die."

II. WHAT WILL IT DO?

It is a Book of power, because the instrument of the Holy Spirit. Eph. 6: 17. See also Jer. 6: 14; 23: 29; Heb. 14: 12.

1. Gives a liberal education and a profitable culture. Ps. 119: 130; II Tim. 3: 17.
2. Brings conviction. Acts 2: 37.
3. Works regeneration. I Pet. 1: 23; Rom. 1: 16.
4. Gives growth. I Pet. 2: 2; Acts 20: 32.
5. Power of faith. Rom. 10: 17.
6. Brings peace. Ps. 119: 165.
7. Through it comes joy. John 15: 11; I John 1: 4.
8. The power of our cleansing. Eph. 5: 26; John 15: 3; John 17: 17; Ps. 119: 9, 11.

III. SUGGESTIONS.

1. Man's work is subject to improvement. Take the sewing machine, the locomotive, the telegraph, the reaping machine and witness the wonderful changes. Why has the oldest book, written by unlearned men not been improved upon? There would be fame and fortune for the man that would write a better book than the Old Bible. The only explanation is that the Book is from God, and like all God's creations, it cannot be improved upon. Ps. 19: 7.
2. We can know that grain is nourishing by eating it. A man can know that the rays of the sun contain light and heat by walking in its light and feeling its warmth. In like manner we can learn that the Bible is divine. We know it comes from God because it lifts us up to God. Experience is the best test and this supreme test is within reach of every one, no matter how humble the ability, how meagre the attainments or how deformed the life. Ps. 34: 8; Jer. 15: 16; John 7: 17.

"Go on thy way, thou message from the skies; dissipate earth's gloom; banish sin, sickness, suffering and death, and let thy healing, saving, sanctifying, uplifting and all-glorious light dispel the gloom; that men and women everywhere may rejoice in the light as it shines in the face of Jesus Christ."

Grand Rapids, Mich.

Our C. E. Topic.

Topic for July 20: MEANS OF GROWTH. Phil. 3: 12-16. Col. 1: 10-14.

MEDITATIONS.

In order that anything might grow, it must first have life. A stone is lifeless and cannot grow. A tree or a garden-plant grows because it lives. The same Word that tells us to grow and how to grow, also is careful to tell us that we must first of all live. "Ye must be born again." "I am come that they might have life." Christ is our life and if we abide in Him we will not only live but grow.

The grand end and justification of life is bearing fruit. Everything living in the realm of nature around us bears fruit after its kind. Any living creature not bearing fruit would be an anomaly, a monster, and nature would speedily get rid of it. Once a tree ceases to yield any fruit, it might just as well be a dead stump or a petrified mass. And God pronounces His judgment upon spiritual sterility in these words of Christ: "Every branch in me that beareth not fruit he taketh away."

Now growth is simply a means to an end. It consists of new supplies of strength and capacity added at intervals or little by little until by the cleanness of our life, the force of our example, the well-ordered, wise plans we pursue in our work and the practical good we do to our fellowmen, we become an irresistible power for righteousness in our community, and our works follow us. Our fruit is what glorifies God, not simply our growth. "Herein is my Father glorified, that ye bear much fruit."

Matthew Arnold, the great English critic, once wrote a highly suggestive line, applying it to life in general, which just as fitly describes the Christian life:

"Think clear, feel deep, bear fruit well."

But our topic calls for a discussion of *how* to grow.

Growing is directly dependent upon nourishment. A poorly fed child is not likely to grow. Neither is a tree planted in a soil which contains no compounds of potash.

The Christian's nourishment is the Word of God. Peter says (I Pet. 2: 2) "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Christ said to Satan, "Man shall not live by bread alone, but by every word that cometh out of the mouth of God." The Scriptures are useful in many ways. They contain the life-germ whereby we are born again, they kindle faith and sustain hope, they make us wise unto salvation; but they likewise furnish us unto all good works. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Two other means of growth must be used hand in hand with the Scriptures. These are (1) prayer and (2) abiding in Christ. Read 1 Thess. 5: 17 and John 15: 4, 5.

The Mennonite.

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Editorial.

A man, who orders his life by eternal principles and standards, instead of temporary expediency or the shortsighted prudence of mediocrity, is always certain to be misunderstood and misjudged. Christ's death on the cross, when it might so easily have been avoided, was a puzzle, if not a piece of folly to the disciples. The "kindly, earnest, brave, foreseeing man", Abraham Lincoln, was a problem for a while even to the members of his cabinet, and his best intentions and actions were wickedly misconstrued and vilified. It is always unpopular to be boldly and uncompromisingly right. But it is no less our duty, and we will not shrink from it when we consider that God is our judge, not man.

It has been truthfully said more than once that it is a pity that the Mennonite church, small as it is, should be broken up into still smaller bits. It is a sorrowful sight to see many of these little bodies making war upon one another, refusing fellowship with one another, trying their best to keep their heads above the water side by side with one another. But nowhere is the pathos of the situation more manifest than among the pioneers who settle in new country. Bro. James E. Sprunger writes of the various divisions of Mennonites in Saskatchewan and of the disagreeable impression thus left upon his mind. He thinks they could afford to merge differences out there where so many privations exist, and where brotherly love and helpfulness are always so imperative. And so they could. We would recommend a trip into Saskatchewan to all such contentious brethren who seem to prefer division to unity, believing it would prove a sure cure in some cases.

Correspondence.

WADSWORTH, O.—German services were held at this place Sunday morning. The sermon was preached at the request of the older members of the church and was, undoubtedly, greatly enjoyed by them.

The first union church service held here this summer was held Sunday evening, July 6, at the Reformed Church. Rev. Wm. J. Hyde, pastor of the M. E. church of Orville, O., preached the sermon.

There was also a union C. E. prayer meeting held one hour before church services.

PULASKI, Ia. — The work is prospering here. The outlook is very encouraging, for the people are united and loyal. Had a very special spiritual service Sunday, July 13, at which service $49.02 were contributed for Home and Foreign Mission work.

WADSWORTH, O. Rev. N. C. Hirschy arrived here last Thursday, the 10th inst. It goes without saying that we, as a church, are glad to have our former pastor with us again. He preached an excellent sermon for us on Sunday morning.

We had services in the evening also, although it was not the regular Sunday for evening services. On the 26th of this month we are to have, here in Wadsworth, a local option election under the Beal law and Rev. Kliewer spoke on this subject.

DONNELLSON, IOWA. — On the 30th of June, Rev. Chr. Schowalter left here on a visit to Oklahoma in the interests of the Indian Missions. We expect him back home to-morrow. It seems like a great undertaking for a man of his age, considering the distance and mode of travel out there but he seldom takes his own comfort into consideration especially where he thinks his duty calls him. On the first Sunday a sermon was read by one of the elders of the church and yesterday we had an excellent sermon preached to us by E. A. Bentzinger, a student of the Iowa Wesleyan University, of Mt. Pleasant, and a member of our church. The fine weather that prevailed brought him a full house of eager listeners.

SUMMERFIELD, ILL.—On Friday, July 11, the marriage of Mr. Samuel K. Mosiman, of Trenton, Ohio and Miss Amalia S. Krehbiel of this place was solemnized at the bride's home. The ceremony took place at high noon. Mr. and Mrs. Mosiman, parents of the groom, and Miss L. Kinsinger, of Cantonment, Oklahoma, were among the guests. Rev. H. J. Krehbiel, of Trenton, Ohio, brother of the bride, officiated. The bridal couple left on the evening train to enjoy their wedding tour.

The local church is undergoing complete repairs preparatory to the Conference which will assemble here sometime in October. The English M. E. church is used for services until the renovation of our church is completed.

Miss Hillegonda van der Smisson returned recently from an extended tour in Europe, having visited friends and relatives in Germany.

Rev. H. J. Krehbiel, of Trenton, Ohio, preached to a large audience Wednesday, July 9th.

Emil Dahlem, a young man of our church, was compelled to leave for California, his health requiring a change of climate.

Miss Alida van der Smissen returned from Pueblo, Colorado, where she has been attending school. She will return to continue her work in fall.

A social was given for the members of the C. E. Society at the home of the pastor Sunday evening, July 6th.

What's the Good of a Tract?

"The Faithful Witness" for July 8th is full of good things. Especially fine is an article with the above heading, which we must reprint, believing it will be a blessing to our readers.

In answer to the question, What's the good of a tract? it gives four answers, as follows:

1. The Tract Can Arrest the Attention.

The following incident comes from the Secretary of the Christian Endeavor Society at Marseilles:—

"On a wet Sunday morning one of our members, who was accustomed to spend a certain time in tract distributing in his quarter, decided that it was not worth while to attempt it that day, as it was too wet. His little girl came from Sunday-school greatly surprised to see her father quietly reading at home instead of being out at his work. The child begged to be allowed to go out and take the tracts, as was usually done, but the father protested. At last he yielded on the child saying, 'Father, let me go; I will take the big umbrella, and shall get no harm. Let me give away the tracts, for they may do such good.' She was soon on her rounds, and stopped before a large door of an old house. Hardly able to reach up to the heavy knocker, she lifted it with difficulty. The knock seemed to echo through the passage, but no one answered. A second time she knocked, then a third; and then the door was opened by a woman well dressed, but with a face filled with despair. The child offered her a tract with a gentle smile, and went on her way, little thinking what good she had done.

"The woman told the child's father afterwards that at the very moment that the child first knocked, she was engaged in preparing a rope with which to hang herself. The knock startled her, and she stopped to listen. The second knock resounded, and she was troubled when the third knock came, and obliged to go and open the door. The smile of the little girl, the tract so prettily given, touched her profoundly, and she was turned from her evil purpose; and the following Sunday she was led to the Savior, at one of the meetings to which she came."

2. The Tract Can Bring Hearers to the Speaker.

The following, from the station of Alfortville, is especially interesting, as it is written by M. Nezereaux, who is an ex-priest, one of those who have recently come out from the Roman Church, and who is now working with us in the Mission. Alfortville is outside the city, near to the great goods station and shops of the P. L. M. Railway, and is not an easy district in which to labor.

"The work in our hall has not been without blessing. Some three months ago, a good woman, who is a most regular attendant at the mothers' meeting, said to me, while thanking me for the tract that I handed her, 'To-morrow evening my husband is coming with me to the gospel meeting.' 'Thank God,' I replied; 'how has he come to consent to do this?' 'Well, for a long time my husband would never consent to come with me to any meeting, for he would never even listen to a word about God, or about religion of any sort. But I have noticed that lately he has been most carefully reading the tracts that I bring home with me, and last evening he began to talk about the meetings, asking many questions as to what went on, how they were conducted, what was said, etc. At last he asked if he would be allowed to come also, and you may be sure that I said 'Yes.' So he arranged to accompany me to-morrow.'

"The following evening I saw our good friend with her husband, and how happy she looked to have him by her side! I went up to him and welcomed him with a hearty shake of the hand, and had a little talk with him before we began our meeting. He listened most attentively to all that was said, and since that evening he has become one of our most regular attendants. He told me, when talking with him later, what a deep impression the reading of the tract had made on his mind and I trust that he will not be long before yielding himself entirely to the Savior."

3. The Tract Can Lead the Way to the Bible.

Mr. Archibald Bell, now of Campamento, near Malaga, writing of the usefulness of tracts, and of how they beget desires in the people for the Bible, says:

"Just last month I met a case in point, when going along the coast with a friend. One day we had been at many different places, but nobody wanted a Bible, and few had interest enough to listen to us at all. In the afternoon we came to a place where half a dozen carabineros and their families were living. To our surprise, when we presented the Bible, the sergeant said: 'The Bible! why, I have been looking for that ever since the month of February last.' 'How is that?' I queried. It turned out that I had met that very man on the road ten months before, and had given him a copy of 'Andres Dunn,' and a few other tracts which he and his comrades had read with interest! And that day there were sold amongst those men three Bibles and two large New Testaments, bought because these men were really interested in the Bible, their interest in it having been awakened and sustained all those months by the reading of a few tracts."

4. The Tract Can Go Ahead of the Evangelist.

The Rev. Principal W. T. A. Barber, M. A., B. D., speaking of the work in the interior of China, says:

"One day a friend of mine went to a distant place. He had been asked to go, because a gentleman had come and bought some books. He went to the house. The man was away. On the table was an open Bible. The man, mind you, was not a Christian man. The visitor found the gentleman had not expected him. The Bible was open, the man had been reading it. When he came in my friend put the question to him. 'How did you first hear of Christianity?' 'Oh, my son was being examined for his degree, and he got one of these books. I have read it all, and also the Bible. I have read all the Christian books I could get hold of, and I believe in Christ, and I seek to be baptized. I have been reading His blessed Word for days back, and rejoice in the knowledge of the salvation that is for such as me.' And there in that remote region, where the foot of the white man had never trod, and the word of the white missionary had never been spoken, the Book had done its work. And presently, you will not wonder that the water of baptism was poured, and that that man entered into the Christian Church."

Whatsoever a Man Soweth, That Shall He also Reap. Gal. 6: 7.

This is perhaps the most signal recognition of natural law in the Bible. In other words, the law of cause and effect, which is universally obeyed in the material universe, is here laid down as a fundamental principle of the spiritual world.

When we look at Nature and study her, we soon find out that she does her work according to a uniform scheme and method. Everything has its conditions, and without these conditions, nothing is accomplished. A stone lying on the highway will never move of its own accord. If it is thrown into the air it falls to the ground in strict conformity to the law of gravitation. When fire is fed with something inflammable, it always burns. Everything has its own nature, its special condition of working, and will do the same work every time. If you put a burning stick into an atmosphere of hydrogen, it will cease to burn because it is a law of nature that the air alone can support combustion. When we ascend into the plane of organic life, as exhibited in plants and animals, we find still more complicated and numerous laws. In spring, with the advent of the mild South wind, every plant and tree is thawed into life again, and straightway the buds appear, and presently the leaves and the flowers. The whole world dons itself in a mantle of green. Under the mellowing influence of the waxing year and the summer sun, the flowers shrivel, and the fruits swell and ripen. This process continues until, in course of time, the one livery of green is exchanged for a parti-colored garment. The leaves begin to fade and assume the various tints of decay. Finally, they drop from the trees, and moulder away in the earth. Thus the annual history of nature is repeated. The law of alternative decay and revival is one of the wonderful features of Nature. The law of growth presides over this alternation. But the processes described above are possible only under favorable conditions. It is a law that buds shall not swell nor leaves expand nor flowers unfold when the temperature is below zero. It is a law that the bud shall appear first, the leaf next—first the flower, afterwards the fruit—"first the blade, then the ear, then the full corn in the ear." (Mark 4:28.) It is a law that no plant exist without bringing forth fruit; and it does not begin to decay until the fruit itself has been developed and ripened, ready to be cast into the earth. Another striking law of Nature is that everything should bring forth after its kind, according to the decree of God after He had created Nature. James well says, "Ye cannot gather grapes of thorns or figs of thistles." And the husbandman is accordingly bidden to observe that "whatsoever he sows that shall he also reap." If he sows wheat, he reaps wheat; if tares, he reaps tares.

This brings us to the idea of our passage, which is simplified and explained in the next verse. The truth is, the things of the spirit are as much subject to law as the grosser things of nature, and of the world. The life of the new man in Christ Jesus obeys quite as decided a law as the confirmed worldling dominated by his fleshly instincts. Nothing occurs by chance in the moral and spiritual world any more than in the natural. Everything moves in strict uniformity. We may say that every process in Nature has its corresponding spiritual process. The law of cause and effect is as apparent in the one as in the other. Every thought, good or bad, is like a seed cast into the soil. If the soil is good, the fruit will spring from that seed in the shape of another thought, or, perhaps, a deed, better or worse than its parent. "Better or worse"—mark these words. If you drop a seed-corn into the earth, you must be a foolish farmer, if you expect to reap only a seed-corn. No; each grain of wheat brings forth an ear, filled perhaps with fifty grains. Just so with thoughts when the conditions are favorable. They leave their influence upon yourself and others. An evil thought, a single little unwise or unseemly act, may, and alas! too often does, end in a bad habit, a vicious inclination, a loose life, a disgraceful career, a hopeless death, not to speak of possible misery inflicted upon one's family, friends and community. James well describes this law in its application to sin: "Then when lust has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." We see here how each stage of sin leads to the next, and that each state is worse than that preceding it—from lust to sin, from sin to death. If a man sows the wind, he reaps the whirlwind. It is not necessary that the judge of all hearts pronounce his sentence upon the unrighteous. Their own consciences, that rest neither day nor night, already torment them. The fruit of their sin is all the punishment they care to receive, and oftentimes it is greater than they can bear. Heaven and hell are in a man's soul if anywhere. They are in him and not he in them. The next world will find the sinner still given to his sin, in complete bondage to it, though no more able to free himself. Let a man persevere in his evil ways, and he will hardly know when his punishment begins, so closely is it bound up with the sin. Eternal regret is his portion.

I accordingly understand from the text that each sin has its penalty attached to it. We cannot do wrong with impunity. Even undesigned mistakes are fatal. If, in cutting wood, the ax should fly off the helve and crush my skull, I might have to die. So if I am found anywhere in contact with evil, even though I am not responsible for it, I, nevertheless, have to suffer. I cannot say that the suffering for sin is entirely postponed to the next world. I know very often it is not. Retribution may take place here. Many a sickness, many a sleepless night, many a sigh and many a heartbreak, are penalties for committed sins. Many a father, who has sown his wild oats in youth, though as an old man he belongs in God's family, is punished for the sins of long ago by being made father of a wayward son, who has inherited his father's disposition to iniquity. The Lord raised up Absalom the son to punish David the father. The pious old Eli's neck was broken because he knew his sons' misdeeds, and did not use a father's prerogative of summary correction and restraint.

This view of death as a natural consequence of chronic sin gets rid of the idea that God, like a spoiled child, delights in the torments of living creatures.

This law also applies to neglected duty on the part of man. To know what is good and not to do it, is a sin. The hushed-up conscience, when it finally reasserts itself, inflicts its own torments to the sense of duty shirked and evaded.

Jesus is Coming.

He said so himself. John 14: 3.

The angels said so. Acts 1: 11.

They made no mistake about his first coming. Luke 1: 25–28; 2: 8–18.

The Holy Spirit by the Apostle says so. 1 Thess. 4: 16; Heb. 9: 28; 10: 5.

Rejected at his first coming, he will now come,

With power. Matt. 25: 31.

To rule all nations. Ps. 2: 9; Isa. 9: 6, 7. Rev. 2: 25–27.

Admired. 2 Thess. 1: 10.

Enthroned. 1 Tim. 6: 14–15.

It is the true incentive to a holy life. Isa. 33: 17; 1 John 3: 2–3; Col. 3: 4, 5; 1 Thess. 5: 23.

The second coming was believed in by Moses (Deut. 33: 2), David (Ps. 102: 16), Isaiah (59:

20; 60: 1), Jeremiah (23: 5, 6), Daniel (7: 13, 14), Zechariah (7: 14). All prophets and apostles, (Acts 15: 15, 17).

A LARGE PORTION OF THE WORD IS GIVEN TO IT.

The Word exhorts to attend to it. 1 Thess. 5: 2–7; Rev. 1: 3; 1 Cor. 1: 7.

Those who do not attend are in danger. Luke 12: 45, 46; 21: 34–36; 1 Thess. 5: 2–7.

The very fact of his delay is mentioned. 2 Pet. 3: 4–12.

A VERY PRACTICAL DOCTRINE.

We must not spiritualize the pure, clear statement of prophecy. The first predictions were literally fulfilled; why not the second?

PROPHECIES LITERALLY FULFILLED.

1. Born of a virgin. Isa. 7: 14.
2. At Bethlehem. Micah 5: 2.
3. Murder of Innocents. Jer. 31: 15.
4. Called out of Egypt. Hos. 11: 2.
5. Anointed with Spirit. Isa. 11: 1.
6. Entry into Jerusalem. Zech. 9: 9.
7. Sold for 30 pieces of silver. Zech. 11: 12.
8. Spit upon and smitten. Psa. 50: 6.
9. Not a bone broken. Exod. 12: 46. Ps. 34: 20.
10. Poverty, patience, suffering and death. Isa. 53.

Why should not these be literally fulfilled:

1. The dead shall hear his voice. John 5: 25.
2. The believers shall meet him in the air. 1 Thess. 4: 17.
3. Descent on mount Olivet. Acts 1: 11.
4. To sit upon the throne of David.
5. All kings and nations shall serve him.
6. The apostles shall sit upon 12 thrones.
7. Every eye shall see him coming.

THE SECOND COMING CANNOT MEAN DEATH.

1. The first did not.

Cancelling the New Testament.

ALEX. J. HARRISON.

In a town in the north of England there was, seven years ago, a man of considerable intellectual power, and of great earnestness, who was, or believed himself to be, an atheist, and who held the position of secretary of the local secular society. He opposed me with keen intelligence, and with, to at all events, obvious honesty. I requested permission to write to him, which he courteously granted. In the correspondence I took the position that one should accept just as much of Christianity as he honestly can, and no more. I suggested to him a plan which I have found useful more than once. Obtain two copies of the New Testament. Take one of them, and begin with the four gospels. Read very slowly and deliberately, striking out with your pencil every passage you cannot honestly accept. Now put this copy away, and wait for a time until you can digest the result. When I heard that this had been done, I wrote to him again, and found, as I expected, that he had struck out everywhere the physically supernatural element, without its occurring to him to touch the morally supernatural. I then asked him to take his other copy and mark in pencil every passage which he could accept. It makes a difference practically infinite which of the two objects a man has in view. For if the emphasis is on the things to be cast away, the things to be retained are scarcely thought of, and are therefore in effect thrown away also. In his second reading he passed over the physically, but accepted the morally supernatural. On examining the conclusions at which he had arrived, he began to ask himself why he had accepted the greater and refused the less. After prolonged meditation he saw that whether or not the miracles accredited Christ, Christ accredited the miracles. He is to-day a Christian. I think the other method—all or nothing—would have left him an atheist still.

The Clergy and Freethinker.

Trust in the Lord.

C. H. SPURGEON.

I had a friend once who was a member of one of your societies, a thorough-going Wesleyan. I did not agree with him in every particular, but I very much agree with his class-leader. My friend was a dear, good, earnest soul, and he got rather dull one night, and thought that he had fallen from grace; so he got up early in the morning and went to his class-leader, who put his head out of the window and said, "What do you want, Joseph?" He said, "Please, sir, I have fallen from grace." "Well," said the class-leader, "if you have fallen from grace, trust in the Lord." "I have done so ever since," my friend told me. Well, I think that that is the best way to live—trusting in the Lord. No man has fallen from grace that is trusting in him. And if you think that you have, that is the way; trust in the Lord again. "But I am afraid that I have been a hypocrite," says one. Very well; take it for granted that you have been. "Oh, but I am afraid that I have been deceived." Take it for granted that you have been deceived if you like, and now begin again. It is no use troubling about the *has beens*. They are gone. Begin now by trusting in the Lord, and if you do so, "if you seek him he will be found of thee."

I sometimes, to illustrate this, tell a story of a dog and myself, and how the dog beat me all to pieces by trusting me. I had a garden and I had a neighbor who did not keep his fence in good repair, but he kept a dog, and his dog used to come into my garden and do some gardening, but I did not approve of his style. So walking along one evening I saw the dog very busy, and I recommended him to go home, and I also threw my stick at him, and what do you think he did? He picked up the stick and wagged his tail and came and brought it to me. I stood and looked at him, and the tears were in my eyes, and I told him he was a good dog, and that he might come there as often as ever he liked. Why, he had beaten me altogether by trusting me. And if you can trust God, poor soul, though he throw the thunderbolts at you bring them to him. Tell him that you know that you deserve it if your soul be sent to hell. The justice of God you must recognize in that, and he will look upon you with the ineffable tenderness of his great loving heart.

The Sunday School Lesson.

Subject for July 20: THE TEN COMMANDMENTS—Duties to Men. Ex. 20: 12–17.

GOLDEN TEXT: Thou shalt love thy neighbor as thyself. Matt. 19: 19.

LESSON OUTLINE.

The "second table" is "crushingly convictive" as the first. As we stand before it, our only plea as sinners is "guilty".

As Christ, and not the law, gives life to the sinner, so Christ, and not the law, is the rule of life to the Christian. See Eph. 5: 1 (R. V.), Rom. 6: 14, 2 Cor. 10: 5; 3: 3; 1 John 2: 6. Gal. 6: 16.

The New Testament has much to say on "duties to men," as follows:

1. Honoring father and mother. See Eph. 6: 1. Col. 3: 20. (John 8: 29. Matt. 3: 17. Luke 2: 51).
2. "Thou shalt not kill". 1 John 3:15–16. These verses present both the negative and the positive sides.
3. Sin of adultery. 1 Cor. 6: 9. Phil. 4: 8. (Prov. 23: 7. Matt. 12: 35. 1 John 3: 3. Matt. 5: 27, 28).
4. Sin of stealing. Eph. 4: 28—contrasting robbery and joy of giving.
5. Against bearing false witness. John 8: 44. Matt. 26: 59–62. Jas. 3: 8. Psa. 141: 3. Eph. 4: 25.
6. Against covetousness. Eph. 5: 3. Heb. 13: 5. But see 1 Cor. 12: 31.

Jesus redeems us not alone from the curse of the law, but from the law itself. Gal. 3: 13; 4:5. The believer "is not under the law"; but that is a half-truth which may be wrested to the doing of vast mischief. The other and inseparable half is that the believer is "under grace". Rom. 6: 14-15. And grace through the impartation of the divine nature (2 Pet. 1: 4), of the resurrection life of Christ (1 John 5: 11–12) and of the Holy Spirit (1 Cor. 6: 19), fulfils in the believer that "righteousness of the law" which was never for one fleeting moment fulfilled *by* him. Rom. 8: 2–4. There are two ways, then, of thwarting God's intent in giving the law: the sinner's way, by holding it for an ideal to be approximated, and the Christian's by seeking to use it as a means of sanctification. In Galatians, Paul deals with the first of these errors down to the end of chapter 3, and with the second in chapters 4 and 5. In Romans he deals with the first from 3: 20 to 4: 25 and with the second from 6: 1 to 8: 4. See also Rom. 5: 5; 13: 10.

Deaths.

MOSER.—On July 10, at the home of his parents 2½ miles north of Bluffton, O., Albert Moser, son of Mr. and Mrs. Noah Moser, aged 15 years and 17 days. The funeral was held July 13th at the Ebenezer church and was largely attended. The services were conducted by Rev. J. B. Baer.

Contributions.

For the Evangelical Work of Middle Conference.

From John Schneck, Dalton, Ohio, $8.70; from Pulaski, Ia., congregation, $15.00.

Gratefully acknowledged,
W. W. MILLER, Treas.

For Ossibi, Arizona.

The following goods were received at this station between Jan. 1, and July 3, 1902.

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From the Mt. Lake Missionary Society, 10 blankets, 8 slates, 17 tablets, slate pencils, 1 package Bible pictures, 11 shirts, 6 doz. lead pencils, 24 yds. dress goods, 73 yds. calico, 1 doz. spools thread, 4 thimbles, 2 ladies' gowns, 3 girls' dresses, 5 sheets, 2 towels, 2 mufflers for Bro. Voth, 1 spread for Bro. Epp, 18 pr. stockings, 1 small tablecloth for Frieda V., 33 handkerchiefs, 20 napkins, 15 papers of needles, 1 doz. combs, 1 neckcloth for Freda V.

From Salem church, S. D., 10 children's dresses, 3 aprons, 11 ladies' dresses, 7 blouses, 2 ladies' dresses, 3 boys' shirts, 23 large shirts, 3 towels 9 pr. pulse warmers, 63 yds. calico

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News of the Week.

Domestic.

ANOTHER JOHNSTOWN DISASTER.

HORRIBLE EXPLOSION IN GREAT COAL MINE NEAR JOHNSTOWN, PA., ENTOMBS OVER 200 VICTIMS.

JOHNSTOWN, Pa., July 10.—Two hundred miners entombed by an explosion in a mine whose main shaft opens within the limits of this city was news to check with terror the pedestrians on the street here to-day.

At first the rumor said that all in the rolling mill mine of the Cambria Steel company were dead or in danger, but later reports showed that the lower figure was correct and that 400 were safe.

The mine is one of the largest in the country and to-day 600 men were at work there. When the news of the disaster reached here it spread like wild-fire and in less than a quarter of an hour the point, an open space at the junction of the Conemaugh and Stoney creek was crowded with women and children. Across from them, in the center of the green hillside, could be seen the dark opening of the mine. It looked as usual, but the women who looked across the waters saw a meaning there that they had not seen before. Some cried, some moaned and little children clasped their skirts and cried in sympathy.

Brave attempts at rescue were made here. Mining Engineer Moore and assistant, Al Prosser, tried to make some headway toward the imprisoned miners, three and a half miles away, but they were driven back by the deadly gases.

Richard Bennet and John Meyers, two miners who were in the mine at the time of the explosion, but who escaped unhurt, went back two miles to see what assistance could be rendered, but they too were driven back by the damp and reached the dark threshold just in time, only to fall unconscious. Then the attempt to do any rescue work from the main opening was given up and it was shifted to Mill creek, five miles from this city.

From the entrance in the hill across the river from the point to the one at Mill creek is a distance of three and three-quarters miles.

The Klondike section in which the explosion occurred is about two miles from the Mill creek entrance. The mine is divided into a large number of headings, levels and sections. The men who escaped this afternoon are familiar with the mine. They have spent years working in it. Otherwise they could never have reached the surface.

Lights were out and there was no way for them to find their way to the top had they not known the mine perfectly.

JOHNSTON, Pa., July 11.—The latest estimate of the number of miners killed by the Cambria Steel Company's mine yesterday afternoon is two hundred. Eighty-seven bodies have been recovered.

There were about six hundred workers in the mine when the explosion occurred.

A searching party that entered the Cambria mines this morning, penetrated to the four left headings which could not be reached last night. The rescuers found in one group, twelve men, six living and six dead.

Although the work of rescue goes on, the seat of the disaster has not yet been penetrated. This morning bodies were piled in confusion on cars and brought into this city.

From the position of the bodies, the miners were evidently eating their lunches, when suddenly stricken down by the explosion. They were seated in groups of five and ten, with their buckets and the remains of their lunches scattered over the floor. Evidently their lives were snuffed quickly.

Heads were missing from several bodies, while all were burned and blackened almost beyond recognition. Grief-stricken crowds lingered about the main entrances. There was no sleep here last night. No attempt at identification was made at the mine. That had to be left until the bodies were put in presentable shape at the morgue here.

JOHNSTOWN, Pa., July 13.—After a consultation this evening with the four state mine inspectors formal permission was granted to resume operations in all sections of the mine except the Klondike in the morning. The Klondike workings will likely be closed for several days until perfect security is assured through the bratticing of openings and repairs necessitated by the explosion.

Two more deaths of rescued victims have occurred since last night. These deaths raise the total fatalities to 114 although the company records have it some less. Much confusion has attended the compilation of the record.

Mine Superintendent G. T. Robinson this evening said: "I would not like to assert that there are no more bodies in the mine, but I don't think there are. There may be a few."

It is generally regarded as certain that the full extent of the disaster is not known. State inspectors say tonight that the condition of all the workings are now free of gas and the almost perfect ventilating apparatus are rushing currents of pure air in the uttmost recesses of the subterranean workings. There has not been a single place outside of the old abandoned chambers that have not undergone the scrutiny of experts to pronounce everything in as good condition as could be asked or demanded.

Most interest is centered to-day in the funeral obsequies which were scattered throughout the city. The black cloud of mourning was heaviest over Cambria city, where the foreign population dwells. Scences of Saturday in this section were repeated but only with sterner force. It was a grim fete day in which the number of participants was augmented by throngs the morning trains brought in.

All the churches of Johnstown paid more or less attention in their morning services to the disaster. Collections were lifted in many for the benefit of the bereft families of the poorer victims. Special masses were said in the Catholic churches.

The afternoon was devoted to funerals. Incessantly processions moved out along Chestnut street towards the Catholic cemeteries near Morrellville.

The funeral of Mike Sabot, one of the conspicuous selfsacrificing heroes of the disaster, took place from St. Mary's German Catholic church. The large church was packed with friends and those who did not know the little dead fellow, but who had heard the noble story of his achievement which brought him glory, but only at the expense of his life. Sabot was about seventeen years old. He was a trap boy and knew the mine like a book. He was out at the mouth of one of the headings when the explosion came. He found himself unscathed and immediately rushed to the rescue of the failing men beyond him. He had dragged three into a working that the after damp had not reached and to his help they owe their lives to-day. Back he plunged into the mine heading after more bodies. Faintness overcame him and he toppled over and died.

When found his hands were still clutching the clothing of one man in a manner which showed conclusively the boy was in the act of dragging him to a place of safety when overcome.

The burial was simplified by the digging of long trenches in place of separate graves. In one of these twenty-five coffins were lowered.

According to the most reliable data there are sixty-four widows and 138 children.

Twenty Thousand out at Chicago.

CHICAGO, July 14. — The second week of the freight handlers' strike began to-day with twenty thousand men idle and shipping at a standstill. The railroad ware-houses, ordinarily hives of industry, were almost as quiet as they were yesterday, so far as regular business was concerned.

Wholesale houses made practically no attempt to send out freight or to receive it. These big establishments were all but closed down. The strike has cost them hundreds of thousands of dollars already, and they stand to lose millions should the condition which obtained this morning continue. The loss in wages to the striking freight handlers and their sympathizers, the teamsters, to the railroads and other lines of business is roughly estimated at considerably over $1,000,000 a day. The situation was admittedly very grave.

CHICAGO, July 16.— Strike settled this noon.

Foreign.

Historic Tower Falls at Venice.

VENICE, July 14. — The Campanile (detached bell tower) of St. Mark's church, 325 feet high and 42 feet square, built of brick, collapsed at 10: 40 this morning, and fell with a great crash into the plaza It collapsed where it stood, and is now a heap of ruins. Repairs on the Campanile were to have begun today. It is feared there was some loss of life. The ruins are surrounded by a cordon of troops. The first intimation of danger was the sudden appearance yesterday of a longitudinal crack in the corner of the wall facing the clock tower and the breaking of the windows.

The ruins are piled to a hight of 100 feet and the adjoining squares are covered with debris and dust. Some damage was done to the San Sovino logetta or vestibule, on the east side of the Campanile.

The Campanile stood opposite the church or cathedral of St. Mark's. It was founded in 888 by Doge Pietro Tribuno, restored in 1329, provided with a marble top in 1417 and in 1517 was crowned with the figure of an angel nearly sixteen feet high. It was in the tower that the famous Galileo made many astronomical observations. There were bronze statues of Peace, Apollo, Mercury and Pallas on the coping of the Campanile, and its fine bronze doors were much admired. At the top of the tower a fire watchman, with a telescope, was continually stationed.

Mont Pelee Belches Again.

FORT DE FRANCE, Martinique, July 11.—Fort De France was thrown into a panic-stricken state Wednesday night by an eruption of Mont Pelee. Many fled with little or no clothing. The incessant rumbling continued until 9:30 yesterday morning. In the first half hour the sky was overcast and dotted with scintillant lightning points like slag on the surface in an iron foundry. This phenomenon had not been noticed in the previous eruptions. The lightning points became gradually longer and longer and more serpent-like and the flashes grew larger and spread over a greater area every minute. Black clouds then covered the heavens and heavy rains followed. The rumblings began again later on and were accompanied by vivid flashes of lightning. It is reported that a tidal wave lowered the sea level by a meter.

ST. THOMAS, July 11.—Advices received here from the island of St. Vincent say that three earthquake shocks were experienced there Tuesday within four hours.

J. P. Morgan may Hold Turkey in His Palm.

PARIS, July 11.—J. Pierpont Morgan is planning a financial scheme more far-reaching than he has yet achieved.

The statement is made that Mr. Morgan has under consideration the unification of the Turkish debt. No one here can speak with authority, but it is certain that he has received long and important communications because of the amount involved in this yet momentous undertaking, and because he who unifies this debt will hold Turkey in the hollow of his hand.

The Sultan knows this and thinkssafer hands are those of the Americans, whose country can have no designs upon the Ottoman empire.

The German Emperor is a good friend of Turkey, and may have talked the matter over with Mr. Morgan.

The talk is that Mr. Morgan has so far out-distanced the Rothschilds that the latter are no longer in the running when it comes to a question of financing.

The Ottoman debt is 1,100,000,000 francs. Turkey proposes that Mr. Morgan have 5 per cent. bonds of 1886 converted into 4s, payable not at 325, as now, but at 500. Turkey proposes to contract for the construction of fourteen ships from 500 to 1,500 tons, and will guarantee it by concessions on the Bosphorus.

Preference will be given to Mr. Morgan for the exploitation of the mines, the forests, the tramways, the waterways, electricity and transports. The German Emperor is certainly aware of Turkey's flirtation.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JULY 24, 1902. No. 32.

Bob White.

HANNA YEAKEL.

When the dew-pearls are caught by the sunbeams
And the morning-glory's asleep;
When the breeze blows soft o'er the corn-fields
And the maples a-whispering keep;
When the blackbird trills from the meadow
And the lark sings to the light,
A whistling note from the wheat-field
Calls to the woods "Bob White?"

Hark how he pipes— then he listens
For answering call to his cry;
But only the bending wheat-spears
Bowing in graceful reply;
Then he pipes again to the woodland
Clear and expectant "Bob White?"
Till the breeze and the billowy wheat-field
Waft the answering echo "Bob White!"

Now it comes to him from the hill-top,
Now from the corn-field nigh;
And it sounds to him true and trustful—
His call to satisfy.
Thus my soul in longing query
Sings oft to the world "Bob White?"
And hears for its answering voices
Only the sounds of the night.

Clear and strong at first is the call—
The answer must follow, tho far—
If it bide near the murmuring brooklet
Or dwell in yonder star.
Ah me, but the call grows doubtful
And the echoes faint on the night;
But at morn, my soul, comes the answer
Trustful and true, "Bob White!"

Bally, Pa.,

Items of News and Comment.

Missionary Thomas Digel is reported by the Detroit "Free Press" to have visited Milwaukee lately.

Rev. H. R. Voth, of Newton, Kan., ex-missionary, has written a treatise on the Oraibi Indians. One of the volumes is entitled, "The Oraibi Powanus Ceremony".

The Pennsylvania Sunday-school Assembly, of which Bro. A. S. Shelly is an officer, will meet this year August 25–29 at Sanatoga Park, south of Pottstown, Penna., instead of Ringing Rocks Park as heretofore.

A library of which every volume or tablet was written prior to Abraham's leaving Ur of the Chaldees has just arrived at the University of Pennsylvania. These treasurers were brought to this country in twenty-two large cases. A. T. Clay, Ph. D., considers this the most important archæological material ever brought to America. — "The Friend".

In an early number of the MENNONITE will appear a sketch of the Doukhobors and their country by Bro. Peter Jansen, who some time ago, in company with J. S. Elkinton, of Pennsylvania, visited these interesting people in Saskatchewan. They have a peculiar interest for Mennonites, and for this reason we believe the article will be eagerly looked for and read.

The nineteenth annual Convention of the Eastern District Sunday-schools will be held August 19th at Quakertown, Penna.

There will be three sessions—forenoon, afternoon and evening. There will be some of the usual features, — essays on topics followed by discussions, open conferences, and answering of referred questions; also a few new features, — several periods of Bible study, and a series of short addresses on Sunday-school problems. The full program will be published later.

Missionary M. M. Horsch read a paper before the Blaine county S. S. Convention at Geary, Okla. on the subject, "Sunday-school work among the Indians", in which he reviews the history of our Darlington and Cantonment missions, with particular reference to Sunday-school work among the Indian children. He makes mention of an adult Indian Bible class that is instructed in the native tongue. There are about a dozen Indian Sunday-schools on the Cheyenne and Arapaho reservation.

John Willis Baer, for twelve years General Secretary of the United Christian Endeavor Society, has announced his intended resignation from that high office, to take effect in October. He has accepted a secretaryship in the Presbyterian Board of Home Missions. Every body will remember, in this connection, that Robert E. Speer is the secretary of the Presbyterian Board of Foreign Missions. Two of the most responsible and important positions in that church will thus be filled by two of the most widely influential young men in this country.

"Der Bethesda Herold" is the name of a new German four-page paper to be issued the 15th of every month by the Bethesda Hospital Union, Kansas. The paper is published at Newton, in the interests of the hospital at Goessel, and it is needless to say that it will be a convenient medium to Mennonite people to convey to them news of the work there and of all announcements and acknowledgments. The first number appeared July 15th. The editorial staff is composed of five Kansas brethren. Rev. H. R. Voth is one of the editors. 124 subscribers are named in the list.

Middle District Conference.

Providence willing, the Middle District Conference and S. S. Convention will hold their sessions at Summerfield, Ill., from Oct. 10 to 13th. The conference sermon by the president will be delivered on Thursday evening, Oct. 9th.

H. J. KREHBIEL, Sec.

An Inspiring Personality.

This strong, intellectual, refined-looking face is that of Prof. John B. DeMotte, one of the princes on the American platform, who has few equals in the power of fluent expression and effective appeals to the manhood and womanhood of his hearers. His intense earnestness and solemn convictions are stamped upon the very first sentence he utters. And he is geniality itself.

His chosen field is the mind in its bearings on moral life. He is especially strong when he talks heart to heart with the young people, appealing to their nobler natures and basing such appeal on the irrevocable laws of God. His illustrations are always apt and powerful, taken as they are from common life, and covering a wide range of experience.

We had the pleasure of listening to him lately at Winona Lake, Ind. The magic of his name drew us thither. We had heard him about twelve years ago. That time his theme was, "The Lighthouse, the Sentinel of the Sea"; this time it was, "Python Eggs and the American Boy". But they are not dry scientific lectures, as the first title and part of the last might lead us to infer. The lighthouse and the python are only introductory subjects, handles with which he can wield his thoughts more forcibly. He talks to the boys about habits, to the girls about purity. He measured that muscular monster, Sandow's biceps and triceps and admires the prodigious brawn of the man, but he tells his young hearers to let more blood supply go to the brain and less into the muscles. He tells a good story of how he cured his boy of whining and crying, beginning the treatment early. He took a camera snap at him while crying, and also when laughing, and afterward whenever the boy's lips began to pucker up, he would show him the laughing face, and the boy's pout would immediately give way to a smile. He wins his audience at once by throwing on the screen (his lectures are always illustrated by slides) various pictures of a mother with her plump, happy little babe. His lectures are veritable sermons, and no one can rise from his seat at the close without wishing and praying to be a better man or woman.

He has strong faith in prayer. He even says that sometimes it takes prayer to develop the brain. There are three great elements, he says, that enter into any successful life work: technique, enthusiasm and inspiration, the last coming by prayer.

Prof. DeMotte lives in Philadelphia, as we learned when he declared that he would rather trust a Sioux Indian than some of his "swell" neighbors in that city.

We will close by quoting a few of his rich thoughts and hoping that every reader, young men and women especially, may hear

him some time and experience a good moral toning up.

"Joy is a sad word when you and it have parted company."

"When we are gay, we turn to those we love; when we are sad, we turn to those who love us."

"Formation, not reformation, is necessary if our civilization is to be saved."

"The time to change a habit is before it is begun."

"Habit is the biggest word in the language for you and me."

"What I am to be I am now becoming."

A friend of his sent him these lines:

"Our lives are songs: God writes the words,
And we set the music at pleasure;
And the song grows glad or sweet or sad,
As we choose to fashion the measure."

H. G. ALLEBACH.

Souls Reached and Saved.

The Salvation Army idea, introduced by General William Booth years ago, is one of the grandest instruments ever devised toward the salvation of the vicious classes in the cities. It is applied in hundreds of our cities with marked success. Every one knows of the successful Jerry McAuley Mission in New York City, now managed by S. H. Hadley.

About three months ago a modest little mission of this sort was planted in Fort Wayne, Indiana. Mr. A. E. Witmer, a bright, enthusiastic young man as superintendent, in cooperation with Mr. H. H. Amstutz as assistant superintendent, is engaged heart and soul in the work of reaching the abandoned, ungodly and fallen wrecks of humanity in this city. Mr. Witmer formerly did mission work in Cleveland, O., and Mr. Amstutz comes from farther down the State of Indiana. Every evening they hold street meetings, always attracting some awakened and concerned seekers into their comfortable little chapel on Columbia street. Sometimes there are many of these, sometimes few. At first, they were disrespectfully treated during their street services, but now, thanks to the protective laws of the city and to their own praiseworthy persistence, their prudent methods and the grace of God overruling all, they are listened to with reverence, and never fail to do some good. Many a one has asked for prayers at the close of the hall meetings, and a number of devoted Christian workers in the city have identified themselves with the cause.

Every Sunday, services are conducted in the jail. The turnkey, on these occasions, compels every prisoner to be present in the chapel and to hear the Gospel. Opportunity is afterwards given them to make open confession of their faith, or to repent if under conviction. Some have done so, though many are hardened. But it is even so with many who are out of jail.

A Prayer Union also exists among these affiliated workers and they meet regularly every week and pray for the ministers of the city and for many other interests lying upon their hearts. Among the subjects of earnest prayer was the closing of the houses of prostitution. To their great joy, this prayer was to a great extent answered. Within a week afterward, the mayor issued a proclamation that all the houses of ill-fame be closed by the first of August.

One of the ruined women was earnestly and tenderly spoken to by Bro. Witmer. Her heart-rending response was, "I know I am on the road to hell, but I depend on it for my living". But the grace of God is mighty to save even such as her. May it please God to deliver her wholly from the titanic power of her ruinous life!

One man, who had been a drunkard, came into the mission late one night, and in tears and utter abasement poured out his burdened soul. He is a saved man to-day.

A certain saloon keeper in the vicinity of the mission was interviewed. The truth took hold of him, and he said lately. "Keep on. If I can sell out here, I'll be with you some time".

What blessed work it is to assist in bringing souls out of darkness into the marvellous light of God! And what if the sowing be done in tears? Is there not a joyous reaping afterward? Verily, the faithful husbandman is privileged to bear his sheaves homeward.

The Name "Amish" or "Mennonite."

BY S. B. WENGER.

Some of our people are very much attached to the name Mennonite, while others attach great importance to the name Amish. A good name is very much to be desired, but we fail to see much importance attached to either one of these names above the other. We should "rejoice rather that our names are written in heaven." What is there in the name at any rate? The Mennonites are Amish and the Amish are Mennonites. For we all have the same principles of faith, we preach the same doctrine, we practice the same things, and I trust we are all one in Christ Jesus. Then why should we attach so much importance to the name. When we are brethren and sisters of like precious faith we should work in harmony regardless of name, and we should attach much greater importance to the name of our Saviour than to that of Menno Simon, or any other name, "For there is none other name under heaven given among men whereby we must be saved." The church could have much more power in the world if we were all harmoniously working together in the name of Christ our Saviour for the salvation of souls and for the upbuilding of the church. We should have due respect for our brother, Menno Simon, who was one of the greatest leaders and writers in the history of our church, but he was only a *man* who united with the body of believers and was instrumental in making the faith more generally known. We need more men with the firmness, conscientiousness and power of a Menno Simon in the church today, but we should only regard them as men and brethren. Many people think Menno Simon was the founder of the Mennonite church, but this is a great mistake. He united with the body of believers who had come down through the dark ages, known in the different ages of the world by different names, usually named after the most successful or influential leader of the time. True gospel principles are what ought to bind us together as brethren and sisters. We should not sacrifice any gospel principles in order to become more united. I am glad we are working together as well as we are, patronizing the same church institutions, using the same church paper, coming together in a general conference, patronizing the same publishing house, the school, etc., but there is still room for improvement. That we may attach less importance to the name, become more united in gospel work, stand more firmly together as one church is my prayer.—"Herald of Truth."

Jesus Ever Present.

ELWOOD S. SHELLY.

There are many church members and so-called professing Christians who are very careful not to do anything vile or ungodly when they are at home or when they are surrounded by a certain class of people; but when they are away from home, or among ungodly people, they are not ashamed to indulge in anything that is unjust or ungodly. This mistake may perhaps often be due to the fact that we do not realize that there is One who is always present, whereyer we are and whatever we do. Though we may perhaps be away from home and from our friends, yet we must always remember that Jesus accompanies us all the time—so far that he sees us and knows what we are doing. "Fear not them that kill the body but are not able to kill the soul also; but fear him rather who is able to destroy both soul and body." As long as we are not ashamed to indulge in vice and sin at any place, but are ashamed to confess Christ wherever we are, we have not yet received him into our hearts as our personal Savior and do not yet possess that love of Christ which those alone possess who have truly accepted him as their Redeemer. Christ said to his disciples before he ascended into Heaven: "Lo I am with you alway, even unto the end of the world." So we very clearly see that Christ is ever present under all circumstances of life. Is this not a blessed consolation to those who truly love him? to all those who can conscienciously say, "Jesus Christ is my Savior; he has redeemed me from all my guilt and sins?"

He is our friend and comfort in times of adversity as well as in prosperity. He is the friend of the poor as well as of the rich, of the ignorant as well as of the learned.

Why then, after having received this friend as our personal friend, shall we at any time be dismayed or unhappy? Are we not willing to take him at his word? Has he ever failed to fulfil any of his promises? Earthly friends may at times leave or forsake us, but Jesus will never leave nor forsake any of his followers. He will shield and protect us in time of danger. He will comfort us in time of sickness. Yea, he indeed is our all in all if we truly belong to him. He is our all in all in this life. But is that all? Will he then forsake us? O no, dear friends. When he told his disciples of the time when he would leave them we find that they were sad and exceedingly sorrowful; but you will remember the warm words of encouragement and consolation which he gave them as we read in John 14: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

There are many people in this world that worry about death. They say, "If, when the time of my departure from this world comes, I could only die a Christian." But what a foolish wish!

There is only one way by which we can die a Christian and that is to live a Christian in this world. Then we are sure to die a Christian. Death will then take care of itself. O may not one reader deceive himself or herself by thinking—I will wait to become a Christian until the time of my departure. It may then truly be forever too late. Christ is ever present, ready and willing to take us unto himself and pardon and cleanse us from all our iniquities. Let us give our hearts to him now while the day of grace is yet open to us and let us consecrate our entire life to his service. Then he will be ever present to comfort us under all circumstances that may befall us in our life here upon earth. He will be our portion at all times, though the world may speak ill of us; yea, though our earthly friends may despise and ridicule us, if we are shielded by the armor of righteousness, nothing can harm us, but on the contrary, we will rejoice that we are permitted to suffer for our dear Savior's cause, who died that we might have life and that we might have it more abundantly.

While Paul and his co-laborers were accused at Corinth of being too zealous and too earnest in their preaching, Paul replied: "The love of Christ constraineth us." Christ was with him. While Peter was imprisoned at Jerusalem, he prayed in faith and the chains were loosened and the prison doors were opened, and Peter was released. The only secret, my dear friends, was that Christ was with him. So likewise if we possess his spirit in our hearts, he will be with us.

Then at the close of his life Paul was not forsaken. Though he had many sorrows and tribulations to encounter, though he had many battles to fight for Jesus, yet he endured all and at the close of his life he said: "The time of my departure is at hand; I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me on that day; but not to me only but to all them also that love his appearing."

May we all at the close of our life be able to speak these words of Paul, and we shall not only rejoice in an ever present Savior in this life, but we shall also inherit that crown of righteousness of which Paul so persuasively speaks. And we shall find that same Savior present with us through all the length and breadth of eternity when we shall see him face to face as he is and shall praise and glorify him forevermore in a world without end.

Milford Square, Penna.

Papa, How Old Are You?

In Harrisburg two years ago many children were led to Jesus. Among them was a little boy, son of a gentleman of high literary standing. In his parlor he said to me, "I was sitting here by the fire yesterday afternoon, when my little boy came in from your children's meeting. He sat quietly looking at the fire for a while as if something important was upon his mind. He then began to shrug his shoulders, as if he had something difficult to express. Then looking up he said:

"'Papa, how old are you?'

"'Fifty-six, my son.'

"'How old was grandpa when he died?'

"'Sixty, I believe.'

"'Well, papa, are you a Christian?'

"'I don't think I am, my son.'

"'Hadn't you better become one now, my dear father? You haven't much time to wait before you will be as old as grandpa was when he died.'

"I gave myself up to Jesus and he made me a happy Christian.

"The little fellow," he added, "came close up to me and begged me to love Jesus. I have heard sermons all my life, but never such a powerful one as from my little boy, sitting here by the fire yesterday afternoon."

Bible Questions Answered.

In the MENNONITE for May 22, there appeared five Bible questions by "a child". These questions are repeated and answered.

1. What ruler came to Jesus by night? A ruler of the Jews called Nicodemus.

2. And what did he ask him? He asked Jesus what had to take place before he could enter the kingdom of God.

3. And what answer did Jesus give to him in words true and plain? Jesus answered, "Except a man be born again he cannot enter the kingdom of God."

4. Could the ruler understand Jesus? No.

5. What does Jesus say that had to take place before he could enter the kingdom of God? Jesus answered, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God."

INDA SPRUNGER,

Berne, Ind.

Professor William James in one of his "Gifford Lectures", delivered in Edinburgh recently, said: If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much.

It is astonishing to hear able teachers of the Word talk and write of the mistake which the eleven made in the first chapter in the book of Acts in casting the lot and choosing Matthias. We have heard all kind of criticism upon their actions. They were, however, guided aright and did *not* mistake, for they acted upon the Word of God in the Psalms, and in the casting of the lot they were fully authorized by the Old Testament Scriptures, and besides this, they did it in dependence on the Lord. It is also said by these brethren who see in the choosing of Matthias an error, that the Lord wanted *Paul* to be the one who belongs to the twelve. This is the *worst* blunder of all. The Holy Spirit endorses the action of the eleven before Pentecost through Paul himself. In 1. Cor. 15:5, we read that the risen Lord was seen by the *twelve*. In the eighth verse, Paul says: "And last of all, as to an abortion, he appeared to me also." It is clear from this passage that Paul does not belong to the twelve. —A. C. Gaebelein in "The Bible Scholar."

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug new gold. —Beecher.

Our C. E. Topic.

Topic for July 27: MEDICAL MISSIONS; PREACH, HEAL. Matt. 10: 7–8.

MEDITATIONS.

Jesus Christ was the first great medical missionary. That He sanctions medical missions cannot be doubted, for three times He commanded those He sent out to minister to the bodies of men. To the twelve, to the seventy, and to the apostles, He sought to save *both* soul and body. He gathered the people around Him by healing their diseases. The twentieth century medical missionary has the same object in view. Many homes and hearts in heathen lands have been unlocked for the gospel by the key of medical skill. We are but beginning to realize its usefulness. "It is indeed the key to the situation; it is in the hands of Christian people." How are we using it?

Dr. Lynch, a medical missionary in Africa, said that once a young girl was brought to his station who had not walked for six months, she remained there four months, was cured and walked back to her town, a three days' journey through a country that had always held closed doors against missionaries. She said to the people all along the way: "We have not understood the people at God's station; they are for our good. See me; I was cured there; I walk away." Within a few months every door in that region was open to the missionaries. Thus it is that the medical missionary is often the first herald of the cross in pioneer missionary work throughout the world.

Medical mission work has been called a helpful handmaiden to the gospel. It is of the utmost importance, because it is a part of Christ's command, "Go, preach and *heal*." "It is Christianity applied to the festering sore of heathenism", said one who had seen its effects. "I have seen the medical missionaries in many parts of the world," said Mrs. Bishop, "but I never saw one that was not softening prejudice, diminishing suffering, healing, helping, blessing, telling in their work of love and consecrated skill of the infinite compassion of Him who came 'not to destroy men's lives but to save them.'"

Some one has said that the three great channels of Christian service, through which the gospel message must flow, are summed up in these three words, teaching, preaching and healing (Matt. ix. 4–23). Christ focused them all upon one object—the human soul. A medical missionary should be something more than a practitioner, he should be a *missionary* in its broadest and highest sense. His supreme desire should be to "seek and save the lost". "Any one who goes out as a medical missionary, and does not put the emphasis on the second word is a misfit. They should be the most powerful missionaries."

There is no other career more honorable, more necessary, more helpful to the kingdom of God, more fascinating in its carrying out than that of the medical missionary. Said Doctor Grace Kimball: "Young men and women, are you seeking a career in life? Here is one. Look at these figures: Six hundred and forty-five medical missionaries, among five thousand mission stations, each with an average population of two hundred thousand souls. It is difficult to realize the situation, yet the facts and figures are true. You have pledged yourself to strive to do what Jesus would like to have you do. Are you quite sure He does not want you in this profession?" —"Record of Christian Work."

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Editorial.

Every good and wise housewife ranks house-cleaning among the domestic virtues. When that season is on, everything in every room is dusted, swept, aired, arranged and made to look like new. How about the house of the soul? Are we accustomed to brush off the cobwebs of old, worthless notions and prejudices, cleanse our minds of all unwholesome associations and memories and purify our hearts of all the defiling, bitter and hostile feelings against others which have lodged there? Is our inner man being renewed from day to day? If not, should it not be?

Walter Wellman writes to the Chicago "Record-Herald" that every union miner in the bituminous coal fields of the central states contributes twenty cents out of two dollars, or one-tenth of his wages, to the support of his brother workmen in the anthracite mines of Pennsylvania participating in the strike. What a lesson for us Christians! The miner feels that he is his laboring brother's helper. How many poor, wretchedly-fed, wretchedly-clothed, shelterless fellow Christians do you suppose would remain inside the fold of the church if every well-to-do member thereof were to practice a miner's generosity and give of his abundance to his less fortunate brethren? It need not take long to figure out this problem. It is said of the early Christians that "no man lacked anything." Would that the same could be said of those who pretend to follow in the steps of the apostles and martyrs. Nine tenths of the forces of infidelity would vanish in a night. Lodges would then go about hunting for a good excuse for being.

"I Told You So."

Prize fighters and other fighters, strange to say, also observe a certain strict, if crude, code of ethics, one of the articles of which is, "Don't strike a man after he is down." The rule is good, even though prize fighters honor it. But most of us have violated it when, some time or other in our social life, we have aimed an arrow at our fallen friend, whose plans miscarried and who was overtaken by misfortune, when we said to him with the superior air of a successful prophet, "I told you so." If we could have forseen the bitter pang of mortification and despair that our inconsiderate words inflicted—the last straw that broke the camel's back — perhaps we would have left them unsaid.

The next time you feel tempted to say, "I told you so" let it be on a more favorable occasion. Use the words to encourage rather than discourage. Make it a habit to stimulate the strong points, the shining qualities of your friend. Help him to be a success in the world, to accomplish some great and good work; then when it stands forth completed, a victory for you as well as for him—then say, "I told you so."

Correspondence.

WAYLAND, Ia.—The people of Wayland and its vicinity have been greatly pleased and are very thankful to have heard the excellent sermon which was delivered last Sunday evening, July 20th, by Rev. W. S. Gottshall, from Schwenksville, Pa. Bro. Gottshall had the interest of everybody in the house, and we had a good houseful of people.

Nearly every body was sorry that he could not stay any longer than one evening, but we hope that in the future, by the help of God, we may have a good preacher to preach to us at least once each week, as there is plenty of work to do in this vicinity. Our Sunday-school is still progressing and all take interest in it. Our Endeavor is moving along nicely —always at work. The attendance is pretty good. Our prayer is that all other Endeavor Societies may pray for us.

MIDDLEBURY, Ind., July 19, 1902. With saddened heart we report the death, on July 17, of Warren Scott, secretary of our Sunday-school and one of the most promising young workers of our congregation. After two weeks' illness from typhoid fever, he left us.

The funeral services were held at Silver Street church on Sunday.

Warren Scott gave his heart to God at the tender age of ten and at his death was in his seventeenth year. The beauty and purity of his life attracted the attention of all who knew him. Being full of life and energy and much devoted to his books, his friends predicted for him a life of great usefulness. But our Father, who "doeth all things well", saw best to take him home. With hearts full of sadness we say "Thy will be done."

On last Sunday we received nine persons into the church—three by confession and six by baptism. We have two more applicants for baptism who could not be present last Sunday.

On account of hay-fever and asthma with which Mrs. Mehl has been afflicted every fall for many years, the writer with his family expect to leave for Utah and Idaho in the early part of August. They expect to remain in the higher altidudes until the beginning of winter.

JOHN C. MEHL.

CLAYTON, Penna.—The Christian Endeavor Society held their semi-annual business meeting, and elected the following officers: President, Oswin C. Funk; vice president, Horace Funk; recording secretary, Mamie Bechtel; treasurer, Lillie Berky; Junior superintendents, Laura Bauer and Florence Shelly.

The Sunday-school will hold a joint picnic with the Lutheran Sunday-school of Niantic on Saturday, August 2.

On Sunday, July 13, in the pastor's absence, Rev. N. B. Grubb, of Philadelphia, occupied the pulpit and preached a very interesting sermon.

On Tuesday, July 15, after a long illness, William B. Bechtel passed away. His funeral was held last Saturday. Rev. Mack and the pastor spoke at the house, and the pastor, assisted by Rev. Mack and Rev. Musselman, conducted the services at the church.

Mr. Bechtel was sixty-seven years old and had been a member of this congregation since he was twenty years old. He was a very active and a faithful member both of the church and Sunday-school. His death following so closely that of his son, Irvin, who was buried eight weeks ago, makes us mourn over two departed faces, that we loved to see, and whose absence we feel deeply everywhere.

DONNELLSON, Iowa. On Tuesday the 15th inst., when Rev. Schowalter arrived from his western trip to the Mission Stations, he was met at the depot with the sad tidings of a sudden death and a funeral for the next morning.

On Monday afternoon, the youngest son of Mrs. Wm. Krebill, in company with his brother and a neighbor boy, went to the timber to salt the cattle. When they reached the creek, they found part of the cattle on the other side. Young August attempted to cross on a log that had lodged, but when in the middle of the stream, the log turned and precipitated him in the swift high current of the swollen stream. His companions were unable to render any assistance and here he was compelled to meet death, which occurred about 3 p. m. Although friends and neighbors in large numbers worked and searched diligently all night, he was not found till next morning about 5:20. This, of course, made it still harder for the widow when, at intervals, word came, we have not found him, but she held up well, finding consolation with the Almighty God, knowing that all is well and for the best. We often look upon death too seriously. The Scripture teaches us that a child of God called to his heavenly home is "not dead but sleepeth," and is only gone before. Last April August was ten years old. He leaves a mother, one brother and two younger sisters. His father died a little over four years ago. Six cousins of the deceased acted as pall-bearers and carried the body from the home to the church and cemetery a short distance away. In God we trust.

Christ's Sheep.

If you read John 10: 1-29 very carefully, you will gain an insight into the marvellous grace of God in Christ Jesus which you may never have had before. I doubt whether any statement in Scripture can be stronger and more positive than verse 28. Three things are asserted in that verse which are not contradicted elsewhere in the Scriptures. Christ says of the sheep.

1. I give unto them eternal life.
2. They shall never perish.
3. No one shall pluck them out of my hand.

These are three tremendous statements; let us not misunderstand or deny them. Each one reinforces the others. It is as though Christ might have said, "If you don't believe the first, believe the second; if you can't believe the second, believe the third; if you can't believe one alone, believe all three."

These twenty-nine verses are devoted to a discussion of the sheep of Christ and the shepherd. The sheep (1) knows the shepherd (v. 14.) Paul in this sense was a sheep. "I know whom I have believed" is his testimony to Timothy. Every believer is to know with assurance the Lord Jesus. A grand feature of his new life in Christ is that he knows the only true God and Jesus Christ whom he hath sent. The sheep (2) heard the shepherd's voice (vs. 3 and 22) when the shepherd called it to lead it into fresh pasture; the sheep obeys the call. "He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God," spake Christ to the Pharisees. He who is born of God knows the Father's voice, since he knows the Father. He knows Christ because he has His nature and His life. The sheep follow Christ, are always with Him and never leave Him. They obey His commands and do His will. The sheep (4) will not follow strangers. They love the gospel of Christ and Him crucified, and though an angel from heaven preached any other gospel, any gospel that neglected Christ or denied His full work of atonement or His right to the highest place of glory — they would not believe it. They could not follow a false Christ. They could not be led by blind leaders.

From the characteristics of the sheep, let us pass on to the work of the shepherd. Christ, the good shepherd, gave His life for the sheep. He loved them with an everlasting love and this brought Him from His exalted position in heaven to the lowest seat on earth. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." The good shepherd gives his sheep life—eternal life, heavenly life, sinless life. He shares His life with them. Christ is their life. And this life is a band of eternal union between them. Every sheep knows that he has eternal life. The good shepherd, knows his sheep. "The Lord knoweth them that are His." He can tell them from these belonging to the other shepherds and folds, and when the time of separation comes, He will lead His own out into the heavenly pastures. Lastly, He calls them by name and familiarizes Himself with each one of them. He is personally interested in each believer and is pleased to commune with Him in the spirit. By the aid of this analysis of the character of the sheep and the work of the shepherd, we can readily understand how it can be that Christ's sheep can never perish. "Once saved, always saved," is one of the grandest teachings of the Bible. Spurgeon, the great nineteenth century preacher, was a staunch believer in this, and he preached it with singular force. Every devout student of the Bible rises from his study profoundly impressed with this truth. This conviction arises out of a number of considerations. Jesus said of His disciples, "While I was with them in the world, I kept them in thy name; these that thou gavest me I have kept, and none of them is lost, but the son of perdition." Three striking ideas are here expressed: God gives all saved ones to Christ, Christ helps them as well as saves them, and therefore none can be lost except such who, like Judas, were devils and could never have been saved. Saving implies keeping. If a rich man were to tell a beggar, "I will save you from starvation," but ceased giving him anything to eat after the first week, the beggar would starve and the salvation would be a farce. The love of Christ constrained Him to save by His death; the same love is mighty to keep by His life at the right hand of God where He makes intercession for us. "He loved us with an everlasting love." It is good for more than a week or a year or a lifetime. It is eternal. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And His love and work are not only eternal, but they cover every sin, even murder. His very crucifiers were forgiven when they repented. And lastly, Christ alone is Saviour. No one is in partnership with Him. It is a finished work. No one can add to it.

The Courtesy Club.

BY HELEN A. HAWLEY.

"What is your pleasure, Madame General-Commanding?" Jack put his heels together, and made a military bow.

,,My pleasure, Mr. President," and Miss McVay laughed, "is that you lead off by reading your bit of wisdom, and the others follow in the order they happen to be seated."

"Please ma'am," Joe asked, "will remarks be permitted between the readings?"

"Certainly, if they are *apropos*."

"All right. Go ahead, Jack."

"Sh-sh—hush!" a murmur went round, and then you could have heard the dropping of the proverbial pin.

Jack looked embarrassed as he rose in the sudden silence, but he read out in a clear, steady voice.

"Courtesy is manly. St. Paul was no namby-pamby.—Jack."

There was a buzz of approval. Aunt Clara looked glad. Jack's eyes met hers, and they seemed to understand each other.

The aphorism followed, with occasional interruptions.

"Courtesy doesn't carry a chip on the shoulder—isn't easily provoked.—Morris."

"Courtesy, like charity, begins at home. It doesn't end there.—Helen."

"It means to be pleasant and make mother happy.—Dorothy."

"Courtesy oils the wheels, prevents hot boxes, keeps the rolling stock in smooth running order.—Burton."

"Hurrah for the future railroad king," sang out Joe, the irrepressible.

"Courtesy doesn't patronize; it shows deference.—Kate."

Aunt Clara smiled approval. She was more than pleased at the skill each one showed in fitting on the individual coat. Kate, by common consent was the "airiest" one of the lot.

"Courtesy yields, when yielding is right; seeketh not her own —opinion.—Horace."

"It says 'Thank you' to Bridget, and—and—doesn't tease *much* for things.—Gertrude."

"You blessed baby!" Marjory put her arms around her, and gave a good hug. Joe pulled a long face, and feared that word "much" indicated too great brain development. It was his turn next.

"Courtesy hasn't a great amount of cheek—isn't wise in its own conceit.—Joe."

"Good for you," Jack called out, and Joe rubbed his own cheek facetiously, as if he would dispense with it altogether.

"Courtesy is tact. Tact is touch. Touch knows how it feels.—Anna."

"Real courtesy is not a hypocrite. It doesn't bend the knee while planning to kill the king. —Alfred."

"His thoughts run in royal grooves this year," Joe said, *sotto voce*. "He's studying up his illustrious namesake."

Again the "sh-sh" went round the room. Aunt Clara nodded to the next one.

"Brains are not a substitute for courtesy. Brains and courtesy make the winning firm.—Charley."

"Courtesy doesn't overdo it. It knows when to stop.—Betty."

This was such a very orignal statement, that fourteen pairs of questioning eyes stared at the author. With some trepidation she explained that "Grandmother used to say she wished young folks wouldn't help old folks quite so much—it made them seem older than they are."

"Betty has hit an important phase of our subject," Aunt Clara said. "If courtesy becomes ostentatious, or so overdoes kindness as to be meddlesome, it ceases to be the genuine article. I am glad this point was brought up, as it has been neglected in our talks. Thank you, dear. The next, please."

"Courtesy is unselfish; yet, like honesty, it is the best policy.—Sedgwick."

"Courtesy follows the Master, and keeps the Golden Rule.—Marjory."

"It was a happy chance which gave this one last, because it really sums up the whole." Miss Clara beamed upon the circle. She was more gratified than words could express.

"But yours, Aunt Clara, we want yours!" Jack explaimed.

"Yours!" "Yours!"

"Really," she confessed, "I didn't write one, because I'd said so much already. But I did bring a quotation from James T. Fields, which is another favorite with me. I'll read that:

'How sweet and gracious, even
in common speech,
Is that fine sense which men call
courtesy!
Wholesome as air and genial as
the light,
Welcome in every clime as breath
of flowers—
It transmutes aliens into trusting friends,
And gives its owner passport
round the globe.'"

"Splendid!" "Let's have it!" "We want to keep that!"

"So you shall. This was my thought—that these sayings of yours might answer instead of the usual rules and by-laws. A Courtesy Club, by its very nature, cannot depend on simply holding meetings. It reaches into practical life. If each one has a copy of these sayings, and reads them over frequently, trying to live them, the purpose of the club will not be forgotten. There is work for the secretary—to make fifteen copies. As for me, by your grace, I want to keep the originals myself. I shall tie them together with a blue ribbon for faithfulness, and they'll be a much prized souvenir, which will help me also not to get careless."

"As if you could!" said Charley, and he voiced the sentiments of the crowd.

"But are we never to hold meetings?" Helen asked. There was disappointment in her tone.

"Oh, certainly. It would be well to compare notes often. The thought of courtesy is very expansive, and it wouldn't be surprising if you are sometimes adding to the bits of wisdom. Another thing I wanted to mention. The question may arise whether you will open your doors and admit members outside the family. Also when one or other of you leaves home, whether that one will become the nucleus of a new club, and thus extend the influence. You will find plenty to talk about in future meetings."

Jack half sighed as she finished the sentence. His mind was on the present rather than the future. They were all so sorry to have her go.

"Well," he said, "if we're going to live up to our name, the first thing to do is to thank the Club's foundress." He stepped up to Miss McVay, but words didn't come readily, and he kissed her.

"Go thou and do likewise," said Joe, as he promptly followed suit. So did the rest, and Aunt Clara declared she never had sweeter thanks than those fifteen kisses.

A month later, a letter came to her from Jack. It said: "We concluded there ought to be some excuse for a treasurer, so we chipped in and had our bits of Courtesy wisdom printed in a booklet. We hope you'll like the copy which goes with this."

Like it? Of course. But still she prized more the original autographs, ranging from Jack's bold hand to Gertrude's sprawling print.

"These reproduce their precious selves," she thought.—"American Messenger."

The Fossil Shell — A Parable.

I searched the gravels along a little stream for fossil fresh-water shells. Presently I found one. But it was the impression of a shell, not the shell itself. Neatly and incisely inscribed around a little pebble were the delicate converging rays of a tiny shell. Not a detail was omitted. Nature is a painstaking and conscientious artist. The piece of sculpture was perfect. The shell-impression was beautiful to look upon.

How was it done? Long, long ago, the little pebble was but a mere mass of soft clay or fine granulated sand. An empty shell lay near it, the skeleton of a shortlived slimy little speck of life, now wholly melted away. Little by little, through the swinging and swaying of the waves, this lump of clay or sand stole into the vacant shell-house and finally filled it up as compactly as melted iron fills up a mould. Years elapsed. The limestone shell was dissolved piecemeal. Every trace of the wonderful frail little structure was washed away, but its impression was imperishably stamped upon its tenant, which had hardened and solidified while tucked away in its temporary abode. After having been tossed and rolled by this current and that eddy, it was finally left high and dry upon the bank, half buried in the sand, unseen but by God, and its record unread, until I found it. The impression left by that fragile shell will remain forever. Not all writing in the sand is evanescent.

It preached a sermon to me. Though not a Sinai law, it revealed a law cut in stone. Everything we do and say leaves an impression on somebody. Our very thoughts are registered somewhere and will be deciphered ages hence by some intelligent mind on the shores of eternity. Parents are thus leaving impressions upon their children, for good or ill, and children's children will be able to trace them in their own characters and habits. Ministers are by even their most casual pulpit utterances, as well as by the smaller details of their public life, moulding the minds and consciences and lives of their hearers and onlookers into vessels of honor or vessels of dishonor. Every look counts, every wise or unwise step, every habit and peculiarity. Once something is done, it cannot be undone. Nature never forgets. God never forgets. And some time, after God's law has thus done its perfect work, every secret and hidden work, hardened and petrified in the course of time and eternity, will be revealed and brought into judgment.

Let us be wise and take heed of this most solemn truth. Let God rule our lives and we need not be ashamed in the future of our record written in the sands of time.

The Sunday School Lesson.

Subject for July 27: WORSHIPPING THE GOLDEN CALF. Ex. 32: 1–35.

GOLDEN TEXT: Thou shalt have no other gods before me. Ex. 20: 3.

Imagination longs to indulge itself in various conjectures in opening this lesson; for instance, the form and style of these tables of stone, bearing the writing of Jehovah Himself(15–16), the size and appearance of this "calf," the fascination of a look into the face of the "meekest man," as it flashed with anger which must have been caught from the blazing righteous wrath of God (10, 19).

But all this must be waived as we apply the facts to ourselves and consider the admonition they furnish (1 Cor. 10: 11).

I. PRACTICAL LESSONS.

1. Moses was forty days on the mount (24: 18), a period signifying probation. See Acts 7: 23, 30, 36; 1 Kings 19: 8; Matth. 4: 2. It here signifies the full trial given under law; and then God, who knew all would end in faithlessness and failure, unfolded the pattern of the Tabernacle, a type of God's grace in the person and work of Jesus Christ.

Two thoughts just here: (a) We have here a sad illustration of the truth of Jer. 17: 9 ("invariably wicked"); (b) The abounding grace of God is the only hope of ruined man, the only refuge of the soul. Gal. 3: 13. Eph. 2: 8.

2. Human nature will make a god rather than not have one. See 1 Sam. 15: 23.

3. Ear-ornaments (2–4) suggest the results of turning from listening to God's voice.

4. The law was broken before it was given — these "tables" never reached the camp—but the Spirit calls attention to their purity and holiness. The law is divine in its origin and execution (16). Though its office is to condemn, we must never cast dishonor upon it. See Psa. 19: 7. The spirit guards against this in Rom. 8: 3—"through the flesh."

5. Verse 19 is a commentary on Jas. 2: 10.

6. Leadership involves increased responsibility. In this transaction Aaron is distinguished (35). Deut. 9: 20.,

7. Every sinner tries to shelter himself behind some one or something. See Gen. 3: 12. But what can be worse than Aaron's weak and wicked excuse (24)?

8. "This calf"! (24). In the very presence of God's grace and glory, souls plunge into such corruption. To-day men and women beneath the overshadowing cross of Jesus Christ, amid the brooding influences of the pure Spirit, can rush and revel and riot, grind and grovel, reach and race about the hollow worthless objects of time and sense!

Gold, fame, pleasure, selfishness in a thousand forms—"these be thy gods," O sinner! (4).

Over all may be written: "earthly, sensual, devilish." And instead of the pure water of "everlasting life," these powdered idols, crushed and broken, are all that are given to satisfy an unquenchable thirst. It is what Dives got. Luke 16: 24–25. John 4: 13–14.

9. In verses 17, 18, we see how our hearing is turned by disposition and habit. Joshua, with the instinct of a soldier, said: "there is noice of war;" but Moses, who was listening to God, discerned the sound of unholy songs and profane joy.

Much of the "noise" we hear in Christian assemblies is that of a false, unsanctified gladness. Communion with God will give us discernment.

10. In Moses' conduct (19–20), we see the power of one man who cannot be hired or bought or intimidated, who knows he is right because he has received light from the skies. Also see the impossibility of neutral ground. Rom. 8: 31; Matt. 12: 30.

11. Moses' appeal is a pattern of intercession (31–32). A sense of their guilt gave energy to the plea and it was interrupted by a sob. A broken petition may have more power than a fluent and eloquent prayer.

II. TYPICAL TEACHING.

1. This scene resembles that witnessed at the foot of the Mount of Transfiguration. In both alike Satan holds full sway. Here the nation is in his power. There, the child is possessed (Luke 9: 39). The child is a picture of the nation at a later day. The absence of the Church with Christ (1 Thess. 4: 15–17), as seen in Moses' absence on Mount Sinai, will be Satan's opportunity to display his power and make Israel his slave. Idolatry will prevail. The apostasy under Antichrist is here foreshadowed.

2. It is no less a type of apostate Christendom in these last days. Israel's failure was due to their ceasing to believe that Moses was still alive on the Mount. They grew weary of waiting for the absent one (1). As the Church loses her hope of the Lord's return, and the authority of the living Christ is repudiated, the demand for gods goes forth. Is popular opinion or demand to be our standard or is it to be the unchanging word of God? Gal. 1: 10.

III. ADDITIONAL THOUGHTS.

The heart loves something that can be seen. Our eyes turn from the heavens, our faith looses its hold of the Master Himself, we seek some form or fiction as a substitute for Jesus, and are occupied with it rather than with Him. So the Spirit is grieved and we are debased.

As Moses, in his love and tenderness, pleaded for his nation (21–32), so Jesus Christ, our Divine Mediator, intercedes for us. Heb. 7: 25. How encouraging!

The sin was forgiven but the sinner was severely dealt with (14, 35). Grace and government here. Gal. 6: 7.

Loyalty to God is the only safe position (27). Deut. 10: 8–9.

Deaths.

YODER.—Elizabeth (Rees) Yoder died in Ashland, Ohio on July 10th. She was born near Albesweiler, of the Rhenish Palatinate, Germany, on Sept. 26, 1833. On the 1st of March, 1861, she was married to Henry Yoder and soon after that they emigrated to America settling near Hayesville, Ohio, where they led a God-fearing life. Brother Yoder was called home April 18, 1900. Last April Sister Yoder and her two daughters moved to Ashland. This new home she occupied but a short time, for she died there on July 10th at the age of 69 years, 9 months and 14 days. Early in youth she gave herself to God and united with the Mennonite church. She lived a consistent Christian life to the last. The funeral services took place at the home on July 12th and were conducted by Rev. J. W. Kliewer, of Wadsworth, Ohio. Rev. Philpott of the M. E. church of Ashland and Rev. Steinhage of the Reformed church at Spencerville, Ohio, assisted in the services. Interment took place at the Hayesville cemetery, where the husband of the deceased lies buried.

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Business Chat.

Our advertisement a few weeks ago of Rev. E. Payson Hammond's book, "Early Conversion", brought us several prompt orders for it, and we are assured there are still others that want the book.

To give you another taste of the book, we refer you to a little story taken out of it and printed under the heading of "Papa, How Old Are You?" on page 3 of this number. After you have read it, don't forget that it is only one of hundreds of such touching incidents the book contains. You and your children will love the book.

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News of the Week.

Domestic.

Taft's Last Visit to the Vatican.

ROME, July 21.—The Pope received Governor Taft and the members of his party in a farewell audience at noon to-day. The Americans drove in two carriages from their hotel to the vatican. Judge Taft and Judge Smith wore evening dress, as prescribed by etiquette; Major Porter was in full uniform, and Bishop O'Gorman wore ecclesiastical robes.

To mark his satisfaction at the success of the negotiations, the Pope presented each member of Governor Taft's party with a personal gift, inclosed in a magnificent morocco case adorned with the papal arms.

Miners' Convention.

INDIANAPOLIS, July 19.—The national convention of the Mine Workers, in Tomlinson Hall, adjourned at 1 o'clock this afternoon, after making provisions for an immense defense fund for continuing the anthracite strike. The delegates sang "America" with much feeling, just before the adjournment.

The report of the committee that considered the recommendations of President Mitchell was read by Secretary Wilson and was unanimously adopted. The only change from the original draft that Mitchell presented was an amendment that a 10-per-cent. assessment should apply to the Indiana (block), Illinois, Iowa, Tennessee, Kentucky and Missouri fields.

The $1 a week assessment for bituminous miners is to apply to central and western Pennsylvania, Ohio, Maryland, Alabama, Indian Territory, Colorado and Kansas.

This is expected to raise $250,000. By an appeal to the public it is expected that $1,000,000 more a month will be raised.

Storms and Floods.

KEOKUK, Iowa, July 20.—Exploration of the flooded districts of the Mississippi river from Keokuk south shows conditions beyond the appreciation or realization of any but people of long experience with the Father of Waters in its most destructive mood.

The situation is growing worse hourly and a great conflagration in a great city would not be more rapidly destructive of values than the antithesis a hundred miles below Keokuk. There is absolutely not the slightest chance of stopping this dozen times most costly flood in the history of the great river above St. Louis.

Careful estimates of the territory covered and generalizations of the statements of the best informed people indicate the loss up to to-day about six million dollars in every prospect of two or three millions additional by the rise above not yet reaching the lower stretches of the river. Most of this loss is on the Missouri side of the river between Keokuk and Hannibal.

Passing the water lapped lumber yards at Keokuk, the mouth of the Des Moines is seen to be nearly two miles wide. Normally there are two mouths and an island, covered with farms which are now under raging torrents.

BALTIMORE, July 20.—A fierce tornado characterized by a wind storm of extraordinary velocity, thunder, vivid lightning, and a heavy rain suddenly burst upon Baltimore at 1:30 p. m. to-day, coming from the southwest, with such force that eleven persons lost their lives, hundreds of houses were unroofed, streets torn up, many buildings damaged and many persons injured. The storm spent its fury in less than fifteen minutes. The damage done in the business part of the city was comparatively slight, being confined to the blowing down of signs and injuries to roofs. It was in the residence portions of the city along the river front and in the harbor where the wind spent its violence.

BERNE, Ind., July 21.—Terrific thunderstorms passed over the gas and oil field of this state from Thursday to Saturday night. A number of barns were struck by lightning and several burned to the ground, entailing heavy losses. In the oil field many derricks were leveled to the ground and several tanks of oil destroyed by lightning.

The Anthracite Strike.

President Mitchell, of the United Mine workers, is shaping his affairs to leave the Indianapolis headquarters of the miners to-morrow afternoon. He will go to Wilkesbarre, and will probably reopen strike headquarters there Thursday or Friday. His intention, it is understood, is to remain in the anthracite region untill the strike is settled.

At Mine Workers' headquarters this afternoon several large and small contributions for the strike fund were received. District 13 (Iowa) sent $5,000; the Boilermaker's and Iron Shipbuilders' National Union, $546; local union of Mine Workers of Glen Carbon, Ill., $500; local union of Jackson Hill, Ind., $200; district 3, Danville, Ill., $100; local union at Vanderbook, Ill., $50; local union at Rosedale, Ind., $50; Central Labor Union of Clinton, Ind., $15.

Secretary Wilson says he does not expect any more large donations until to-morrow, and he is not looking for any large returns from the appeal to the public for several days, though several small personal contributions have been made.

It is understood that Mitchell and his associates are convinced that they can win the anthracite strike, if they can hold out for ten weeks longer. This is the eleventh week of the strike, and until last night no funds were contributed to it by the national organization. The fact that the miners held out so long without funds, except their own, leads the officials of the organization to believe that holding out ten weeks will not be difficult, if the assessment is promptly paid by the bituminous men and others assist. It is likely that work will be slack for some time not only in the bituminous field of Indiana but in other States, as the dealers and railroads, anticipating that the convention might order a general strike, laid in enough coal to run them at least two or three months. Some observers of the strike say that this may undo the plans of Mitchell for gathering funds, as it may throw miners out of work and make them unable to contribute.

Three checks amountihg to $50,000, were sent to the anthracite region last night by W. B. Wilson, secretary and treasurer of the Mine Workers. The money was divided as follows: District No. 1, $26,500; No. 7, $6,000; No. 9, $17,500. This is pursuant to President Mitchell's recommendations, that $50,000 be set aside, immediately, from the national treasury, of the anthracite strikers.

It is the first money sent to the anthracite men, who up to this time, have supported themselves. A check for $50,000 from the Illinois miners will be received to-morrow or Thursday, as the Illinois executive board met to-day to make an order for the money.

Mighty Flood Reaches Maximum.

KEOKUK, Iowa, July 22.—The center of the top of the Mississippi river flood is now at Quincy and by morning will be further south. The river reached the maximum at Quincy at noon to-day and has been stationary there since. The Lima Lake levee extending north from Meyer, Ill., twenty miles north of Quincy, developed danger to-day and a large force of men was employed to patrol it and earth tools were scattered along its length. That and the Hunt levee have stood the strain of the flood hitherto. These levees protect corn fields valued at several million dollars. The Mississippi river fell nine inches here during the last twenty-four hours.

The population of the village of St. Francisville, Mo., has been nearly doubled by refugees from the flood district who lost absolutely everything.

To-night a trestle 150 feet long, one mile north of Alexandria, on the St. Louis, Keokuk & Northwestern railroad, washed out, blocking traffic on that road and the Keokuk & Western which uses the track there. The northbound twin city express from St. Louis to St. Paul passed the place half an hour previously.

Foreign.

St. Vincent is Shaking.

KINGSTOWN, Island of St. Vincent, July 21.—There was another severe earthquake here at 1:10 o'clock this morning. It was of long duration and was accompanied by a repetition of the phenomena of Thursday last. The shock caused intense excitement among the inhabitants, who fled in their night-clothes into the streets and remained out of doors until daybreak. Partially demolished buildings are being pulled down for public safety. There was a thunderstorm last night. To-day the weather is very squally and the sea is receding. Some people anticipate a tidal wave.

Fifty Drowned in River Elbe.

HAMBURG, July 21.—The steamship Primus, owned by the Hamburg line, with 185 passengers on board, was cut in two and sunk by the tug Hansa, on the river Elbe, at 12:30 o'clock this morning. About fifty persons were drowned. Thirteen bodies were recovered immediately after the accident. The Primus was an excursion steamer from Buxtehude, province of Hanover, Prussia.

The disaster occurred between Blankenez and Niesteden. Among the passengers were members of the Eilback male choral society. At the time of the accident the Primus was crossing the river channel near Blankenez, from the southern into the northern fair way.

According to witnesses aboard the Hansa, the movement was made precipitately. The Primus struck the tug's engine-room, and the Hansa endeavored to push her ashore, but the tug grounded and the ships parted. The Primus then sank. In the interval, however, about fifty of her passengers were able to reach the Hansa by means of ropes and ladders. Seventy more were picked up by the tug's boats, while others swam ashore.

More About Tuberculosis.

PARIS, July 21.—Dr. Garnault, who, on June 17, inoculated himself with matter taken from a consumptive cow in order to disprove Prof. Koch's theory that it is impossible for human being to catch tuberculosis from cattle, has written on the Temps announcing that the inoculation has produced tuberculosis tumors. He says this proves that man is quite as susceptible to bovine tuberculosis as any other animal. He again inoculated himself July 15, by inserting under the skin of his left arm a fragment of tubercular matter from the liver of a diseased cow. The second inoculation was performed because he feared that the tuberculosis of the skin resulting from the first would remain too long superficial. The second form of inoculation when performed on a guinea pig inevitably causes death within eight weeks. This will give an idea of the risks Dr. Garnault is running.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, JULY 31, 1902. No. 33.

Oh! For A Perfect Trust.

C. H. T.

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone;
Though weary days be mine;
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:—
Oh! for the peace of a perfect trust,
A heart with Thee at rest!

—"Record of Christian Work."

Items of News and Comment.

Prof. C. H. Wedel has again been made principal of Bethel College.

The annual anniversary of the Mennonite Home, Frederick, Pa., will be celebrated this year on September 20th.

The brethren, A. M. Wiebe and B. W. Harder have been ordained to the ministry in the Emmaus church, Brainerd, Kan.

Bro. C. Hege, of California, on his way home from school in Ohio, preached a series of sermons to the congregations at Menno and Colfax, Wash.

Dr. S. S. Haury, of Newton, Kan., stopped over at Berne a few days, on his way to Europe, and addressed the temperence society in that town last Tuesday evening. The Doctor intends touring Germany and Switzerland, and spending six or seven months in clinical work in Vienna. His trip may consume about nine months.

Prof. W. R. Newell, of the Moody Bible Institute, Chicago, conducted a Bible class in Detroit every Monday evening last winter, with an average attendance of 1800. This class will be continued this summer. In connection with the class in Detroit, a second class will be organized in Toronto, October 7, which will meet every Tuesday evening.

Mr. Newell desires the prayers of God's people that, in all these arrangements, God's will may be carried out.

"The Faithful Witness", published by Wm. Henderson, Toronto, Can. will print in each issue an outline of each lesson a week beforehand.

Dr. Joseph S. Taylor.

With a thrill of pleasure have we received the intelligence that our old friend Dr. Taylor, of New York City has been nominated by the Board of Superintendents of that city, as a district superintendent, the place being worth $5000 per annum.

The doctor will be remembered as having contributed a leading article to the first number of the weekly MENNONITE, January 2, this year. He was born in Bucks Co., Penna., of Mennonite stock, one of his uncles, Rev. L. O. Shimmel having been an overseer in the old Wadsworth, O., school, and another, John O. Schimmel, being a deacon in the Springfield, Penna. church. Dr. Taylor started at the bottom round of the ladder with nothing to help him but boundless energy and an indomitable will — and "God helps him who helps himself." The rest of the story is told by the New York "Commercial Advertiser."

"Dr. Taylor is one of the leading and most progressive principals in the city, and is well known for his active connection with an interest in the pedagogical improvement of the teaching profession. He belongs properly to the younger set of school people, but is also prominent in all of the general movements of the teaching corps.

"Dr. Taylor received his early professional training in the State Normal School in Millersville, Pa., from which he graduated in 1878. For two years prior to his graduation he taught in local schools. In 1878 he became principal of a graded school, and the year after accepted a professorship in Juniata College. In 1885 he came to New York City as a teacher in Grammar School 86, and in 1892 was given charge of the highest grade. The same year he graduated from the pedagogical department of the University of the City of New York. He took courses also in biology in New York University and the Metropolitan Normal Art School. This enabled him to act also as special teacher of drawing in his school, which led to strong testimonials from the entire corps of the school. He held his first grade class until made a principal

"In the meantime Dr. Taylor has taught for five years in senior evening schools and for six more in evening high schools, and has acted as principal for one year of Evening School No. 27. He also took a prominent part in the Society of Pedagogy and gave many courses in the science of education to teachers. Later he pursued courses in Clark University, where he gained a strong testimonial from President G. Stanley Hall. From New York University he receives the degree of doctor of pedagogy."

The Sabbath and the Lord's Day.

C. H. Mackintosh, in his "Notes on Exodus", institutes a very clear and instructive contrast between the Jewish Sabbath, or seventh day, and the Church's Lord's Day or "first day of the week"—a lesson very much needed by so many undiscriminating Bible readers and Bible teachers. Near the end of his comment on Exodus 31, he makes these remarks:—

Our chapter closes with a special reference to the institution of the Sabbath. It was referred to in chapter xvi, in connection with the manna; it was distinctly enjoined in chapter xx, when the people were formally put under the law; and here we have it again, in connection with the setting up of the tabernacle. Whenever the nation of Israel is presented in some special position, or recognized as a people in special responsibility, then the Sabbath is introduced. And let my reader carefully note both the day and the mode in which it was to be observed, and also the object for which it was instituted in Israel. "Ye shall keep the Sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." This is as explicit and absolute as any thing can be. It fixes "the seventh day" and none other; and it positively forbids, on pain of death, all manner of work. There can be no avoiding the plain sense of this. And be it remembered that there is not so much as a single line of Scripture to prove that the Sabbath has been changed, or the strict principles of its observance in the smallest degree relaxed. If there be any Scripture proof, let my reader look it out for his own satisfaction.

Now, let us inquire if indeed professing Christians do keep God's Sabbath on the day and after the manner which He commanded. It were idle to lose time in proving that they do not. Well, what are the consequences of a single breach of the Sabbath? "Cut off"—"put to death."

But, it will be said, we "are not under law, but under grace." Blessed be God for the sweet assurance! Were we under law, there is not one throughout the wide range of Christendom who should not long since have fallen beneath the stone of judgment, even upon the one solitary point of the Sabbath. But, if we are under grace, what is the day which belongs to us? Assuredly, "the first day of the week"—"the Lord's day." This is the Church's day—the resurrection day of Jesus, who, having spent the Sabbath in the tomb, rose triumphant over all the powers of darkness; thus leading His people out of the old creation, and all that pertains thereto, into the new creation, of which He is the Head, and of which the first day of the week is the apt expression.

This distinction is worthy of the serious attention of the reader. Let him examine it prayerfully in the light of Scripture. There may be nothing and there may be a great deal in a mere

name. In the present instance, there is a great deal more involved in the distinction between "the Sabbath" and "the Lord's day" than many Christians seem to be aware of. It is very evident that the first day of the week gets a place in the Word of God which no other day gets. No other day is ever called by that majestic and elevated title, "The Lord's day." Some, I am aware, deny that Rev. i. 10 refers to the first day of the week; but I feel most fully assured that sound criticism and sound exegesis do both warrant — yea, demand the application of that passage, not to the day of Christ's advent in glory, but to the day of His resurrection from the dead.

But, most assuredly, the Lord's day is never once called the Sabbath. So far from this, the two days are again and again spoken of in their proper distinctness. Hence, therefore, my reader will have to keep clear of two extremes. In the first place, he will have to avoid the legalism which one finds so much linked with the term "Sabbath;" and, in the second place, he will need to bear a very decided testimony against every attempt to dishonor the Lord's day, or lower it to the level of an ordinary day. The believer is delivered, most completely, from the observance of "days, and months, and times, and years." Association with a risen Christ has taken him clean out of all such superstitious observances. But, while this is most blessedly true, we see that "the first day of the week" has a place assigned to it in the New Testament which no other has. Let the Christian give it that place. It is a sweet and happy privilege, not a grievous yoke.

Space forbids my further entrance upon this interesting subject. It has been gone into elsewhere, as already intimated, in the earlier pages of this volume. I shall close these remarks by pointing out, in one or two particulars, the contrast between "the Sabbath" and "the Lord's day."

1. The Sabbath was the seventh day; the Lord's day is the first.

2. The Sabbath was a test of Israel's condition; the Lord's day is the proof of the Church's acceptance, on wholly unconditional grounds.

3. The Sabbath belonged to the old creation; the Lord's day belongs to the new.

4. The Sabbath was a day of bodily rest for the Jew; the Lord's day is a day of spiritual rest for the Christian.

5. If the Jew worked on the Sabbath, he was to be put to death: if the Christian does not work on the Lord's day, he gives little proof of life;—that is to say, if he does not work for the benefit of the souls of men, the extension of Christ's glory, and the spread of His truth. In point of fact, the devoted Christian who possesses any gift is generally more fatigued on the evening of the Lord's day than on any other in the week, for how can he rest while souls are perishing around him?

6. The Jew was commanded by the law to abide in his tent; the Christian is led by the spirit of the gospel to go forth, whether it be to attend the public assembly or to minister to the souls of perishing sinners.

The Lord enable us, beloved reader, to rest more artlessly in, and labor more vigorously for, the name of the Lord Jesus Christ! We should rest in the spirit of a child, and labor with the energy of a man.

Once Saved, Always Saved.

H. G. ALLEBACH.

Is this true? Does it not sound too good and too sweeping to be true? Well, let us examine the Word of God, and if it unhesitatingly teaches such a doctrine, then let us accept it with all our heart. This is a fair proposition, is it not?

Besides, it may be remarked that many devout and spiritually gifted men have believed it and lived in the strength and glory of its wonderful truth. Among these was John Bunyan, whose "Pilgrim's Progress" has had a greater circulation than any printed book outside of the Bible itself. Bunyan tells us in his "Grace Abounding to the Chief of Sinners" how his terrible spiritual experiences drove him to accept this truth. Then there was Spurgeon, the greatest nineteenth century preacher of grace. With two such men to fall upon, men who are competent to speak with authority on the subject here proposed, we can venture to believe that there is a presumption in favor of the doctrine.

First of all, let us see whether Scripture contains anything positive and downright, definite and direct, admitting of no qualification or explaining away on this matter. We think it does. We quote several passages:

1. "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." John 10: 28.

2. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (R. V. judgment); but is passed from death unto life." John 5: 24.

3. "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." John 17: 12.

4. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2: 19.

We have quoted enough for our purpose, which was to show that Scripture, with no uncertain sound, eschewing all trick of language, in all-comprehensive statements which do not necessarily depend on contexts, teaches the security of the true believer. Let us analyze each statement.

In passage 1, Christ is speaking about his "sheep". No happier illustration of Christ's great love for his own, and his tender care and solicitude for them, could be employed than that of the mutual relations existing between the good shepherd and his sheep. Whenever Christ applies the name "sheep" to men, it is always to saved men. See Matt. 25: 33–40. He speaks of the ninety and nine sheep who "went not astray", and he speaks of the one wandering sheep who is astray, but in order that that one might be saved, the Good Shepherd hunts over mountain and dale till it be found; and there is more rejoicing over that lost one restored than over the ninety-nine that went not astray. If you are a sheep of Christ, you may wander away some distance, but you cannot be lost. Your Saviour and Keeper will find you again. You "shall never perish." No enemy is strong or subtle enough to filch you out of his grasp. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate you from the love of God, which is in Jesus Christ, our Lord."

Passage 2 teaches that the believer receives eternal life here on earth ("hath") and this transaction exempts him from future judgmeut for his sins. He is "passed from death unto life" and is exempt from all "judgment", except judgment of his works (1 Cor. 3: 13–15). By virtue of his faith, he accepted the truth of Christ's death upon the cross as the judgment for his sins, and he sees and acknowledges with deep gratitude that his judgment day is behind him, not before him. The very fact that eternal life is the present portion of the believer proves that forgiveness and atonement, substitutionary punishment and an entire putting away of the believer's sins, have been provided for. The great barrier between the sinner and his God — sin — has been removed, and now the channel for all God's blessings is open, and eternal life, the greatest blessing of all, the foundation blessing, is free and abundant.

When the sin question is thus disposed of and any future tribunal is out of the question, how can the believer fear the future in any way?

In passages 3 and 4 we notice each refers to a lost element. Christ said, "None of them is lost but the son of perdition"; and we know he refers to Judas. John wrote, "They went out from us", referring to the antichrists of his day; but he immediately adds, "they were not of us". We conclude: Judas was never saved. Those antichrists professed Christianity and mingled with the saints—wolves in sheep's clothing; but they were not sheep. Just as Christians can be in the world but not of it, so can pretenders be in the church, but never of it. A true believer can *never* be of the world; a genuine hypocrite can never be of the church. This truth should make us hesitate to say that we have known cases of real converts falling back into perdition. Such a thing as backsliding is possible to every Christian, and is all too common. But it is a long step, a far cry, from backsliding to falling into perdition. You can tell a backslider. But you are never able to tell absolutely whether such a backslider is eternally lost or not. Christ reserves such knowledge to himself. Only the Lord really "knoweth them that are his."

Judas was never saved. If you have your doubts about it, read John 6: 70, 71. Judas was a devil, and no devil was ever saved.

The natural inference from passage 3 and 4 is that those who belong to the true church do not permanently go astray, are not lost. To be a sheep once is to be a sheep forever.

Peter was a sheep, and if he had denied his Lord a thousand times, he would have been restored. The Lord prayed for him that his faith fail not; nor did it fail, for even when from timorous fear of man Peter denied knowing Christ, in his heart of hearts he still clung to Jesus and loved him as his Messiah, though the expression of that love was pitiably weak. And Peter could repent. The dew of grace continued to nourish his spiritual life. But Judas loved money more than his Master. Coolly and devilishly, he plotted with the mortal enemies of

Christ. He hated Christ. No man who even dimly appreciates Christ's love and grace can hate him. Judas' actions are inexplicable save on the supposition of diabolical hatred. His fall, if fall he had, was not from fear of man, but from hate of God. No Saviour could pray for such a creature, that his faith fail not, for he had no faith and did not want any. No repentance was possible, for no need of repentance ever presented itself. At last he did come out with a sham confession, "I have sinned in that I have betrayed innocent blood"; which was a confession without repentance; for repentance is sure to be followed by a search for grace, and this Judas, the suicide, did not do. The final word about him is that "Judas by transgression fell (that is, "from the ministry and apostleship" not "from grace") that he might go to his own place."

Can you now not see an immense difference between a backsliding sheep and an ambitious devil?

Prayer.

ELWOOD S. SHELLY.

"The effectual fervent prayer of a righteous man availeth much." Jas. 5: 16. All those who have been cleansed of their sins through the blood of Jesus Christ, which was shed on Calvary for all mankind, and have received that childlike spirit of Jesus Christ himself and have become the true children of God, have certainly experienced the blessed redeeming and consoling power of prayer. When in trouble or distress, O how the true child of God is relieved through the power of prayer. Though this is a grand privilege it is only in store for those who have learned to know the Father and to pray in the true spirit. As long as we doubt God's blessing in our prayers we have no promise that they will be answered. The reason that we so often do not experience the effects of our prayers is because they were not offered in the right spirit.

It is not necessary to use many words in order to make our prayers effectual. Moody once said that he prayed over a million times "Lord help me". Those were only three words, but if uttered in the true spirit, they mean much and truly will avail much. If every time when we are in need of help and feel our helplessness and realize our dependence on God, we will open our heart to him and say, "Lord help me", he will indeed help and comfort us.

Whenever Christ was in trouble while he sojourned upon earth, he went to the Father in prayer and he was always comforted. Christ however was always willing to submit to the Father's will. He was willing to do away with all self-desires and inclinations and wholly submit all to the Father's will. Even during the week of passion, when in great agony, yea when he clearly saw the cruel and bitter cup before him, he prayed most earnestly to God: "Father, if it be possible, remove this cup from me; nevertheless not my will but thine be done." He was loyal and faithful and willing to submit all to the Father's will even to the very last moment of his life. I am afraid that this is the reason we so often do not receive the expected amount of blessings from our prayers. I think our prayers have too much of a carnal nature and not enough of a spiritual. Paul says: "For to be carnally minded is death; but to be spiritually minded is life and peace." Paul was never discouraged or dismayed throughout all his Christian life, though great and many were the hardships he had to endure. While in the prison bonds at Rome, he found refuge through the power of prayer, so that the chains were loosened and the prison doors were opened and he was released. Likewise, Peter was also freed and released through the prayers of himself and his congregation.

O how much more could be done and accomplished in this great vineyard of the Lord if every Christian would learn to pray more in the true spirit of holiness.

How much less sorrow and pain we would bear if we would learn to know our dear Father in heaven better. In order to know an earthly friend well it will not suffice if we only speak to him; it is equally as necessary that he should speak to us. So it is likewise with our dear Father in heaven, our superior Friend; in order to become truly acquainted with Him it is not sufficient that we talk with him, but we must also hear Him talk to us. In order to receive a true blessing in the attitude of prayer, it is necessary that we enter our closets and cast away all earthly thoughts and yield our souls to God and make known to him our desires and see and wait what he has to tell us. Then and there alone will we reap the blessing of effectual, fervent and believing prayer. When our heart is filled with sorrow and distress, and a kind friend comes and speaks a word of comfort or lends a helping hand, how happy we feel. But O how much happier we can feel with the assured confidence that we have a divine Friend who has promised to be our portion in times of adversity as well as in times of prosperity, and who has promised to answer all the prayers of His children! May we possess more of the true Christ-like spirit in our hearts! Then we shall learn to pray more and learn to know Christ better, until finally we shall be permitted to see him face to face in bliss and glory and we shall be permitted to praise and glorify him through all the ages of eternity.

Milford Square, Pa.

Success Often Too Costly.

BY REV. ARTHUR THOMAS FOWLER.

Can a young man be successful and a Christian? One of the worst features of our day is the worship of success for its own sake, and apart from the means by which it is obtained. To be successful is all some ask; as to the depths a man may go for success, no question is raised; but such a principle is rotten to the core. To such, personal worth counts for nothing; the measure of the man is his prosperity.

There is success that is not worth the possessing and there is a failure that is worth far more than some successes. There are three elements which every young man who desires success should cultivate in his life—perseverance, integrity and faith in God.

A high-minded, honest and truthful young man may sometimes think success is slow in coming, but he will win in the end. The saying that "One cannot be honest and live" is as old as the devil, and, like the devil, it is false.

Avoid an overindulgent spending of money. It is not hard work, but self-indulgence that ruins men. Revelry and luxury are the enemies of success. Real happiness consists not in increasing riches, but in limiting one's wants.

Our C. E. Topic.

Topic for August 3: THE CALL TO SEPARATION. 2 Cor. 6: 14–18, 1 John 2: 15–17.

MEDITATIONS.

The first passage above calls for separation from unbelievers; the second passage for separation from the "world" and the "things of the world". Both of these prime opponents to God's way in the believer dare not be meddled with. What is an unbeliever? Virtually an idolater, for even your skeptical "free-thinker", who boasts that he will not believe what he cannot prove to his own satisfaction, is a worshipper. His idol is not a stupid block of wood or stone, but a beautiful image of the mind or a fascinating figment of the imagination. At times it is a hideous dragon enthroned behind the "laws of Nature", which though the proud worshipper really hates him he must worship all the same. Bear in mind that calling a man an "unbeliever" is but looking at the negative side of him—and it tickles such a man's vanity to bear this name. But God calls him by his right name —idolater—and this he really is. Our business as those who are ambassadors in Christ's stead, saying to all, "Be ye reconciled to God", is uncompromising opposition, bearing constant witness to their ungodly attitude and life, and seeking to convert them. It will thus be seen that we have not the time, neither the right, to make peace with them, live, eat and drink with them, marry them, plot and plan with them.

See what unflattering names and terms the Spirit applies to unbelievers. They are branded by such epithets as "darkness", "Belial", "unrighteousness". Will we call them by God's name, the only true name? And will we fear the thing itself that bears such a black name, though not too black?

We are asked not to love the world, neither the "things that are in the world". Then the Spirit defines the three heads under which all worldly things can be classified: (1) the lust of the flesh, (2) the lust of the eyes, and (3) the pride of life. These three lusts may each be illustrated in the temptation of Eve. Her lust of the flesh was satisfied by tasting the forbidden fruit; her lust of the eye when she saw "that it was pleasant to the eyes"; and her pride of life when she learned that it, the tree, was "to be desired to make one wise." Gluttony, intemperance, unclean desires and lives, are all samples of the first lust. Over-dressing, theatre-going, an imposing ritual in church service, are samples of the second lust. Love of fame and notoriety, conceit, the "sense of honor" (especially when it is overstrained), sensitiveness, vindictiveness, self-righteouness are samples of the third. These indulgences or weaknesses are not specifically called sins, but they are "lusts", and they are worldly. This is enough to condemn them. "If any man love the world, the love of the Father is not in him." It may not be such an awful sin to step into a theatre and see a play acted. Nor is it said that a single diversion of this sort indicates a morbid lust for it, or consuming love for it. But a Christian is, nevertheless to steer clear of all associations with such matters which are purely worldly and practically minister to desires and impulses out of harmony with the work we are called to do for God.

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Editorial.

A few weeks ago, Rev. Valentine Krehbiel, for many years a minister in the Christian, Kan. Church, was borne to the grave. Who will be Death's next spoil among the ministering brethren? Let us all be faithful to the end.

We desire all our readers who have the cause of missions at heart, to pray for the success of the Africa Inland Mission, at the head of which is Bro. Charles Hurlburt. Pray also that the Lord may soften some of the stony hearts of the heathen in China who are stubbornly resisting many of the workers belonging to the China Inland Mission. Pray likewise for the writer of our weekly Sunday-school Lesson Helps, that his work as submitted from week to week may be entirely the arrangement of the Lord for whom he labors.

"It is better to be faithful than to be famous", said President Roosevelt recently. Such a man speaks with authority, for he has tasted fame, and its smack is not of the highest excellence to him. Our Saviour lived by this rule of faithfulness as opposed to fame and what the world calls greatness. And we are to follow in His footsteps. "Love not the world," says Christ to us all, and the inevitable penalty of such a position is that the world will not love us. This would seem a hard lot to the young believer just starting on the narrow way; but let him remember what Paul wrote to the Corinthians — "Then shall every man have praise of God." God's commendation is worth a life of self-denial.

In spite of all the temperance agitations in this country, in spite of the protests of physicians, in spite of the staggering figures of the statisticians, the liquor evil is growing. A shipload of rum left Boston some time ago bound for Africa. Another from Seattle, Wash. laden with fifty thousand kegs of beer, left for the Philippines. These are doubtless but a few instances out of many that might be discovered.

Besides, this is only the liquor evil. Many other vices and sins flourish just as rankly, if not more so. What statistics might be gathered on the social evil, on gambling, larceny, secret murder and other sins that cry to heaven, if we undertook the task!

Is there any help? Yes; preach on, pray on, work on. Let the Word of God, and that alone, be your weapon. Some participants in these sins will yet turn to the living God. But let us not expect the world, as a whole, to change for the better until the coming of our Lord from heaven, who will thoroughly purge his floor, and drive out all iniquity, so that righteousness shall cover the earth as the waters cover the sea. Every Christian reformer cannot but pray, "Lord Jesus, come quickly!"

Paul once wrote to the confused Corinthian assembly: "Let everything be done decently and in order." This was a plain appeal to common sense and to the exercise of it in spiritual matters. This humble faculty, God-given as well as is the Holy Spirit, is too often starved out by men who pretend that they are governed by a higher law: and fads and fanaticisms are the inevitable result.

"Good Health" in its July number, discusses an old, threadbare subject, and its sound remarks need to be taken to heart. It says about fasting:—

"There is no particular advantage to be gained from going hungry. Hunger is the voice of nature telling us that the system needs food, and, like all of nature's warnings, should be heeded. To be sure, a great many, we might say the majority of people, eat too much as well as too often; but the entire abstinence from food is an exceptional remedy, if it is used at all. In cases where one's stomach is filled with germs it is far better to fast than to go on eating in the usual way: but even then it is not necessary, for one can get all the benefits of fasting and more, without the discomfiture, by subsisting, for a time, upon a fruit diet. In this way the germs are starved out, the fruit juice acting as a disinfectant. Usually one or two days of this kind of fasting is all that is needed, and it is not always necessary to use the fruit entirely alone even then. Some dry sterilized bread, such as zwieback or granose, may be taken with it without interfering with the purpose of the fast. It is really wonderful what can be accomplished by the use of fruit in ridding the digestive tract of germs."

Back to Paul!

Of late years, a cry has sounded lustily from the lungs of Biblical critics, and re-echoed from many a pulpit, "Back to Christ!" The phrase had a plausible sound, but nevertheless left a slight suspicion in the mind. What this suspicion was and what the phrase really implied, is excellently stated by Rev. Dr. William Cleaver Wilkinson, of Chicago University, in an article in "The Homiletic Review" for June. He says:

"The cry, so rife everywhere about us, 'Back to Christ!' really means, from the lips of many who utter it, 'Away from Paul!' —Nay even, almost, 'Away with Paul'! With many zealously active and widely influential Christian teachers and writers the feeling has been growing stronger every day for now a decade of years or more that the Apostle Paul has too long been suffered to dominate, too exclusively, our conceptions of Christianity. The view has been propagating itself by boldly declaring itself that the proper way to regard Paul's writings is to regard them as setting forth, not authoritatively the true doctrines of Christ, but only as setting forth one great mind's own individual way of conceiving those doctrines. The doctrines themselves, it is urged, in their unadulterated purity, are to be sought in the words of the living Jesus, as those words are reported by the four evangelists, but especially by the three synoptic evangelists so called, Matthew, Mark and Luke. The records of these historians, we are told, are to be carefully sifted; for the truth which they give is mingled with error—the error of imperfect report and imperfect transmission. Besides this, so we are further given to understand, there is the error, an uncertain amount, to which Jesus himself, as proved by his own admissions of ignorance on some points, was liable."

The whole "Back to Christ!" movement is thus a subtle attempt to exalt Christ at the expense of Paul, to pit Christ's words against Paul's, that the latter might be seen to be merely individual impressions expressed in a highly figurative style—thus making the Holy Spirit (who really is the Author of both) destroy His own creation. All of Paul's utterances are, it is alleged, tinged with Rabbinical logic, and due allowance must be made for these accidents. On the other hand, Christ's expressions are entirely simple, artless, unsophisticated, and we do well to build on them rather than on Paul's.

All this sounds beautifully plausible. But it is not unfair to say that much of this unfavorable attitude toward Paul was fostered by a native repugnance to Paul's gospel of Christ ascended and glorified, to Paul's making more of Christ's heavenly than of His earthly life. Paul wants to show the preexistence of Jesus, as Lord of all, and that His earthly life was but a short chapter in His eternal existence.

What this "Back to Christ!" gospel would eventually gravitate to, is vividly sketched by Dr. Wilkinson:—

"The Christian Church can not afford to obey the call 'Back to Christ!' if that call be understood to mean back to the earthly Christ of the Gospel histories, away from the heavenly Christ of the epistles of Paul. The tendency, now so strong and prevalent so widely, to deal with Jesus on severely 'scientific' principles of historical criticism, simply as a man who lived once in Palestine, and whose words and deeds were very imperfectly reported by very ill-qualified biographers, such as must be halted with challenge at every point and not confidently relied upon, unless they *all three* happen to relate the same thing in the same way—I say all 'three,' not all *four*, because John is to a great extent discredited and counted out as not John, but another man by the name of John—this tendency, however it may suppose itself to be peculiarly loyal to Jesus, is, in deepest truth, the most specious and the most dangerous disloyalty to him that he has ever encountered in all the centuries since he finished the work on earth that was given him to do.

"Let it be duly considered, if Christ comes at length to be measured by this rule, the time will then not be distant when he will be further reduced; and from being the preeminent, the ideal, the flawless man, will be found out to be at best a man not well enough known to deserve such distinction, and, at worst, a man shown to have his limitations, his weaknesses, his infatuations, even his faults of temper in speech and in behavior, such as bring him down after all quite comfortably near the level of the better sort of average human nature."

The present object of the believer is neither to be "saved at last", for he is saved already; nor to get to heaven, for that is sure; but to be "delivered from the present evil world", and to be victorious over self and over wicked spirits in heavenly places. This is the "rest" of Hebrews 2: 17, and 4: 11.—SCOFIELD.

Correspondence.

PULASKI, Ia.—Bro. W. S. Gottshall, of Schwenksville, Penna., was with us from Tuesday, July 22d, to Friday, July 25th, during which time twenty families were visited and two sermons preached. Bro. Gottshall, as he goes from here, leaves a very favorable impression upon the people as to what the Lord has done for him as an able advocate of righteousness. His short stay with us will not soon be forgotten.

WAYLAND, IA. The members of the Mennonite church, and many other people of this vicinity, were privileged to hear the first English sermon that Rev. H. D. Penner, of Hillsboro, Kansas, has ever preached, and we are very thankful to say he did preach an excellent sermon on Sunday evening, July 27th.

Bro. Penner arrived here July 25, but for various reasons did not preach at Wayland till Sunday evening. Sunday morning he preached at the Emmanuel Mennonite church near Noble. There he delivered his sermon in German.

We were sorry that Bro. Penner could stay no longer, but since he, being sent out by the Home Mission Board of the General Conference, has many churches to visit, he cannot stay long at any one place. Our prayer is that we have more such visits.

Some Lessons from the First Two Chapters of Genesis.

The Hebrew word for "create" is "bara". It occurs three times in the first chapter, and each time it is used, it introduces an entirely new order of existence. In the first verse God "created" the heaven and the earth—in other words, matter; in the 21st verse, God "created great whales" and other aquatic animals—in short, animal life; in the 27th verse, God "created man in his own image"—thus finally calling into being human life. "Bara" means absolute creation of something out of nothing by God, not by man. Thus, animal life, or life in general, was not a mere modification or development of the matter existing already, neither was human life, or man, a wonderful evolution out of animal life. Life did not exist in dead, inert matter, nor did the human spirit reside in animals. Man consists of body, soul (often translated "life") and spirit. The body is the seat of sense-consciousness, the soul of self-consciousness and the spirit of God-consciousness.

In this connection, Sir Wm. J. Dawson, one of the greatest of English scientists, says: "As the facts now stand, the earliest known remains of man are, *still human*, and tell us nothing as to previous stages of development."

God made the plants before the animals so that when the latter appeared on the scene, they could live upon the plants.

God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years". If the stars are to be signs, what are they to signify? Signs of what? Dr. J. A. Seiss, of Philadelphia, in his book, "The Gospel in the Stars", believes that God wrote the story of the redemption all over the heavens before it was ever orally preached or committed to parchment. Perhaps if we studied all nature in the light of redemption, which may truly be known as

....."that far-off divine event
To which the whole creation moves,"

—we might speedily come to the same conclusion.

What shall we understand by man created "in the image of God"? Notice in Chap. 2: 7 that "the Lord God formed man of the dust of the ground". Thus far, therefore, there was nothing original about man. Dust had been created before. "And breathed into his nostrils the breath of life". Does this mean no more than that God gave him life just as he gave the animals life? If so, then we have the right to say that the inferior animals also were formed in the image of God. But the verse concludes: "and man became a living soul". This last clause fixes the gulf between man and all that had preceded him. Even if we grant that the "breath of life" means no more than animal life, the fact of man's becoming a "living soul" sets him a stage higher in the scale of creation.

Two other passages from the Scriptures may give us further light. In the 8th Psalm, the inspired singer, reaching a sublime height in his rapturous music, exclaims: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This agrees with Genesis 1: 28. Dominion over all creation implies a power to govern and the right to exercise authority over it, which only mind is capable of doing, and a mind little short of divine. God thus conferred upon man one of His prerogatives.

Paul views the whole matter in a still more brilliant light: "And have put on the new man, which is renewed in knowledge after the image of him that created him". It would thus seem that man, when he came forth in God's image, was God-like in "knowledge" — in intelligence, mental and moral ability, in full and potent possession of all-dominating mind, thus fitted to manage and to govern wisely and well.

Some one has aptly said: "Man is the moral world planted in the material world to make the latter subservient to a higher aim."

Next week we will have something to say about man in Eden, continuing our studies in the second chapter of Genesis.

In all these studies, we are guided by Dr. J. M. Gray's excellent "Dispensational Bible Studies".

An India Episode.

CHAMPA, C.P. India, June 22, '02.

Dear Readers of the Mennonite:

In His Name Greetings!

I must tell you something that happened last night. I hope it will interest you as it did me. I cannot put in it the pathos that is due the incident, but if you could have been here, you would perhaps have shed tears. We have two punkahwallas, a man and his wife. You don't know what a punkah is? Well, it's a ten-foot fan hanging from the ceiling above table and bed. Walla means the one that operates the fan by pulling a rope from the outside of the building. The punkahwalla sits on the veranda. My wife being in Janjgir, I sleep on the veranda, and keep these people here in case of a storm coming, so that I must "move in." Besides that, I work at my correspondence evenings until 10 o'clock. At that time the punkahwalla does not want to go home, so he or both of them sleep on the veranda.

Last evening, it was excessively warm, so that I could not sleep; therefore I improved the opportunity by talking to my two punkahwallas. I asked them where they worshipped, and how often, and learned that they went annually to a shrine about 25 miles from here to worship and make an offering of about 5 rupees. "Well", said I, "when you have worshipped before Mahadev, the stone idol, what have you gained?" They answered, "Nothing." I then pictured to them an idol such as the prophet carves out, and said, "What can such a stone do, how can it help?" They were unanimous in the opinion that it was all vain and useless to lie prostrate before such an idol and to place money at its feet, which they knew the Brahmins pocketed. Thus our conversation, continued for some time, when, after a brief silence, the woman said to me in the presence of her husband: "Sahib, you know we have only one girl—she is now seven years old. Since then we have had no child, and I have now prayed three years to Mahadev for a boy, and he does not give him to me. Now, I will ask Mem Sahib (my wife) for medicine — O, I want a boy." You know, dear readers, what a woman is thought of in India if she has no boy. This poor woman was afraid her relatives and even her own husband would loathe and despise her. I can tell you frankly, I pitied that woman from the bottom of my heart.

I then said to her: "Mami, children are a gift from God, and if he sees fit not to give you a boy, you must be satisfied." I then told her of the love of Christ for girls and for women, even if they had no boys. I said to her plainly that she would not be damned on that account, even if all her relatives should cast her out. I warned her emphatically not to cut off a piece of her tongue and offer it to Mahadev and lie prostrate before him for days. Some women do this. She seemed somewhat consoled and said she would not do such a thing. Said she: "I have prayed three years at Pythampore before Mahadev (Maha means Great and dev means God — hence Great God or Shiv) and have given 5 rupees each time and some cocoanuts." "Well, Mami, what has Mahadev said?" "What *can* he say? he's nothing but stone." Oh, friends, how my heart yearned to have these two know the living Christ. Him who hears and answers the yearnings of the human heart. Think of a woman in whose breast is the desire for salvation (and not mere happiness) and yet compelled to say: *He is only stone.*

This little conversation has been a great blessing to me; and has taught me two things: (1) These people yearn after salvation; (2) the degraded position of woman.

Won't you, dear readers, pray for this blind people? Won't you, sisters, make these sisters of yours in benighted India an object of your daily prayers? Won't you pray for us also, that the Lord may give us wisdom to lead these people to the living Christ?

Yours for Him

P. A. PENNER.

If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any house better than the House of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the Pope of Heaven—take alarm. — Guthrie.

A Brave Little Newsboy.

The following is a sketch full of touching interest, of a bit of a ragged newsboy, who had lost his mother. In the tenderness of his affection for her, he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. Getting a stone was no easy task, for his earnings were small; but love is strong. Going to the cutter's yard, and finding that even the cheaper class of stones were far too expensive for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it. Next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put in position. The narrator, curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"'Here it is,' said the man in charge; and, sure enough, there was our monument, at the head of one of the larger graves. I knew it at once, 'Just as it was when it left our yard,' I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, boys, when I saw it, there was something blurred my eyes so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would look better and bigger, for nearly every letter was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

My mOTHER
SHEE DIED LAST WEAK.
SHEE WAS ALL I HAD.
SHEE SED SHEAD Bee
WAITING FuR—

and here, boys, the lettering stopped. After awhile I went back to the man in charge, and asked him what further he knew of the little fellow who brought the stone.

"'Not much,' he said, 'not much. Didn't you notice a fresh little grave near the one with the stone. Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him and then for several days. Then the man came out from that church that had buried the mother and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just about the crossing, and—well—he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me"; and, boys, he died with those words on his lips.'"

When the men in the cutter's yard heard the story of the boy, the next day they clubbed together, got a good stone, inscribed upon it the name of the boy (which they succeeded in getting from the superintendent of the Sunday-school which the little newsboy attended), and underneath it the touching, expressive words. "He loved his mother." When the stone was put up, the little fellow's Sunday-school mates, as well as others, were present, and the superintendent, in speaking to them, told them how the little fellow had loved Jesus and tried to please him, and gave utterance to this high encomium: "Children," said he, "I would rather be that brave loving little newsboy, and lie there with that on my tombstone, than to be a king of the world, and not love and respect my mother." That little newsboy has left a lesson to the world. — NEW YORK CITY MISSION MONTHLY.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it.—Mark Guy Pearse.

Unbelief says, "How can such and such things be?" It is full of "Hows"; but faith has one great answer to ten thousand "Hows", and that answer is,—God.—C. H. McIntosh.

The Sunday School Lesson.

Subject for August 3: THE TABERNACLE. Ex. 40: 1–38.

GOLDEN TEXT. Enter into his gates with thanksgiving and into his courts with praise. Ps. 100: 4.

LESSON OUTLINE.

The title is much larger than the text, so we will not confine ourselves to this chapter. To many, this subject is merely a ritual of the past — a record of Jewish manners and customs, which we have outgrown and in which we have no interest.

They fail to see that it contains rich unfoldings of the grace of God and testimony to the person and work of our Lord Jesus Christ.

Its chief interest to us lies in its typical character. It typifies:—

1. The church. Eph. 2: 22; Heb. 3: 5–6; 1 Cor. 3: 9.

2. The Christian. 1 Cor. 3: 16–17; 6: 19; 2 Cor. 6: 16.

3. Heaven. Heb. 9: 24.

4. The future condition of things, the eternal state. Rev. 21: 3.

5. Christ. John 1: 14 (R. V. Margin); 2: 21. As it had four sides, so we have four Gospels presenting the four aspects of His life and personality — King, Servant, Man and God.

Time and space permit us to dwell on but a few of the details in this typical study:—

THE BRAZEN ALTAR.

See also Ex. 27: 1–9. This was the first object that met the worshipper, and so the cross of Christ is the beginning in our worship of God. It was four-square suggesting the Sacrifice available for the sins of the whole world. 1 John 2: 2. Its four sides may also represent the fourfold aspect of Christ's work —propitiation, substitution, reconciliation and ransom. "Horns" on either side symbolize strength — the power and all-subduing might of Christ. See Isa. 63: 1; 45: 21–22.

They were used to bind the sacrifice. See Ps. 118: 2. Thus Christ was bound as a Sacrifice to the horns of the altar not by constraint, but by His own love and purpose. See Matt. 16: 21; Isa. 53: 7. The altar stood near the gate, but just inside it, reminding us that we come to a rejected Christ — the life laid down becomes our salvation. John 1: 11–12, 36–37; Heb. 13: 11–13. The ground at its base was saturated with blood of the sin-offering. See Lev. 17: 11; Heb. 9: 22. To this altar the inquirer must be brought. See Acts 8: 32–35; Isa. 53: 5–8..

THE BRAZEN LAVER (7).

See also Ex. 30: 17–21. This was made from the looking-glasses of the women and were of fine polished brass. The looking-glass is that we may see ourselves and the water that we may wash ourselves — setting forth the two-fold action of the Word of God, revealing and removing defilement. See Heb. 4: 12; 10: 22. Eph. 5: 26.

We have no blood at the laver, only water. When the side of Christ was riven, there came out blood and water, the blood taking me to the altar, the water to the laver. It was after the rock was smitten that the water gushed out. So it is after we learn the truth of justification through the death of Christ that we become prepared for the deeper cleansing of sanctification in the laver. At the altar God judges sin, at the laver, uncleanness.

John 13 is a beautiful commentary on the laver. The altar is the work of Christ for me on the cross. The laver is the work of the Holy Spirit as wrought in me.

THE ARK (3).

See Ex. 25: 10–16. This was covered by the mercy-seat, and it contained the law, Aaron's rod and the pot of manna. All of this is typical of Christ, the true Ark, who perfectly kept the law, which was covered by the blood-sprinkled mercy-seat, the blood testifying that all the claims of God have been met in Christ, and thus mercy can be bestowed upon the sinner in harmony with justice. The mercy-seat was the only seat in the tabernacle. Study 26: 34; 37: 6–9, etc. Rom. 3: 25–26, "Propitiation"="Mercy-seat."

Marriages.

HIESTAND—GEISSINGER.—On June 14, 1902, at the home of the bride's parents, by Rev. A. S. Shelly, William A. Hiestand, of near Shimersville, Pa., with Mary S. Geissinger, of Zionsville, Pa.

Deaths.

BECHTEL—On May, 19, 1902 at Bally, Pa., Irwin H. Bechtel, aged 36 years, 4 months, 12 days. On the 24th the remains were laid to rest in the Union Cemetery with appropriate funeral services at the house where his father was confined to his sick room, and in the Hereford Mennonite church, conducted by the Pastor A. S. Shelly assisted by N. B. Grubb, and A. B. Shelly. Deceased was the father of two sons, one born since his death. The bereaved widow has the deep sympathy of the congregation as well as the whole community who with her feel a great loss in the departure of one so active and useful in every sphere of church work and so much needed in the home and in the community as a conscientious neighbor, business man and citizen. His sick father felt the loss especially of one whose sympathetic care in his declining days he valued so much.

BECHTEL—On July 15, 1902, at Bally, Pa., William B. Bechtel, aged 67 years, 25 days. On the 18th his body was committed to the earth in Union cemetery with appropriate services at the house and the Mennonite church conducted by the Pastor, A. S. Shelly, assisted by A.S. Muck, and S. M. Musselman. Deceased was one of the mainstays of the church on whose helpful sympathy and active assistance the pastor could always count in every good work in the Master's cause. He was the last of a family of three brothers and one sister, and in his own family he is survived by his daughter-in-law and two grandsons, one of whom opened his eyes to the light of this world a week after the grandfather had closed his.

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News of the Week.

Domestic.

Pennsylvania's Fast Train Wrecked and Burned.

XENIA, O., July 25.—A terrible wreck occurred at 10:30 last night, at Trebein Station, three miles from here, when train No. 2, the Pennsylvania limited, from St. Louis to New York, was met by a wild coal car at the foot of a heavy grade.

The number of dead and injured was not easily ascertained, because the wreckage took fire, and all but the two Pullman cars in the rear were burned. The train was late, and running at the rate of seventy miles an hour to make up lost time. Besides the postal and express cars it consisted of a day coach and several sleepers.

In some manner a car loaded with coal had become loosened from its couplings and started down a three-mile grade, gaining terrific velocity as it went.

At the bottom of the grade it crashed into the engine of the passenger train. There was no warning, just the crash, and then came the consequences. Of the coal car there is scarcely to be found a trace, so completely was it splintered. The engine is a mass of twisted iron. The postal and express cars were piled on top of it in a promiscuous heap.

Almost simultaneous with the first crash the gas tanks under the cars exploded and set fire on the ruins. Instantly cries could be heard from the mass of wreckage. Passengers who had themselves suffered injuries forgot their pain in witnessing the sufferings of the woman and man who were slowly burning to death, but whom, on account of their own injuries, they were unable to rescue.

An engine from Xenia was hurried to the scene, and two Pullmans that remained on the track were hauled to a place of safety, serving for the time being as a refuge for the less seriously wounded.

Most of the passengers were ticketed through from St. Louis or far Western points to New York.

Miners Wish to Impeach Jackson.

The United Mine Workers may try to obtain the impeachment of Federal Judge Jackson, of West Virginia, who restrained them from holding meetings to induce men to quit work, and imprisoned a number of their organizers for violating an injunction.

The plan of action is not definitely outlined, but is is probable that the impeachment proceedings will be begun soon if Judge Jackson, after a final hearing, refuses to dissolve the injunction.

Secretary Wilson admitted to-day that the miners contemplate this course, and that a complete transcript of the case, including the complaints and Judge Jackson's decision, will be prepared for submission to President Roosevelt and the Senate. The miners also intend to give to the public the evidence in the case, for the purpose, as Wilson says, of showing on what flimsy grounds the injunction was issued.

The miners believe they have sufficient ground to impeach Judge Jackson. It is said that he intimated that he would drop the charges as to "Mother" Jones and others, if they would leave the State and promise not to return, and declared that if the miners wished to have their actions considered in connection with the injunction case, that they must cease preaching their peculiar doctrine. The miners, it is understood, believe that the facts will show that his attitude toward them from the start was unfair.

It is also charged that the Clarksburg Fuel Company, the plaintiff in the case, was a resident of the State, and that Judge Jackson had no jurisdiction, as it was not shown that damage had been done the plaintiff's property. It is also hinted that he is a stockholder in some of the coal companies, and therefore might be prejudiced in their favor.

Wilson says that if the impeachment proceedings are begun there will be no politics in them, although Judge Jackson is a Democrat.

The miners will not ask President Roosevelt to interfere with the injunction, as Wilson says they realize that the President is without power, as to injunctions, but if the habeas corpus proceedings fail to release the organizers, the President will be asked to pardon them.

The habeas corpus proceedings will be begun as soon as the papers can be made out.

A Severe Earthquake.

OMAHA, Neb., July 28.—An earthquake shock which was general over portions of Nebraska and North and South Dakota occurred to-day, shortly before 1 o'clock. The seismic disturbances were felt at a large number of towns in the three states and lasted from ten to fifeeen seconds. No damage has been reported thus far, although the shock was sufficient to rattle dishes and to affect bell towers in some places. Yankton, S. D., reports a shock of twelve seconds duration, Santee agency in Northern Nebraska reports the occurrence of a disturbance, and Battle Creek, Neb., was shaken for twenty seconds. The disturbance was more plainly felt at the latter place than at any others which have thus far reported. In this city the shake was barely discernible, and few people knew of such a thing until the weather bureau reported to-night.

LOMPOC, Cal., July 28.—Lompoo valley experienced a severe earthquake shock at 10:55 last night. At that time a violent shock was felt, which lasted fully thirty seconds and was so severe that dishes, clocks, house plants and other articles were thrown from shelves. The people were stricken with terror and ran from their homes some fearing to return, as other light shocks continued for several hours afterward. Another heavy shock was felt at 5 a. m. and one at 11 a. m. to-day. A large water tank was knocked over, the earth cracked at many different places and the Santa Ynez river bed slightly changed at places. Severe shocks were felt at several other places.

Ellen M. Stone at Winona.

WINONA LAKE, Ind., July 28, '02.—Miss Ellen M. Stone, whose recent captivity among the brigands of Bulgaria has attracted the attention of the whole Christian world and called forth the gifts of the people for her own ransom, will be at Winona Lake Monday and Tuesday, August 4 and 5, when she will relate the story of her captivity. Miss Stone is an admirable speaker and tells the story of her experience with wonderful effect. Everywhere she speaks standing room is at a premium. The thrilling narrative she tells is true, hence the more interesting. This is probably the only opportunity many will have to hear Miss Stone, and hundreds are expected at Winona park during her two days' stay. Arrangements are being made by the management to accommodate the guests who will be present.

Those who hear Miss Stone will also have the pleasure of hearing May Wright Sewall, of Indianapolis, who will conduct the C. L. S. C. round table, subject, "Use and Abuse of Books."

Frank T. Bullen, of London, England, who has made a name for himself on two continents both as a speaker and as an author, will be at Winona during the week and will give his illustrated lectures, "Whales and Whale fishing," "The Way They Have in the Navy," "Romance and Reality at Sea," and others.

The Rev. Dr. J. Wilbur Chapman, of New York, prince of evangelists, will have charge of the Bible hour and will preach in the auditorium on Sunday, August 3.

Other speakers are Ralph Parlette, J. B. Pond and the Rev. George L. McNutt.

WINONA LAKE PRESS BUREAU.

Foreign.

Expelling the Sisters.

PARIS, July 26.—The serving of official notices closing the unauthorized religious schools began this morning and was carried out as far as Paris was concerned without any disturbances.

At Mauvaux the expulsion of the sisters led to riot, in which two persons were arrested. A police commissary and ten rioters were injured.

Agreement to Protect Korea.

ST. PETERSBURG, July 25.—A special dispatch received here from Seoul, Korea, announces the conclusion of an important agreement between the British and Japanese ministers to Korea on one hand and the Japanese Councillor Kato, special adviser of the Korean Emperor, on the other, by which Great Britain and Japan mutually guarantee Korea's independence and pledge her their support and assistance in all important questions affecting her internal and foreign policy.

Korea in return agrees to raise her naval and military establishments to a footing sufficient for her own defence and also in case of raising a foreign loan she agrees to restrict herself to the markets of Great Britain, Japan and the United States.

She further agrees that no foreigners shall be appointed to positions in the Korean state service, that measures shall be immediately taken for the protection of Korean territory, and that a protest shall immediately be made against any State or persons attempting to erect works or buildings situated so as to prejudice Korea's scheme for national defence.

Cholera Rages At Cairo.

CAIRO, July 26.—One hundred and twenty-four cases of cholera have been reported in this city. The drinking fountains have been closed. The epidemic is of most virulent character. Many natives are attacked in the streets and die in a few minutes.

Biggest Trust in the World.

LONDON, July 30.—In its issue of this morning the Daily Mail declares there is no longer any doubt that the three monster oil interests of Rockefeller, Rothschilds and Nobel, have entered into a working agreement.

"Thus," says the paper, "without any publicity, the greatest trust the world has ever seen has sprung into being."

This combination, says the paper, has been hinted at in messages from Batoum and Moscow and it has been clearly shown in the offers made to Russian oil exporters by representatives of the Nobel and Rothschilds interests for the absorption of the whole of their output. The exporters have been forbidden to sell through the agencies of these interests at a price arranged by them, or to fight the combined forces of the three oil giants.

Irish Question.

LONDON, July 26.—The closing days of the session of Parliament are witnessing a heated discussion of the ever-recurring Irish question. This week was especially notable for the fierceness of the accusations and recriminations bandied across the narrow forum of the House of Commons.

The resentment of the Irish members was stirred to an unusual degree by the discovery of alleged secret documents of the land trust, organized by the landlords for the avowed purpose of resisting threatening combinations of tenants and suppression of the boycotting and intimidation instigated by the United Irish League or otherwise.

"We shall not be surprised," said John Redmond, chairman of the United Irish League, "if O'Brien, Dillon, Davitt, myself and other leaders are arrested at Mr. Wyndham's instance within a fortnight. In fact, we are rather expecting to be arrested on charges of unlawful assemblage and intimidation. They have already brought injunctions and damage suits against the league and against us individually."

Coronation Set for August 9.

LONDON, July 26.—The privy council met on the royal yacht Victoria and Albert, off Cowes, Isle of Wight, to-day. The meeting was brief. King Edward signed proclamations fixing the coronation for August 9, and making a bank holiday the same day. The councilors had luncheon with the King.

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Vol. XVII. BERNE, INDIANA, AUGUST 7, 1902. No. 34.

Items of News and Comment.

The brethren, H. J. Dick and J. A. Wall were lately ordained to the ministry in the Wall church, near Mountain Lake, Minn.

It should have been stated in last week's issue that Prof. C. H. Wedel was selected as president of Bethel College, instead of "principal".

Rev. H. D. Penner, traveling in the interests of home missions through the Middle District, will preach next Sunday morning in the Berne, Ind. church.

Mr. P. J. Wedel, for several years a teacher of natural science in Bethany College, Lindsborg, Kansas, has been chosen to fill former professor H. O. Kruse's place on the teaching force of Bethel College. The Lindsborg "Record" regrets his leaving Bethany College and the community.

By the time this number reaches our readers, Dr. and Mrs. S. S. Haury, of Newton, Kan., will have embarked on the steamer "Queen Louise" at New York for Europe.

Their first objective point will be Switzerland. From now till August 22, all letters sent them are to be addressed in care of Mr. Edward Frank, 6 Gerechtigkeitsgasse, Bern, Switzerland. We wish them a safe passage across the water, and an enjoyable trip beyond.

The program of the Eastern District S. S. Convention, published in detail on page 6, is full of the promise of good things. The spiritual tone of the themes and addresses is deep. The Round Table should be of special interest. Rev. G. H. Culley's Bible study, "The Tuition of the Holy Spirit" will without doubt be one of the features of the Convention.

The death of Rev. Valentine Krehbiel, of Christian, Kan., was announced last week. The date of his death was July 21. His age was 59 years. He was born at Weierhof, Germany and when eight years old came with his parents to America, settling first in Lee county, Iowa, later at Summerfield, Ill. In 1875 he and his family removed to Halstead, Kan. The same year he was ordained to the ministry. Since 1879, he served the Christian congregation solely. He leaves a widow and 14 children. May the work given him to do from above receive its heavenly recognition,

"Servant of God, well done."

That's Just What I Want!

Such were the words of one who had become anxious about his soul, while attending a series of gospel meetings. It was in the western part of Nebraska, among those queer structures called sod houses which are the dwellings of the pioneers of those great prairies. Many attended the meetings. Plain people they were in many ways, but their faces bright with western friendship and liberty; and better still, many hearts were astir through the power of the gospel of the grace of God.

The subject of this article was one who had lived a very moral life, and who could see the inconsistencies of many who professed better things than he. But the strange preacher who had come, like themselves in plain style and plain words, had attracted his attention. He preached that all were sinners, moral as well as immoral, that in the sight of God there was "no difference," for He looked at the heart, and saw every heart of man alike—sinful. His conscience was awakened and becoming anxious he discovered he was in a dangerous condition, a proved sinner, one who must give an account of himself to God. The moral life behind which he had hid himself before had ceased to be a shelter, and he was inquiring, "What must I do to be saved?" The judgment to come gave him distress, and the universal doctrine, "We must do our best," could no longer quiet his mind.

The evening for preaching came again. And though each time he attended seemed only to increase his pain, he determined to be there just the same. The preacher took for his text 1 Tim. i: 15, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He then went on to show that it was sinners, just as they were, that were here mentioned; and then proceeded by saying, I am just going to tell you how such people are saved.

"That's just what I want," said this man to himself, and, opening his whole being to what was coming, gave rapt attention. In due course the preacher began quoting John v. 24. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath"—hath what? cried he; hath everlasting, — everlasting what? "LIFE, and shall not come into judgment; but is passed from death unto life."

The Word of God sank into the man's soul. Upon hearing such a statement, he said to himself, "If that's there, then I am saved."

He went home, took his Bible, turned up John v. 24, to see if the preacher had read it right. There it was, and his soul rejoiced. If Jesus had finished the work for the salvation of sinners, and God, who is Judge of all, says that all who believe in Jesus are saved, and shall not come to judgment, but are passed from death to life, who can contradict Him? He looked up to his wife and solemnly said, "Wife, I am saved, and I know it, and am sure of it." She seemed startled at such a remark all at once, and said, "What do you mean?" "Just what I say," he answered; "I am saved by the grace of God, by the cross of Christ through faith in His name."

Reader, can you say the same?

Temptations.

ELWOOD S. SHELLY.

Were it not for the numerous temptations that are continually confronting us in this life, how easy it would be for all to live a pure, true and upright Christian life. The drunkard would then drink no more, the gambler would play no more, the swearer would curse no more, all dishonesty would then vanish. All would then be peace and happiness, yea there would indeed be a heaven here in this world already. Temptations however have been in existence ever since the fall of man and before; they are existing today and they will continue to exist even unto the end of the world.

Being aware of this truth, it is evident that some remedy is indeed necessary. The question therefore suggests itself: is there truly a remedy for it? There is no remedy to keep temptations from us, but there is a remedy whereby we are able to resist and withstand them. There is no one able to keep Satan from tempting us, but by applying the proper remedy we can cause him to lose his power. Jesus Christ, the divine Son of God, came down from heaven to die the bitter and cruel death on the cross that He might give himself a ransom for our sins; and if we have been truly cleansed from our sins personally, and possess the power of the Holy Spirit in our hearts, temptations must and truly will lose their power. We must however not forget that we must all the time be on our guard. It is at all times necessary that we are loyal and obedient to the voice of God through the Holy Spirit. Satan comes to us in various forms. He does not always appear to us as a roaring lion, but he comes to us very smoothly at times and pretends to be our best friend; but we must remember that on all occasions, "he stingeth like an adder and biteth like a serpent?"

We never find Satan idle. He is ever busy tempting us where we are weakest. We find him not only in the hotel, saloon, pool room and various places of business, but we find him everywhere—yea we find him in the church, and there we must be very cautious in this present sensational age of the twentieth century that he does not take advantage of us. We often hear people say that the world is creeping into the church, and it behooves us to be on our guard continually and most zealously watch and pray that our own church will be able to resist temptations as they so frequently confront us.

We must always remember that it is not sinful to be tempted, but sinful to yield to the temptations as they come. The yielding is the sin. As the various temptations come to us in whatever form or manner it may be, we should always be ready and able

to say in the true spirit, "Get thee behind me, Satan." Satan at all times will and must lose his power when Christ's spirit is truly prevailing in our hearts and we are truly willing to yield ourselves to His power. Though sin abounds, grace does still more abound. The grace of God through the power and inspiration of the Holy Spirit is sufficient to withstand all temptations under all circumstances. At first it may perhaps seem hard, but we must remember that each victory will help us some other to win. As we grow older in years we will grow stronger in faith and more firm and better able to resist temptations if it is our prayerful desire and inclination to do so. Yea, the temptations as well as the tribulations of life are indeed numerous. The rich must deal with them as well as the poor, the learned as well as the ignorant; but we must not forget the words of David when he said: "I was young and now I am old; yet I have not seen the righteous forsaken nor his seed begging bread."

No matter how great the temptations and tribulations of life are, God is ever merciful unto us if we are willing to consecrate our lives to his service and be loyal to him at all times. Though we are at times obliged to endure pain and hardships in this life for our dear Master's sake, yet if we truly possess Christ's good and holy spirit in our hearts, we like Paul will rejoice that we are counted worthy thus to suffer for our Savior's sake who died that we might live, yea that we poor sinful creatures might be redeemed from all our sins. Yea, dear friends, let us be encouraged through the blessed consolation that if we live for this Savior and have His Spirit a witness within our hearts and wholly consecrate our lives to him, there is a time coming when no more trials, no more tribulations, no more sorrow and no more temptations will exist but instead there will be joy, peace and happiness eternally.

This time of trials and temptations, as it were, is only a comparatively short one compared to that endless eternity which we will either spend in peace and happiness or in torment. Let us therefore cast off the works of darkness and let us put on the armor of light, which is Jesus Christ, and let us yield our entire lives to God; then we will be able to resist the temptations of life as they confront us and will receive rich blessings here in this life, but in a full measure and to full perfection in the life to come where we shall reap what we have here sown.

Milford Square, Penna.

The Will of God.

A BIBLE READING BY E. K. MOHR.

1. What is God's will?
   (a) Salvation for all. Matt. 18: 14; II Pet. 3: 9; I Tim. 2: 4. Mercy, salvation, love. How we should welcome God's will.
   (b) A sure salvation. John 6: 37–40. Jesus is responsible for my keeping and I am free to use myself in doing His will in the saving of others.
   (c) Separation for the saved. Titus 2: 14; Gal. 1: 4; Eph. 1: 4, 5.
   (d) A grateful salvation. I Pet. 4: 16, 18, 19; I. Thess. 5: 18.
2. Our prayer, "Teach me *to do*". Ps. 143: 10; Matt. 6: 10.
3. Some results of doing. John 7: 17; Matt. 12: 50; I John. 2: 17.
4. How to do. Eph. 6: 6.
5. Jesus, our example. John 6: 38; John 4: 34; John 17: 4. He came to do, it was meat to him, and he continued steadfastly in it. What is my attitude toward this same Father?
6. The possibilities of knowing and doing God's will. Rom. 8: 26, 27; Col. 1: 9–11; 4: 12; Heb. 13: 20, 21.
7. The secret of it. Phil. 2: 5; Rom. 12: 12. "When He cometh what limit shall I set to His grace? What failing shall He tolerate? What sin shall baffle His skill? Jesus received, Jesus communed with, Jesus welcomed, Jesus served, Jesus pleased in all the temper and spirit of the life — this is perfection (this is doing the will of God). It is not my understanding of theories or theologies, not in my experience of raptures or agonies, but in Jesus Christ received into the heart, that He may do His own work in His own way".

GRAND RAPIDS, MICH.

Why Not More Conversions?

BY REV. THEODORE L. CUYLER, D. D.

The statistical tables of several Christian denominations, for several years past, exhibit a lamentable decrease of members received on confession of faith. During the last decade the population of our land was increased immensely, but the conversion of souls has not increased in like proportion.

In all genuine conversions a divine factor must be recognized as well as a human factor; and any attempt to answer the question, "Why are there not more conversions?" is attended with no little delicacy and difficulties. Some facts, however, may throw some light on it.

1. The first fact is that the period of active church work is being diminished every year. In a large number of the churches in all the large towns there is almost an entire suspension from June to September, often to October. The old jest that religion, like oysters, is confined to months that have an "R" in them has quite too much truth in it. An eminent New York pastor told me that he did not have his congregation before his pulpit more than seven months in the year, and even in the Winter there was a continual flitting away to Florida, California and other popular resorts.

Far more serious than the three or four months of migrations is the increasing tendency to half-day attendance at church on the Sabbath. Instead of an opportunity to press his message of eternal life twice on the Lord's day (as in former times), a faithful minister of Christ has but one chance, and then he is often obliged to shovel many of his auditors out from beneath the snowbank of a godless Sunday newspaper. Satan has got the track before the minister of the Gospel starts.

2. A second fact is that there is too little pungent, fervid and pointed preaching to the consciences of the unconverted. Jesus Christ died to save sinners; and unless people are made to feel that they are sinners they are not likely to flee to Christ for salvation. If there is such a thing as "a wrath to come" why conceal it? Had Noah not been "moved with fear" he never would have built the ark, and a minister has no more right to throw away the threatenings of God's Word than he has to throw away the invitations and the precious promises. Paul ceased not to warn men night and day with tears, and I have no doubt that the old hero was never afraid to mention the word Hell.

The most successful soul-winners from Wesley and Whitfield to Finney, Spurgeon and Moody have never sprinkled their audiences with cologne-water. The redeeming love of Jesus Christ is never so glorious, never so winsome, never so overpowering as when it is presented against the background of human sinfulness and weakness and guilt.

The only conversion worth having is a conversion down to the roots, and no preacher is likely to have many such converts unless he puts the Bible-plough into the conscience beam deep, and tears up the native depravity and makes room for the precious seed of the Gospel. The man who preaches the most faithfully and lovingly for souls will always have the Holy Spirit with him.

3. It is a fair question whether some of the falling off of conversions is not to be attributed to a falling off in many minds of an implicit faith in the perfect truthfulness, perfect infallibility and perfect inspired authority of God's blessed Word. A certain style of recklessness and irreverent Biblical criticism is working sad havoc in these days. The minister who wastes his week over studies that unsettle him, and on Sunday mounts his pulpit with shaking knees is not likely to win many converts. Brethren, "preach the Word!" That is the beginning and the end of your high commission. Preach the Word, seasoned with prayer, and God will take care of it, and converts will be multiplied.

4. Many professedly Christian parents have their full share of responsibility for the diminution of conversions. They do not maintain the "church in the house." Family worship is either neglected entirely or else degraded into a pious sham. Instead of following up the faithful preaching of the best pastors by watering the Gospel-seed at home, they choke the seed by their worldly talk on God's day and their worldly walk during the week. Their children become disgusted with the very name of religion. The downward pull of the week is too much for the upward pull of the best preaching of the Sabbath. Who doubts that if there were more Elkanahs and Hannahs there would be more Samuels? If there were more Eunices there would be more Timothys.

God made mothers before He made ministers; and I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness. Childhood is the golden time for conversion; and I feel confident that if parents and Sunday-school teachers did their duty thoroughly we should have a generation growing up into the church and into Christian living instead of the young being left to run at large in the vain hope of being overtaken and "lassoed" in a "revival".

5. This brings me on to a rather delicate question. The way with many churches does not seem to be a good way.

They are content to go on, after a mechanical fashion, listening to orthodox preaching (for at least once on the Sabbath), cultivating sociality and maintaining their respectability. Their prayer meetings are scanty and the prayers offered are rather perfunctory. If a church sociable is to be held, or a fair, or a Sunday-school picnic, or any kind of religious festivity, they come out in full force.

When one communion season after another passes by and no candidates for membership appear, or but a very few, the pastor and his official board take the alarm and determine that some thing must be done. Instead of honestly confessing their guilty lukewarmness, arousing themselves to their own duties and beseeching the help of the Holy Spirit, they send off for some itinerant or professional "revivalist" to come — as if he could bring a new Gospel or a new Saviour or another Holy Spirit than the one that is promised to the prayer of faith and obedience. Instead of going right to God, they run off to Egypt for help; and the result too often is that their own pastor is dishonored, their own responsibilities are shirked, and the church left in the end weaker than before.

Anyone who has witnessed in his own church as glorious outpourings of the Holy Spirit as the writer of this article has done, is the last man to disparage a genuine "revival". But it is not imported to order. It is not manufactured by machinery. When a minister preaches the whole Gospel fearlessly and faithfully and soaks his seed in prayer, when his people co-operate with him and feel that they are as responsible for the salvation of souls as he is, then the Holy Spirit descends upon such a church and abides with them. Instead of a fitful and spasmodic alternation of short showers and long stagnations, there is a constant sowing and a constant reaping; and this ought to be the normal condition of every healthy church.

There was no lack of conversions in that early church at Jerusalem. Why? Simply because those men and women believed the Gospel, believed in prayer, believed in Christian brotherhood, believed in consecrating their money and time to their Master, and practiced what they believed. Outsiders began to believe in them. They did not grieve away the Holy Spirit. Conversions occurred every day. I don't wonder that such wide-awake, steady-going Christians praised God and found favor with all the people.

All that was possible then is possible now. The Gospel has not changed; the Holy Spirit has not changed; human nature has not changed; the promises have not changed; and why in the name of common sense should there not be thousands of just such churches all over the country? Ah, when Christ's people are thoroughly converted themselves there will be no lack of conversions from the world. — "Sabbath Reading."

Whitewashed, or Washed White?

To be whitewashed is one thing, to be washed white is quite another. There is an immense difference between the two. Whitewashed professors of religion abound in our midst; professors of Christ, washed white, are comparatively few and far between.

Whitewashed imitation Christians are like the colored boy who covered his face with flour, and showed himself to some white men. "I'm a white boy, now," he said. But he was not; he was a black boy just the same, though his face was whitened over.

Unconverted people get baptized; they join some church, and take the sacraments. "I'm a Christian now," they say. But they are not; they are merely whitewashed with a sham religion.

This whitewash often is so thin and watery that the openly godless see right through it. Their nearest neighbors would not trust them out of sight; they know that they are only humbug Christians. "If he's a Christian, I'm an angel," I heard a young man in Brussels, Canada, say of one of these. He had seen through some professor's whitewash.

And if human eyes can pierce this whitewash, and the vision of the finite penetrate beneath the fair exterior, how open and exposed to "the Lord, the righteous Judge," whose eyes are as a flame of fire, must be the whitewashed religious man - made Christian? He knows *you*, false professor. Whitewash on the walls does not remove the stains; it merely hides and covers over.

Reader, are your sins upon you still, are you only whitewashed? Could some Paul say to you, "Thou whited wall"? Genuine Christians are washed white. The cleansing blood of Christ has washed them whiter than the stainless snow. They have no need of whitewash. The purest whitewash would look stained and yellow when compared with snow. The following expressions apply to all believers: —"Ye are washed." "Clean every whit." "Whiter than snow" (I Cor. vi. 11; John xii. 10; Ps. li. 7).

The knowledge of their spotlessness before God does not make Christians careless in their conduct in this world. Children, bathed and dressed in clean, white clothes, are very careful in their play. They fear the slightest stain. If unwashed, and clothed in filthy rags, they would soon be rolling in the mud.

There is a beautiful little animal called the white ermine. It is exceedingly shy, and difficult to capture. It is said to be taken in this way: When the little creature is out, a circle of mud is placed around its hole. When pursued it reaches the line of mud. Here it stops. Sooner than cross the line, and defile its snowy fur, it submits to be captured. It will die rather than be defiled.

God's saints are something like that ermine. They have, in ages past, submitted to imprisonment and death rather than defile themselves with pagan idolatries or papist abominations. They knew in God's sight they were cleansed. And the lions and the martyr-stake alike were ineffectual to make them spot themselves in practice. God make His own to-day more like them in this thing!

Whitewashed, or washed white —reader, which are you? C. K.

Going to Jesus.

One evening, after a children's service, a teacher was talking to a young girl who was weeping for her sins, but could not feel that she was pardoned. "Suppose," said he, "that Jesus was in this room, what would you do?" "I would go to Him at once," she replied. "And what would you tell Him?" "That I was a lost sinner." "And what would you ask Him?" "Oh, I would ask Him if He would forgive me." "And what would Jesus answer?" She hesitated for a moment, and then she looked up, smiling through her tears, for at once she saw it all. "Why," she said, "He would answer 'Yes.'" And, simply trusting in the Saviour's words, she went to Him there and then, and Jesus said "Yes."— Baptist Commonwealth.

Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal! —Cuyler.

Our C. E. Topic.

Topic for August 10. A SUGGESTION IN ADDITION. 1 Peter 1: 4–9.

MEDITATIONS.

Faith is the foundation of the perfect seven-storied building the believer is called to erect in his daily life, adding one story to another, and our heavenly addition is exactly in proportion to our earthly subtraction.

The foundation, faith, being laid, the apostle says "add." This word means literally to "furnish," and in the Greek there is suggested the idea of furnishing the expense of a chorus. Some wealthy Greek in olden times would pay the expense of those who took the minor parts in the chorus in some grand oratorio, and so the Lord seems to say, "Do you the same. I have given for the sublime key-note FAITH. Now, let the chorus swell out in daily life, virtue, knowledge, self-control, patience, godliness, love of the brethren and charity."

Oh, my young friends, if you and I could only sustain that chorus and swell out that glorious melody in daily life for the praise of God, what an influence would be in our daily lives, and what an anthem of thanksgiving would ring out in the ears of Jesus.

In these verses the apostle gives us a beautiful and symmetrical portrait of the graces and features in which, as believers, we are to grow.

Ruskin sums up the aims of growth in the one grand word "magnanimous"— great-hearted. Read about "Mr. Great-heart" in "Pilgrim's Progress." To become such should be the aim of every Christian and for young Christians I know of nothing more inspiring or more ennobling.

A young man had just taken a physical examination in a gymnasium. His lungs and his heart had been thoroughly tested. That night he dreamed he had been summoned to appear on a certain day to have his soul tested in the same way. Suppose our (let every reader say) suppose MY virtues, MY knowledge, MY patience, MY self-control, MY love of the brethren, MY charity, were tested in this way, how would I stand the test?

Try this little sum in Scriptural addition.

1. Addition in the knowledge of God. Hos. 6: 3; John 17: 3; Eph. 1: 17–19; Phil. 3: 7–11; Col. 2: 2, 3.

2. Addition in grace. Prov. 4: 18; Phil. 3: 13, 14; 4: 8; 1 Thess. 3: 12, 13; 2 Peter 1: 5–8.

3. Addition in power to serve. Luke 8: 15; 1 Cor, 15: 58; 2 Cor. 9: 8–11; 2 Thess. 1: 3, 4; Heb. 13: 20, 21.

4. Addition through prayer. Isa. 40: 31; Phil. 1: 9–11; Col. 1: 9–11; 2 Thess. 1: 11, 12; Jude 20: 21.

5. Addition through abiding in Christ. John 15: 4, 5; Eph. 3: 16–19; Col. 1: 27–29; 1 John 2:5, 6; 4: 12, 13.

For a daily song in addition, learn and sing: "More holiness give me," etc., "O for a heart to praise my God," etc.—"Notes for Bible Study."

The Mennonite.

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Editorial.

The item on the first page under the heading of "Interdenominational Affiliation" is well worth a careful reading. As the church is constituted nowadays, barriers inherited from the past exist between them, and at the same time many large-hearted men in them all would like the bars somewhat lowered. The idea of Mr. Welch is certainly well adapted to present conditions, though, in truth, it is only the universalizing of a practice by no means so new as it would at first appear. A more fundamental comment on the scheme will appear later.

The "School and College Journal" enjoys able and genial editing. Although we fall hard against a "five-barred" German noun once in a while, and get thoroughly tangled up in an Indian jungle of German sentence-construction, we are in delightful, "kurzweilig" company. The "Journal" possesses that indefinable and indispensable something known as "style" or "literary quality", which every periodical aiming to fill some place in the world or the church, should have. While its substance should be God's truth and only that, the expression of that substance should be ideal in form and spirit. Lebe wohl!

We are not in the habit of shouting ourselves hoarse in tirades against senseless and heartless fashions of the day. We believe in educating and changing the heart first, under the conviction that the heart will afterward control the external make-up of the individual. But there are times when a bare statement of fact, minus any comment, is bound to exert a powerful moral influence—is moral suasion itself; and many without being formally told to do so, show by their personal appearance that they have experienced a change of heart.

Perhaps some who carry about a stuffed menagerie on their heads may be made aware of the cruelty to the harmless denizens of the fields, woods and stream, in which they are thoughtless participants. They may be reminded that the price of fashion is innocent blood by reading this protest taken from the "Medical News"—the writer taking occasion to rebuke the anti-vivisectionists for inconsistency. He says:—

"For example, if the useless slaughter of birds which are used for the ornamenting of bonnets could be stopped, more suffering could be prevented than is inflicted by all the scientific experiments in existence. There are thousands of animals that are yearly wounded and mutilated for the recreation and amusement of the leisure class."

Correspondence.

PULASKI, IA. Bro. H. D. Penner, of Hillsboro, Kansas, arrived here on Friday August 1, and remained until Monday August 4. On Sunday morning, he preached a very impressive sermon on the text, "And what shall this man do", laying special emphasis upon the fact, that the Lord has a *special* work for every one.

In the evening an excellent missionary sermon was preached from Luke 10: 2, which was listened to with much interest. The Lord bless Bro. Penner in his work is our prayer.

DONNELLSON, IOWA. Our congregation and others of the vicinity were privileged to hear several excellent soul - stirring sermons during the last week. On Sunday morning, the 27th ult. and again in the evening, Bro. W. S. Gottshall held the assembly spellbound by his earnest heart-to-heart addresses. On Monday, he departed for his home in the East. His short stay with us will long be remembered. On the following Wednesday morning and evening, Bro. H. D. Penner, from Hillsboro, Kan., preached to us of the great harvest in the Lord's vineyard, the constant call for willing workers and the duties of every true Christian in this great work. Again on Thursday evening, the brother preached to us on the subject of "Lord, teach us how to pray." Oh how thankful we should be for the privilege of daily communing with our heavenly Father. We feel thankful to God and also to the brethren for the work done while with us.

Only those who have struck the deepest note of penitence, can reach the highest note of praise.—A. J. Gordon.

Once Saved, Always Saved.

H. G. ALLEBACH.

I sincerely hope that my remarks on this subject last week have been seriously and prayerfully weighed and pondered over by every thoughtful reader. And I cannot reiterate too often: Don't take my word for it, but search the Scriptures to see whether these things are so.

It is also plain to me how the public advertisement of such a doctrine as "Once saved, always saved" may occasion genuine alarm in some earnest breasts — a fear that many people, after reading it, may be tempted to say: "O, if this is true, if once saved means always saved, then I'll eat, drink and be merry. I'll do as I please. I'll take my full enjoyment out of this life, and needn't be too careful about how I live. I'll get to heaven anyway when I die."

As to such we need only say that they are not yet born of God, and are therefore not God's children. They have no saving faith at all, else they could not talk like that. They do not know the meaning of that wonderful, blessed word, grace, nor has the Holy Spirit ever poured forth into their hearts the love of God. They are not saved, even though they are church-members. To such unsaved persons, therefore, the words, "Once saved, always saved," have absolutely no meaning, and they cannot either be helped or hindered, harmed or hurt by anything said along that line. What they need is the A–B–C of the gospel — repentance of their sins, faith in the Lord Jesus Christ, regeneration and full salvation.

An unconverted person, on hearing a doctrine like the above, may be able to say consistently in the words of Paul: "Shall we continue in sin that grace may abound?" And, in his ignorance of what grace really means, he will quite naturally go on in his sins, and imagine that grace will abound toward him during his life of sin. But one that has been born from above and who bears in himself the seed of God, which cannot sin (1 John 3: 9) can only say, adopting Paul's language: "How shall I, that am dead to sin, live any longer therein?" And such a one cannot be harmed by hearing what must seem to him excellent, wholesome, refreshing truth — "Once in grace, always in grace." His response will be like this: "Surely the grace of God has been sufficient for me in my Christian life. It is freely offered and entirely according to promise, and I cannot overdraw on it. I can never fall so low as not to have access to it when I cry for it. It is mighty to keep me from falling; it is mighty to lift me up again after I have fallen. It taught me how to believe, and kindled in me saving faith. It put a new heart into me, and filled me with a new spirit, subject to the law of God. It works in me continually both to will and to do of God's good pleasure. It procured me the inestimable gift of the Holy Spirit; and the blessed Spirit has taught me how great the love of God really is. The Spirit has come to abide with me and to teach me 'all things'— the riches of God's grace, the length and the breadth, the height and the depth of the love of Christ, and the fruit of that love in His work on the cross, the wondrous things in God's Word, and the deep things of God. Grace has made me dead to sin, that I cannot live any longer therein. It has, in the very same proportion, made me alive unto God. Grace has made me free from sin and converted me into a servant of righteousness. It has made sin so abhorrent to me that I hate the very sight of it. How black my sinfulness must have been I can see in the awful truth that they could only be atoned for by the shameful death of God's own Son. I cannot but utterly loathe sin since I learned this saving truth. And yet, I do not always know sin, since the devil has so many ways of disguising its true appearance. And the efforts of the flesh, still lusting against the spirit, too often get the mastery, and in humility and shame I am compelled to sue for pardon, and plead at the throne of grace for grace to help in time of need. And I have never pleaded in vain."

This is what grace will do when any one, at his conversion, yields himself to it. It was not mere talking in the air when Paul wrote, "Ye are not under the law, but under grace;" though some men (unsaved of course) think their morality and their righteousness will dissipate into mist the moment they get out from under the law in order to put themselves under grace. The law, they imagine, kept them from sinning; grace may not be able to do this. But why not? If grace is not superior to law, why does Paul urge us to prefer it? "Shall we sin because we are not under the law, but under grace?" he asks. "God forbid!" he answers. Perish the thought! Grace is ten thousand times as potent toward ensuring practical righteousness as the law ever was.

So when we speak or write of "Once in grace, always in grace," it makes all the difference in the world as to who hears or reads it. The saved man is thereby drawn still closer to God. The unsaved man spells it out laboriously, and to him it is a foreign tongue. Or like all parts of the gospel, it may be to him the savor of death unto death.

We close with an earnest appeal to unsaved professors by Spurgeon, taken from the introductory words of his inspiring book, "According to Promise," which introduction is headed "A Sieve Needed."

"It is very important to be able to distinguish between things that differ, for appearances are not to be relied upon. Things which seem to be alike may yet be the opposite of each other. A scorpion may be like an egg, and a stone like a piece of bread; but they are far from being the same. Like may be very unlike. Especially is this the case in spiritual things, and therefore it behooves us to be on our guard.

"It would be very difficult to say how far a man may go in religion, and yet die in his sins; how much he may look like an heir of heaven, and yet be a child of wrath. Many unconverted men have a belief which is similar to faith, and yet it is not true faith. Certain persons exhibit pious affections which have the warmth of spiritual love, but are quite destitute of gracious life. Every grace can be counterfeited, even as jewels can be imitated. As paste gems are wonderfully like the real stones, so sham graces are marvelously like the work of the Spirit of God. In soul matters a man will need to have all his wits about him, or he will soon deceive his own heart. It is to be feared that many are already mistaken, and will never discover their delusion till they lift up their eyes in the world of woe, where their disappointment will be terrible indeed.

"The dead child of nature may be carefully washed by its mother, but this will not make it the living child of grace. The life of God within the soul creates an infinite difference between the man who has it and the man who has it not; and the point is, to make sure that we have this life. Are you sure that you have it?

"It will be an awful thing to cry, 'Peace, peace,' where there is no peace, and to prophesy smooth things for yourself, and make your heart easy, and lull your conscience to slumber, and never to wake out of the sleep till a clap of the thunder of judgment shall startle you out of presumption into endless horror."

The Dukhobors in Canada.

PETER JANSEN.

The history and immigration into Canada of the so-called Russian Dukhobors (translated "Spirit-wrestlers") is of peculiar interest to our people and especially to those of us who themselves came from South Russia to find liberty of conscience and speech under this government "of the people, for the people and by the people."

Our most sanguine expectations in this respect have been realized and the writer is not one of those who see nothing but bad in our government and officials, and he further believes that a Mennonite may not only be an enthusiastic American but also a good patriot. But this only in parenthesis.

The Dukhobors lived some eighty years ago quietly and peaceably near the River Molotschna in the immediate vicinity of the Mennonite villages of Russia. They were dissenters from the church of the State (the Greek Catholic Church), and for this reason were persecuted and driven into exile by the officials of the Government.

The peculiarity of their religion, in which they are like the Mennonites and Friends (Quakers), is the refusal to bear arms with which to kill their fellowmen, to take an oath, and the manner in which they take care of their own poor and needy. They are much cleaner and more orderly than the Russian peasants generally. Like most Russians of the lower classes they remained illiterate, very few learning to read and write, and the traditions of their religious doctrines were mostly transmitted verbally from generation to generation. This accounts for many of their earlier teachings being perverted and disfigured.

The rumor has been spread that they did not believe in the Divinity of Jesus Christ, but this is not so, as I know from personal inquiry.

I believe it was about the year 1845 when they were driven from their homes into exile into and near the Caucasus. Here they were left in comparative peace for some years, but being prosperous they soon again drew the attention of the ever greedy Russian officials to themselves and their property, who commenced as before to abuse and persecute them and to rob them of their earnings.

The English and American Friends had for a long time interested themselves in these poor persecuted Christians, and the former finally sent a committee to their settlements to ascertain what could be done for them.

This committee, with the late John Bellows, who, a few months ago, was called to his eternal rest, took the matter in hand, and obtaining the permission of the Russian Government for the Dukhobors to leave, raised a large fund and decided to settle them on the island of Cyprus. Several thousand were thus transferred, and began making homes on that island. However, before the rest of them could follow, it became evident that the climate and conditions of the place were not propitious to their welfare; disease broke out among them, and the committee of Friends, with commendable promptness, decided to move them to Canada. A delegation of leading Dukhobors, under the guidance of "Friends", were sent across the Atlantic in 1898, and met with a cordial reception at the hands of the Canadian Administration. They were shown over the vast fertile prairies of Assiniboia and Saskatchewan, and went back well pleased and preparations were at once made to bring nearly 10,000 souls across. Steamers were chartered, and taking on their passengers at the Black Sea ports, landed them at Halifax.

Some $300,000 were spent by the generous Quakers in this work, an example of Christian love which stands alone and prominent in the annals of charity.

It was in the Spring of 1899 when, following my own inclination and the request of a Canadian official who knew that I spoke the Russian language, I made my first visit among the new arrivals who were temporarily quartered by the Government near Yorkton, in tents and temporary buildings. It was a beautiful bright Sunday morning in May when I first strolled through the alleys formed by the rows of tents, and listened to the melodious sound of the Russian language so familiar in years long past.

As soon as the people heard that I spoke their language and had been born and had grown up to manhood in their country, they crowded around me and I soon found myself standing on a large box looking into hundreds of eager upturned faces, making a speech in Russian.

I tried to impress upon them the blessings they would enjoy under the free and liberal government of Canada, and to explain to them some of the new conditions surrounding them, and the obligations they were assuming.

These people were born to believe every government official a rascal, and could not understand that the officers of the Canadian Government had no selfish interest in them, and would not rob them, or take advantage of their ignorance.

This led to complications and misunderstandings of which I shall speak later on. I will say right here, however, that the officials of the Canadian Government treated the Dukhobors with the utmost consideration and kindness, and only a very few instances have come to my knowledge where outsiders have robbed or cheated them.

(Concluded next week.)

Lessons from Eden.

The second Chapter of Genesis deals with the Creation of Adam and Eve and their home in the garden of Eden. Dr. Gray says it "deals particularly with the initial history of man" and he divides the chapter into four parts, as follows:

1. Man's creation, 5–7.
2. His location, 8–14.
3. His moral test, 15–17.
4. His help meet, 18–25.

But before discussing these heads, let us look at one word in the fourth verse of the chapter—"Lord God," in the original Hebrew, Jahveh Elohim. Higher critics since the days of Astruc, a French physician living a hundred and fifty years ago, have chosen to regard this change of the name of God, from Elohim in the first chapter to Jahveh Elohim in the second, as due to different authorships, the writer of chapter 1, calling God Elohim, and the writer of chapter 2, Jahveh Elohim. This division of authorship on this basis (together with certain others) is pursued throughout Genesis — throughout the five books of Moses.

But does the employment of a second word denominating God necessarily imply another hand, another "editor"? Why could not the same writer have called the one God by more than one name according to what he wanted to teach or prove of God in any particular section? Dr. Gray says: "In the first, we have God in the far-off sense as the Creator of the universe, while in the second we have Him in the near sense as coming into permanent relationship with man. Jahveh is the name of God always found in connection with the teaching about His covenants with man, especially that of redemption."

F. W. Grant says that the inspired translation of Jahveh is given in the third of Exodus—"I am;" and also in enlarged form in Revelation—"He which is, and which was, and which is to come." "As in relation with a redeemed people—Israel—how blessed and reassuring this His covenant name!"

A certain great Bible scholar

has said: "Many have read Scripture as if the order of narration were always the order of accomplishment, and as if consecutive chapters were necessarily consecutive as to time. But if scripture be read so, confusion and mistakes are certain.

The ignorance of this truth probably is largely responsible for the unwarranted assumptions of the higher critics. They noticed that the second chapter to some extent repeated some of the contents of the first, and falling back on the new name "Jahveh" as an argument, they believe the former to be the work of a second writer. But bearing in mind that the whole Bible is simply an orderly story of the redemption of man, every chapter in Genesis has its place in that story, and it is not necessary to introduce a second author to account for the differences, whatever they are.

Now as to Eden. We notice that Eden is not the name of the garden, but contains the garden. "A river went out of it to water the garden." This river divided into four streams—Pison, Gihon, Hiddekel and Euphrates. The Euphrates is familiar to us and readily identified, the Hiddekel is the Tigris flowing into the Euphrates between 70 and 80 miles north of the Persian Gulf, into which the latter empties. Sir. J. W. Dawson has identified the Pison and the Gihon with two streams in Persia. He conjectures that the "garden east of Eden" "may have been some rich wooded island surrounded by the river streams, and producing all fruits pleasant to the taste and good for food." That the surrounding country was not very fertile may be inferred from the hardships to which Adam and Eve were doomed when they left Eden.

History confirms the Bible story of the original home of the human race. The civilized nations of antiquity are traced to the region around the Caspian Sea in Asia, even the ancient Egyptians being Asiatic.

The "tree of good and evil" was a tree by the eating of the fruit of which a knowledge of the evil of sin and the value of righteousness was gained.

"Thou shalt surely die" meant physical and spiritual death for Adam and Eve. Physical: "Unto dust thou shalt return"; spiritual: separation from God by expulsion from the garden. The "tree of life" (not the same as the "tree of the knowledge of good and evil") probably had the property of sustaining an endless physical life, and when Adam and Eve had no more access to it, they were doomed to die. Death in the sense of separation from God is eminently the New Testament and the Pauline use of the word.

We read that Adam named the beasts and birds. Dr. Gray supposes the divine object of this: "May it not have been also for the purpose of calling into exercise his gift of speech and preparing him to enter into converse with his companion when she was brought forth?"

Some one has nobly commented on the creation of Eve in this wise: "She was not made out of his head to surpass him, nor from his feet to be trampled on, but from his side to be equal to him, and near his heart to be dear to him."

The Sunday School Lesson.

Subject for August 10: NADAB AND ABIHU — TEMPERANCE LESSON. Lev. 10: 1–11.

GOLDEN TEXT: Let us watch and be sober. 1 Thess. 5: 6.

LESSON OUTLINE.

Leviticus is the Book of the Sanctuary, the priests' guide-book of worship. The Holy Spirit's commentary on it is the book of Hebrews. Israel was a redeemed people, saved from death through the blood of the Passover Lamb, delivered from Egyptian bondage by the almighty power of Jehovah. God's people, journeying through the wilderness, a separated people, are to be guided and controlled by Him in every detail of worship and service.

The application of all this is obvious. We cannot approach Him in worship, nor please Him in walk, save as we are guided by His word.

As sacrifice is the basis of all worship, the offerings are first enumerated — in chapters 1–9. Chapter 10 marks one of those sad blots so often seen on the page of human history. The sin of Nadab and Abihu is full of warning and exhortation.

A word of explanation may be helpful. According to chapter 9: 8–18, the whole service was to have been performed by Moses and Aaron. See 9: 23. Probably Moses had in keeping the censer and incense for this day. Not using these, and taking for the kindling common fire instead of that from the altar, it is called "strange fire" (v. 1). "Took" in v. 1 may more properly be rendered "snatched", showing a light, careless manner. There is also good reason to believe they were drunken (9–11). Their punishment was sudden death (2). "Devoured" does not imply annihilation, for in verses 4–5 we see their bodies were left and their coats unsinged. They died childless. See Num. 3: 4. 1 Chron. 24: 2. So their names were blotted out of the earthly record. This does not touch their eternal salvation. God was dealing in government here — in harmony with the dispensation. It was an earthly judgment.

Instructive lessons may be gathered:—

1. There is but one way of acceptable approach to God. All worship is based on the work of Christ. See Lev. 16: 12; Num. 16: 46.

2. Priestly garments do not insure against judgment. But woe is pronounced on those who disgrace their profession.

As they were priests, true sons of Aaron, they may represent Christians. 1 Pet. 2: 9. Note therefore a few priestly characteristics:—

1. Hearing must come before walk or work (8: 24—"ear first"). See also 14: 14, 17. These men did that "which the Lord commanded them not."

2. True worship has God the Father as object, Christ as material (offering), and the Holy Spirit as power (oil). "I will be sanctified" (v. 3) corresponds to John 4: 24—"must".

3. In testimony or worship we must rise superior to every claim of the flesh (6–7). Aaron's priestly relation was unchanged and his fellowship unbroken. See Ezek. 24: 16–18.

4. The priest was not to repeat the ceremony of consecration or "renew" it, but was reminded that it had been done (7). See 1 Cor. 6: 19–20; Eph. 4: 30.

5. Nazariteship (9). Wine stands for earthly pleasures, the excitement of nature, the attractions of the world. See Num. 6: 1–4. Put away anything and everything that tends to draw you away from the place of priestly privilege.

6. Holy discernment characterizes the truly separated soul. V. 10. Heb. 5: 14; 1 Cor. 2: 14–15; Phil. 1: 10. Unclouded communion with God is essential to this.

7. Then we are qualified to teach. V. 11. The order is perfect — communion, then communication, life, then service, position, then responsibility.

Among typical lessons, the following may be impressed:—

Incense resembles prayer (Rev. 5: 8). It was beaten before being used. Psa. 51: 17. It was of no use apart from fire from the altar. Matt. 23: 19 (l. c.). It ascended toward heaven. Psa. 5: 3. It yielded a sweet savor. Psa. 141: 2; Heb. 13: 16.

Incense also foreshadows the all-prevailing intercession of Jesus (Heb. 7: 25), which is so vitally connected with His atoning work on the cross (altar).

PROGRAM

OF TWENTY-NINTH SUNDAY-SCHOOL CONVENTION OF THE EASTERN MENNONITE CONFERENCE, TO BE HELD IN BETHANY CHURCH, QUAKERTOWN, TUESDAY, AUGUST 19, 1902.

FORENOON SESSION.

10:00 Opening Praise and Devotional Service, Conducted by the Retiring Chairman.
10:15 Address of Welcome,.....
.....Dr. J. K. Hedrick.
Response....James A. Rosenberger.
10:30 Organization—Appointment of Committees — Secretary's Report—Treasurer's Report and other business.
11:00 Conference: —"Successes and Failures in our Work during the past year,.....
....Miss Amelia F. Landis, Leader.
11:30 Singing.
11:40 A Closing Devotional Study,....
..... Rev. A. S. Shelly.

AFTERNOON SESSION.

1:45 Song and Devotional Service.
2:00 Address—"Preparation" .....
..... Wm. H. Grubb.
2:15 Topic—"Music as an Aid to Worship and the Study of the Lessons"
.....Miss Florence Shelly.
Discussion.
2:45 Conference.—The Forward Movements: "Home Department," Normal Classes," "Decision Day," etc.
....Rev. S. M. Musselman, Leader.
(a) Our attitude toward them.
(b) How best introduce them.
3:15 Question Box.....
..... In charge of Chairman.
3:30 Bible Study "The Tuition of the Holy Spirit." ....Rev. G. H. Culley.
4:15 Offering and Close.

EVENING SESSION.

7:00 Opening Service of Song and Prayer.
7:15 Round Table—Five-minute Talks on Sunday School Problems.
(a) How best to teach temperance?
.....Elwood S. Shelly.
(b) What are the teacher's week-day duties to the class?.....
.....Hiram C. Brunner.
(c) How can we get pupils to bring their Bibles?..... James Horne.
(d) What practical use can be made of the blackboard? Frank H. Bean.
(e) How may the teacher secure the attention of restless boys and girls?
..... Miss Annie J. Allebach.
(f) What are the essential features of a graded Sunday-school? .....
..... Joseph Myers.
7:45 "Personal Spiritual Work in the Sunday-school." Miss Hattie Wile.
Discussion.
8:15 Address—"The Supreme Need of the Sunday-school Worker."....
..... Rev. George H. Culley.
Review of the Convention, ...
.....Rev. H. S. Gottshall.
Music.... Choir of Bethany Church.
Offering.
Closing Business,
Closing Devotional Service. .....
.....In charge of Chairman.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

Miners Weaker Than Other Men.

WASHINGTON, August 5.—The men who work in the Pennsylvania coal mines are not sufficiently nourished, even when they are not on strike. This fact is officially reported to the Government by special officers of the Navy Department, who were sent to this region after recruits for American warships.

Lieut. J. P. Bryan and Surgeon Benton were detailed on recruiting duty in the Pennsylvania anthracite fields, thinking that there would be many men out of employment who would be glad to get away from the mines and to be jackies on the men-of-war.

The officers have given up the effort, reporting to the department that the men applying for enlistment were almost all below standard of physical requirement owing to lack of proper and sufficient food.

Lake Steamers in Collision.

CLEVELAND, August 5.—The steamers City of Venice and the Seguin were in collision off Rondeau, Ontario, last midnight. The former boat sank. The Seguin is in the harbor here now. Three lives were lost and several people were hurt.

The steamer City of Chicago arrived here early to-day with a number of survivors of the wreck. The mate, a watchman and a fireman of the City of Venice were drowned.

The cause of the collision is not known. There was no fog whatever, and the night was fairly clear. The lights of the City of Venice were burning brightly. To this the crew and passengers of the Seguin all testify, saying they could see the lights on the Venice as she was sinking. The second mate of the Seguin, who was on watch, refused absolutely to give any information in regard to the way the accident happened.

"The less said about it the better." was the only statement he would make.

Fresh Air Cure.

INDIANAPOLIS, Aug. 5. — The fresh air cure for cosumption is being tried in North Indianapolis by Frank Calvin, the twenty-year-old stepson of John Wallace, 1029 W. Thirty-first street.

Young Calvin was treated for throat trouble last winter, but it was not thought at the time that his lungs were affected. In January a more careful examination was made, and it was discovered that one lung had been affected by pulmonary tuberculosis.

Several physicians were called in and finally Dr. E. F. Somer, of North Indianapolis, was called in consultation. He advised that the open air treatment be tried and in June the experiment was begun.

A wall tent of heavy duck was procured and pitched in the back yard of the Wallace home. Its roof was painted to guard against rain and a flap over it offered still further protection. A tight board was then laid and the tent was ready for its furniture.

This consists of two cots, a desk, two tables, several easy chairs and a multitude of books, forming a most inviting interior. A cord running over the cot occupied by young Calvin leads to a bell in the house.

The tent is not as well situated as might be, as a higher and more isolated site would allow of freer circulation of air, but it was desired that the tent be not too far removed from the house.

It seems as if the treatment is doing the young patient great good. Before his camping out, he had suffered from several hemorrhages of the throat or lungs, but since his outdoor life began his hemorrhages have become much less severe.

He has apparently gained somewhat in weight, and it seems that if he closely observes directions, his permanent recovery is but a question of time.

Brave Mrs. Irving.

GRAND JUNCTION, Colo., August 2. —Ready to die if necessary to save the lives of her Angora goats, Mrs. Nancy B. Irving has gathered together a force of armed men under her own leadership to guard her ranch in Pinon mesa from a second raid of cattlemen, who several days ago descended upon the place, wantonly killing 600 of the valuable little animals.

She had received information that the cattlemen would make another raid on her goats and complete the destruction of the herd. Accordingly she is prepared for the conflict, as the men who will assist her are dead shots.

The cattlemen who are opposing her enterprise and who wish to rid the country of the goats, which they declare are destructive to the ranges, are among the wealthiest in that country.

Mrs. Irving planned to establish a mohair factory at Grand Junction, and was about to begin active operations when the attack on her goats was made.

She has appealed to the Humane Society, and among her army of men on the mesa are several deputies of the Humane Society.

Preached Wife's Funeral.

NEW YORK, August 4.—With no minister present, and surrounded by old friends of his family, Richard Henry Stoddard, the venerable blind poet, stood beside the grave of his wife in Sag Harbor, and pronounced the eulogy upon her life.

Several times the aged poet broke down and wept. So feeble and so crippled by rheumatism that he could not stand alone, he was supported by two attendants at the head of the grave, while, with bowed head and trembling voice, he paid tribute to his life companion.

Foreign.

Great Window Collapses in a Venice Church.

VENICE, August 4.—A great window in the basilica of the Dominican church of St. John and St Paul collapsed yesterday after a heavy clap of thunder.

The church itself, which ranks next to St. Mark's, has been declared by experts to be in imminent danger. It contains many fine monuments of the most famous doges, who lie buried there.

This disaster, coming so closely on the heels of the crumbling of the Campanile, the famous tower of St. Mark's, from whose summit Galileo made his observations, has caused a sentiment of awe and even fear to pervade the city. It would seem as if the whole wonderful city were doomed to destruction.

Pelee is Just Resting.

FORT-DE-FRANCE, Island of Martinique, August 4.—In an interview with a representative of the Associated Press, James A. Jagger Jr., assistant geologist to the United States Geological Survey, who has been investigating volcanic conditions in the West Indies, said:

Mont Pelee has impressed me as being much more venomous-looking than the Souffriere of St. Vincent. We may expect many more eruptions before so hot and vigorous a steam engine as Mont Pelee comes to rest. After watching events here since May 21, I do not think a single habitation northwest of the line from Bellefontaine to Vive is safe to live at present. I do not think Carbet, St. Denis, Mourne Rouge or Basse Pointe is safe at present. The action of Mont Pelee is too uncertain for us to be assured that a future eruption may not occur to windward. I do not think that Fort-de-France is in any danger from the volcano but most of the towns in the West Indies are in danger from tidal waves.

Emmanuel is for Peace.

BERLIN, August 2.—The object of the visit of the King of Italy to the German empire, at the end of this month, is to propose a reduction in continental armaments. This was the purpose of his visit to the Czar, from whom he received every encouragement. He will come to the empire with Russia's full support.

Frank Vanderlip, formerly Assistant Secretary of the treasury of the United States, and now vice-president of the National City Bank, of New York, who arrived here yesterday from Italy, and who gives the Associated Press this intelligence, says that the great Italian bankers believe something will come of Victor Emmanuel's project.

The young King has taken the step on his own initiative.

Cuba Faces Deficit.

WASHINGTON. August 2. — Cuban finances are fast getting into a deplorable state and a deficit in the revenues will make the first year's existence of the republic. During American control the receipts in Cuba averaged $40,000 a day. In the short time the Cubans have been in control of their government the receipts have fallen off, until now they do not average $10,000 a day.

This decrease is reported to be due to a falling off in imports, but may be partly due to corruption. Officials of the War Department are considerably disturbed over the condition of affairs. They are apprehensive of the results that may follow a deficit and the taxation that may be necessary to meet the expenses of the Government.

The reciprocity agitation and the annexation talk may have curtailed imports, and merchants both in Cuba and this country may be keeping down the shipments, awaiting a reduction in tariff duties. Whatever may be the cause, there is no doubt of disastrous results following the continuance of present conditions.

Battle in Colombia.

PANAMA, Colombia, August 2.—Peace commissioners who left here on July 29. on the British steamer Cana to visit the revolutionary general, Herrera, near Agua Dulce, returned to Panama yesterday. They said they were unable to fulfill their mission because a very severe engagement between Herrera's forces and the government troops had been in progress since Tusday, July 29, when the revolutionary forces began to attack Agua Dulce.

The slaughter of the revolutionists is said to have been excessive and barbarous. That same afternoon the flag was raised in their camp and they asked for an armistice during which they could bury their dead. This was granted. The losses of the rebels up to Wednesday, July 30, were reported at over 200, while the government forces had eight men killed and eleven wounded.

General Moreno, one of the peace commissioners, says the entrenchments at Agua Dulce are masterpieces of military art. At the expiration of the time of the armistice the engagement recommenced with the same fierceness.

Had Small Brain.

BERLIN, August 4.—Professor Waldemyer at the last sitting of the Prussian Academy of Science submitted measurements of the skull of the philosopher Leibnitz, which was discovered recently in repairing a church in Hanover. The cranial cavity measures 1,422 cubic centimeters, indicating a brain weighing 1,257 grams. which is unusually small. The contour of the skull shows that Leibnitz was of Slavic origin.

Gottfried Wilhelm Leibnitz was born in Leipsic in 1646. He died in 1716. He studied law, and in 1678 was made a counselor and a member of the Supreme Court by the Duke of Brunswick-Lueneberg, but his fame was made by his writings on philosophical subjects.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Grace.

"Grace is the sweetest sound
That ever reached our ears;
When conscience charged and justice frowned,
'Twas grace removed our fears.

"'Tis freedom to the slave,
'Tis light and liberty;
It takes its terror from the grave,
From death its victory.

"Grace is a mine of wealth
Laid open to the poor;
Grace is the sov'reign spring of health;
'Tis LIFE FOR EVERMORE.

"Of grace, then, let us sing!
(A joyful, wondrous theme!)
Who *grace* has brought shall *glory* bring,
And we shall reign with Him.

"Then shall we see His face
With all the saints above,
And sing forever of His grace,
Forever of His love."

Items of News and Comment.

Prof. H. D. Penner's preparatory school at Hillsboro, Kan., will open September 29th.

Bro. Edward S. Shelly, our most regular literary contributor, preached last Sunday in Rev. A. M. Fretz's churches.

The Germantown church will soon be painted on the exterior. Renovation of the interior will also be possible in the near future.

On August 3, 20 souls were received into the Zion - Salem church, Marion, S. D. by baptism administered by Elder Christian Kaufman.

Now there are eighteen Mennonite missionaries to India on the list, the latest being Rev. Detweiler and wife, who will sail from New York September 6. Their field for the present will be Dhamtari.

Bro. Jacob H. Langenwalter, of Halstead, Kan., was ordained to the ministry Sunday, Aug. 5, by Rev. Christian Krehbiel. He had been serving for a time as evangelist. He expects to prosecute further study at Berea, O.

Rev. N. B. Grubb, of the First Church of Philadelphia, went to York county, Penna., last Saturday to fulfil three appointments in Mennonite churches there. Last Sunday, he preached among the brethren at Kralltown and Merge's Mill.

By an oversight, the article on "Interdenominational Affiliation," which, according to the announcement in an editorial, was to appear in last week's number, was omitted. This issue contains it for a certainty.

Dr. S. S. Haury gave an impressive address on "Separation" in the First Mennonite Church, Philadelphia, on Sunday evening, the 3d inst. They left that city for New York the following Tuesday, sailing the Thursday after.

Their itinerary abroad will be about as follows: Bern, Switzerland, Aug. 20 to Sept. 4; Wuerzburg, Bavaria, with different brethren to Oct. 12.

At the fourth annual convention of the Seventh District Bucks County Sabbath - school Association, Penna., held in Perkasie Park, August 2nd, Rev. A. M. Fretz read a paper on "Growth of Sunday - school Work." His motto "for the century upon which we have just started" is "every member a Christian, every Christian a worker, every worker trained and spirit-filled."

Rev. A. M. Fretz, pastor of the Souderton and Deep Run Mennonite churches Penna., in the midsummer issue of his church Bulletin, announces a commendable systematic scheme of giving, which his own people have embraced for this year, according to the envelopes distributed.

Two kinds of envelopes are used: one for Benevolence, Missions and current church expenses, and one for pastoral support.

Benevolence includes the offerings for the Mennonite Home and a Charity Fund.

Missions comprises Foreign Missions, General Conference Missions and Eastern District Missions.

Each month is to have its definite treasury into which moneys are to flow, and the occasion on which to hand in the money thus saved is specified — the spring and fall communions, the harvest Thanksgiving and the Christmas offering. Envelopes for pastor's support are handed in quarterly.

The Great Smoky Mountains are a feature of the landscape on the borders of North Carolina and East Tennessee. The people living in this wild and rugged vicinity are uneducated and unchristianized. But missionaries supported by the Society of Soul Winners are laboring there. Since there is no church to be found in all that region, services are held in a schoolhouse. There the Field Secretary held some meetings. Prizes were given to the boys and girls for reciting verses from the Bible. A boy nine years old captured the first prize for reciting seven verses from the third chapter of John. One boy of fourteen recited the fifth chapter of James and the fifth of Matthew. But prizes were also bestowed for victories of an entirely different kind. A girl of twelve was given a prize for having given up the use of tobacco. The tobacco habit among these abandoned mountaineers is so deeply ingrained that some of the girls from eight to fourteen chew it, while a great many dip snuff. Some of the boys, it is said, use it before they are ready for trousers. But good work is being done. May the grace of God be mighty in sweeping many into the church of Jesus Christ!

Bro. James E. Sprunger writes another exceedingly interesting letter to the "Bundesbote" from remote Saskatchewan. August 3, he spent at Didsburg, Alberta, where there is a Mennonite colony.

The thermometer at Saskatchewan registered 91 degrees Fahrenheit, last month, and the country enjoys most agreeable summer weather. The Bro. is gratified at the hospitality shown toward him, and he relished the "Zwieback", fried fish, and the other palatable dishes on Mennonite tables. The rich fields are clothed with magnificent tracts of wheat and barley, interspersed with sky-blue patches of flax.

The evil of intemperance is the only dark aspect of life in that region, but there is also a growing temperance element. New churches are being erected here and there.

July 18, a minister's conference convened at Rosthern — which might be called the first Mennonite Minister's Conference of West Canada. Eight brethren from Manitoba attended. The brethren at Rosthern will be served with the word every two weeks by the brethren at Saskatchewan, Osler and Hague every month. Some of the ministers will thus have 30 or 40 miles to travel. Efforts will be made to establish a Northwestern or Canadian Conference.

Next week Bro. Sprunger will entertain our readers with a letter addressed to them.

Rev. W. S. Gottshall Given a Reception.

About 75 of the members of Rev. W. S. Gottshall's Mennonite congregation tendered him a reception on Thursday evening upon his return from an Evangelistic trip through the Northwest. They assembled at neighboring houses and marched to his residence in a body and took him by complete surprise. He answered the door bell himself and was dumbfounded when his members began rushing in and greeting him, speaking warm words of welcome. The visitors brought an abundant supply of good things to eat and spread a table very invitingly, and all partook of the bountiful repast. Mr. Gottshall entertained them with relating his personal experiences during his trip. The evening was spent very pleasantly as well as profitably and when the hour of departure arrived the bonds of love and friendship between the pastor and his flock had been strengthened and tied closer than ever. He also received a number of presents. — Schwenksville "Item."

The International Sunday-school Convention at Denver.

From June 26 to 30, the International Sunday-school Committee held its session—an event that had been looked forward to with keen interest and even with nervous curiosity. Dramatic, even stormy, meetings were forecast, but the event proved that such forebodings were gratuitous. There were over a thousand delegates present from 54 states, provinces and territories, and

some from across the sea. Dr. B. B. Tyler, pastor of the Broadway Christian church, of Denver, presided, and W. N. Hartshorn was elected chairman of the International Committee to succeed the late B. F. Jacobs.

The General Secretary's report contained these facts among others: During the past year 16,508 Sunday-school conventions were held. 1870 counties in the United States have county organizations. There are in our country 139,520 Sunday-schools, with 11,462,434 scholars.

Many Sunday-school workers wondered what change the Committee would make in the scheme of the Lessons. Many criticisms of various features of the Lessons had been entered. What the Committee actually performed may be seen by the following summary written for the "Pennsylvania Herald" by a delegate—and the resolution embodied will stand for three years.

Resolved, That the following plan of lesson selection shall be observed by the Lesson Committee to be elected by this convention:

A. One uniform lesson for all grades of the Sunday-school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional "Beginners'" Course for special demands and uses, such optional course not to bear the official title of "International Lesson."

B. *Resolved*, That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grade of the Sunday-school.

C. The Lesson Committee is urged to consider how far a better continuity of Bible study may be secured by alternating at long intervals—of one or more years—the selections from the Old and New Testaments respectively.

D. *Resolved*, That this convention reaffirm the instruction on the subject of temperance lessons adopted at Pittsburg and reaffirmed at St. Louis and Boston.

E. WHEREAS, The International Primary Department has expressed its appreciation of the value to the Primary work of America of the action of the Lesson Committee in providing a Beginners' Course, and has asked that this course be extended to two years, therefore

Resolved, That we transmit this request to the Lesson Committee for their careful consideration.

Sections A, B, D, and E were unanimously adopted; Section C was referred to the incoming Lesson Committee.

WHEREAS, The Bible is not only the inspired Word of God, but also the world's greatest treasury of literature, and its reading is now excluded from most of the public schools of America,

Resolved, That the Executive Committee is instructed to appoint a standing committee whose duty it shall be to consider what means should be taken in the various States and provinces to secure the reading of the Bible without comment in the public schools of our land.

WHEREAS, The leading American students of the Bible and publishers of Sunday-school lesson helps favor the use of the American Standard Edition of the Revised Bible; and wheras, the British and Foreign Bible Society has recently taken action to supply the English Revision of the Bible to those of its patrons who desire it; therefore, be it

Resolved, That this convention memorialize the American Bible Society to take such action as will enable its patrons to secure the American Revised Bible from that Society, if they so desire.

Following is the new Lesson Committee as apportioned among the denominations:

METHODIST.—John Potts, D. D., Toronto, Can.; Bishop H. W. Warren, D. D., Denver, Col.; John R. Pepper, Memphis, Tenn.

PRESBYTERIAN.—A. F. Schauffler, D. D., New York; F. J. Patrick, D. D., Manitoba, Can.; Chas. R. Hemphill, Kentucky.

BAPTIST.—Prof. Ira M. Price, D. D., Chicago, Ill.; O. P. Gifford, D. D., Buffalo, N. Y.; Prof. John R. Sampey, D. D., Louisville, Kentucky.

EPISCOPAL. — Principal E. I. Rexford, A. B., Montreal, Can.

LUTHERAN.—Mosheim Rhoades, D. D., St. Louis, Mo.

CHRISTIAN.—B. B. Tyler, D. D., Denver, Col.

UNITED BRETHREN. — E. L. Shuey, Dayton, Ohio.

REFORMED.—J. S. Stahr, D. D., Lancaster, Penna.

CONGREGATIONAL. — President Henry M. Hopkins, Williams, Mass.

Dr. Potts is the chairman of the Committee, and Dr. Schauffler is the secretary.

Interdenominational Affiliation.

Mr. Benjamin G. Welch, of Eagles Mere, Penna. sometime last year submitted a "new interdenominational relation" by virtue of which a member of any Protestant church, moving into another locality not containing that denomination, may without undue formality identify himself with any Protestant church there, only a few easy conditions being required. These suggestions were brought before the Evangelical Alliance of Pennsylvania, at their fifth annual convention, held at Philadelphia, December 2–4, 1901, and a committee was appointed to present an exhaustive report of the scheme at the next convention of the Alliance. Rev. N. B. Grubb is a member of this committee. Eminent ministers of seven denominations endorse it.

We here present the plan to our readers in Mr. Welch's own language.

"A membership of fifty years in the Methodist Episcopal Church and an experience of forty years as a local preacher have offered many illustrations of the fact that very much of spiritual energy is lost, both to the Church and individual, by failure to become identified with the Church in case of removal of residence from one locality to another.

"Especially is this the case where the new location furnishes no congregation of the same denomination. The newcomer dislikes to break off old ties, perhaps the former pastor desires to retain the nominal membership, possibly there is something in the doctrine or polity of the nearby church that is not in harmony with his established faith, so he is only a "visitor," with an "occasional" interest, and even that gradually declines and the member is lost.

"On the other hand both minister and people hesitate to urge the newcomer to withdraw from the church of his choice or of his spiritual birth, and therefore little or no effort is made to establish bonds of Christian fellowship. It is universally felt that a very large loss is occurring constantly in this way.

"To remedy this growing evil we suggest the creation of a new interdenominational relation by the action of the governing bodies of all the evangelical denominations on some such basis as the following:

"*First*, That it be called by some entirely new and distinct name, so as to distinguish it from anything already existing, and we offer that of "Fraternal Associate" for consideration.

"*Second*, That the only requisite tor this relation shall be good standing in the church where the membership is held. That no other conditions shall be necessary but that the newcomer shall be fraternally received because of his relation to and standing in his own church, so that no question of church polity or doctrine need ever arise.

"*Third*, That a letter from the pastor of the church in which the membership is held shall be accepted as the only document needed. That this letter shall be given and received by all evangelical churches.

"*Fourth*, That this relation shall entitle its recipient to pastoral care and Christian fellowship in the broadest sense in the church where it is held. That the recipient shall contribute to the current expenses of the church where he holds this relation but that his original church membership and loyalty shall remain undisturbed.

"*Fifth*, That the "Fraternal Associate" desiring to terminate this relation shall simply ask for the return of his fraternal letter and in case the church desires to terminate it the pastor shall simply return the letter. No further action being required in either case.

"*Sixth*, When the "Fraternal Associate" shall return to his own church his letter shall be returned to him properly endorsed, or a return letter for the same purpose shall be given him, which shall be evidence to his own pastor of his continued faithfulness during his absence. Or, if he is going to another locality his letter properly endorsed shall entitle him to the same recognition in any church where he may locate.

"*Seventh*, Under this arrangement every pastor should urge his moving members to go into the nearest church, every church member should urge every newcomer to become affiliated with their church, and every pastor should regard it a special duty and privilege to call on every newcomer who may be a Christian and urge very strenuously that they shall become affiliated with his church in this way.

"*Eighth*, We especially urge the application of this principle and practice to all of the Young People's Societies.

"With this practice established every Christian traveler, tourist, business man, member of the army or navy of every nation, sailors, missionaries and in fact every one could find a temporary church home in every land in the wide world. Such a fraternal letter, with the endorsements it would bear after a journey around the world or a residence in foreign lands would be a worthy heirloom to hand down to future generations. We cannot but feel that it would result in strengthening the bonds of Christian fellowship all over the world, and do much to do away with many of the remaining denominational differences. While organic union is probably not practicable, even if desirable, we believe this principle of co-operation could only result in much good and in blessings to thousands of people."

Sunday-school Missionary Work.

M. G. OBERHOLTZER.

It is with the greatest conscientiousness that I shall express my ideas of missionary work in connection with the great S. S. movement of the nineteenth century. The missionary spirit must first make its beginning in the Sunday-school if it shall be of great consequence. The most impressive missionary meetings I ever attended consisted of Junior C. E. meetings in which the boys and girls were telling "what we should do and could do for Jesus if we love Him with our whole heart, and if we realize how much a little deed of kindness will bring to our fellow comrades. How much a word for Jesus will mean to those that are out of Christ and do not love Him as their best friend. How much a few pennies given to the missionaries in the heathen countries will accomplish."

Now we all know that what a little child inspires may be a means of shaping future character. Therefore is it not of greatest importance that the children be already filled with the missionary spirit when quite young? I believe in home missionary work, and that it is the kernel of all foreign missionary movements. All those who want to go into heathen lands should first be trained in home missionary work, as there is an undescribable amount of such work at our doors, which ought to fill every Christian with zeal to do his or her utmost to save the many perishing souls in the community we live in. It is therefore of greatest importance how we govern the little ones in the love of a Saviour. To do this we must put them into the work; which can only be accomplished by getting them to join an organization where they can do some definite work for the Master's cause, where they have a chance to talk about a Saviour's love. It is that which we are able to talk about in which we get interested and for which we become willing to make sacrifice.

In my own experience as S. S. missionary I can testify that it is a thing greatly to be lamented that in very few churches and Sunday-schools there is that proper provision made to train up a child in the "nurture and admonition of the Lord", that they will not depart from it when they grow up into manhood and womanhood; but engage actively in the gathering into the fold of those who will otherwise be unprofitable servants in the Mastor's vineyard. It will be a great blessing to all Sunday-schools and churches if there is somebody appointed in every county of the state to look up the S. S. work—one that will spend his time going around from place to place putting enthusiasm into the officers and teachers to take a more definite way to lead the young to salvation. Such a one has then the privilege to call on those that do not go to any church or S. S., and has the blessed opportunity to urge them to come to S. S. and thus consecrate their own souls as well as those that are not enjoying the Christian life.

The writer is reminded of many such instances during his visits to families. While visiting once in a neglected community I came to a family of nine children living only one half mile away from a church, who were not aware of a S. S. in that church, as nobody ever came, during their three years' residence there, to invite them to come to school. They were all willing to come and greatly enjoyed it after they had started.

Waverly, Iowa.

Henry Funk, Mennonite Minister.

James T. Heckler, late of Montgomery county, Pennsylvania, a voluminous writer on local history, wove into his "History of Franconia Township" a sketch of the life of Henry Funk, one of the best known Mennonite bishops of Pennsylvania. Among other matters, he writes the following:

Henry Funk was a Mennonite minister and bishop, who preached in their house of worship in Lower Salford. It is not known when the first meeting house in Franconia was built, but it evidently was not built before 1760.

Rev. Funk was well educated for those times. He and his colaborer, Dielman Kolb, were appointed by the church to supervise the translation of "The Bloody Theatre, or Martyr's Mirror," a large work in the Dutch language, by Thielman Jans Van Bracht, into the pure German language, which work was completed and published at Ephrata in 1748. Besides this, Rev. Funk was the author of two religious works of his own. The first was a small book entitled "Spiegel der Taufe, or Mirror of Baptism," and the other, a larger work, was entitled, "Eine Restitution, oder eine Erklaerung einiger Hauptpunkte des Gesetzes." This last work was published after his death, and two editions were published in 1844 and 1862.

Rev. Funk was a man of much experience and wide influence as well as the owner of much property. His wife died in 1758, and after that he felt his bereavement very much. He then wrote his will himself in the German language about a year before he died. His death occurred in 1760.

God keeps a school for His children here on earth; and one of His best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death-shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: Blessed be the memory of Disappointment.—Cuyler.

Our C. E. Topic.

Topic for August 17: THE LIFE OF FAITH. Gen. 12: 1–5. Heb. 11: 1–6.

MEDITATIONS.

The greatest compliment God can pay any man is to call him a man of faith. The only hero in the spiritual world is the hero of faith. Faith, like love, covers a multitude of sins. Rahab was saved in the destruction of Jericho, even though she had lied. It was Jacob's faith that proved his redeeming feature, in the midst of his craftiness and intrigue; while Esau, who seems to have been far less of a schemer than Jacob, is a man of no faith and this shuts him out from the inheritance of the blessing, even though he was the first-born. "Without faith it is impossible to please God."

Hebrew 11:1 defines faith. It is "the ground (or confidence) of things hoped for, the evidence of things not seen." The object of faith must be something that is not visible or something we can not trace back to any experience we have had. Walking by faith is one thing; walking by sight, another. But though it is entirely beyond or outside the circle of our experience, we are sure of it—we are confident of its truth. Why? Because God says so. Faith builds upon the word and promise of God. God Himself is more than an object of faith—He is an experience. He reveals Himself. We "know" Him. After He is known and His authority acknowledged, faith begins to occupy itself with His promises. Faith dwells much more on the future than on the past. The past is a matter of history. It is a record of men's experiences. Whatever is written in the Bible of the nature of history I may assume to know rather than to believe. Still, God's past work in heaven, being far removed from human gaze, is a matter of faith. I must believe what God has done no less than what He will do. But, as a rule, God's promises occupy faith, and these are for me unfulfilled—they cannot be fulfilled before my faith has acted and triumphed.

Some things that were future to Abraham are past to me—for example, most of the curses and the blessings of v. 3 in Gen. 12. The history of Israel bears witness to their fulfilment in part, and after this fulfilment, they were written down as history; though God's blessings upon Israel and His curses upon Israel's enemies are far from complete. The future history of God's chosen people will prove this.

Again, some things that were future to Abram are future to me; for instance, the promise that in him all the families of the earth should be blessed. This prophecy is yet to be fulfilled. I believe it with all my heart. God will not transform this wicked old earth into a suburb of heaven except through Israel. It is idle for me to pray that the millennium may speedily dawn, without reference to the part the chosen people are to play in it. Israel is going to send out the missionaries whose preaching of "The Kingdom of heaven is at hand" will be the forerunner of the universal reign of righteousness. The Lord said to Abram, "In thee shall all the families of the earth be blessed", and God will be true to His promise.

But notice Abram's faith. The Lord called him away from his home and the land of his birth to journey toward a strange unknown land. Heb. 11: 8 says, "he went out not knowing whither he went". This was sublime faith. Faith always obeys—that is, steps out upon the promise. Is not that our privilege? We are called to travel toward a heavenly country, toward a city whose builder and maker is God, and to be separate from the world, preachers of righteousness to the world. If we are found to be faithful stewards of the mysteries of God, we shall reap a heavenly reward over and above salvation. Do we believe this and act on this? We have Abraham before us as an example. By the same kind of faith all the elders obtained a good report. Faith is the only thing that can ever entitle our name to be added to that hero-roll in Hebrews 11. Let us not be lacking in faith!

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Editorial.

The "Interdenominational Affiliation" idea as presented in another column, is not new in principle, though it is in application. The underlying idea is simply that any Christian good enough for any other church is good enough for ours, and any church is willing to lay minor points of doctrine aside, and in a broad and beautiful spirit of tolerance, recognize any member of any other orthodox Protestant church as a fellow Christian, admitting him on this ground into full fellowship. This is as it should be. In cities where dwell people of every denomination and tradition under heaven, exclusiveness is impossible. The walls of partition are bound to be levelled sooner or later. All Christians want to become brethren of one family there, as they should.

But we must beware of several dangers. The most serious is that unless precaution and foresight be exercised and a firm adherence to gospel principles maintained, Unitarians and Universalists, and other fraternities which really do not build on the foundation of a crucified Christ, and whatever truths are involved in this, may also be admitted on the same basis, thus imperiling the unity in Christ Jesus.

It is needless to dwell upon a second danger — the failure of this plan to provide any church with a means of distinguishing those truly regenerated from those who are not. One great evil—the presence in our churches of many who are really not born again— will not be removed by this plan. Doubtless the plan does not pretend to do this. If not, it is to be feared that it will have a contrary influence. Tolerance, of the proper kind, is good, but it should be offset by the most strenuous watchfulness, or the taint of worldliness will creep into every fold.

God holds us responsible not for what we have, but for what we might have; not for what we are, but for what we might be.—Mark Guy Pearse.

Once Saved, Always Saved.

H. G. ALLEBACH.

I had been making a list of all such passages of Scripture as appeared to contradict the above statement, with a view to considering them in detail, when a brother, no mean Bible scholar, spared me further trouble by sending me almost the very list I had intended to compile, which list was to convince me that the contrary of the above proposition was true.

This list consists of fifteen sets of references, of which I select seven for discussion, disregarding the rest because the truths expressed by them are either contained in the seven, or because they are practically identical with any one or more of the seven. May the Spirit of truth guard us against error as we examine the Word of God!

2 Pet. 2: 20 – 22. Jamieson, Fausset and Brown's Commentary says about this passage: "You need not wonder at the event; for *dogs* and *swine* they were before, and dogs and swine they will continue." They never had been sheep.

John 15: 6. Our Lord here speaks about the conditions of fruit-bearing, not of the essentials of salvation. Salvation is of grace, a free gift, not dependent upon any kind of works, including "fruits" in whatever sense Christ may have intended by His use of the word. According to 1 Cor. 3: 15, all the evidences of true discipleship may be lacking in a man, yet he may be saved. Or, to view it in a different light, there may be two kinds of attachments to Christ—a vital and a mechanical. The latter characterizes one who is not a branch of the Vine, though he clings to it—and such a one bears no fruit. He has the form of godliness without the power. He professes Christianity but does not possess it; but eternity will find him out, if the Church does not, and Christ will have to say to him, "I never knew you."

Heb. 3: 12–13. The apostle warns against false profession. There was plenty of it in the early church, just as there is too much of it to-day. Paul advises his brethren to be on the lookout for such.

It is noteworthy that wherever the apostles use such language, it is to the Jewish Christians, who were so frequently and so sorely tempted to fall back on the law as a better ground of salvation than grace. Paul had the same trouble with the Galatians. See Gal. 5: 1–4. As a matter of fact, the writer of Hebrews did not believe that such apostasy into Judaism was true of the church he addressed, even though he speaks such a sharp word of warning—"though we thus speak." Heb. 6: 9. So we have good reason to believe from Gal. 5: 1 that Paul had not lost hope for them. Though they had been "so soon removed" from the gospel, and though he was "afraid" of them, he could not have believed that they were past reclamation or he would not have urged them to "stand fast in the liberty," and "be not entangled *again*." The Jewish Christians, in whom obedience to law and dependence on law was second nature, since they imbibed these tendencies almost with their mother's milk, especially needed to be warned; and it was very easy for false teachers to shake their faith in the efficacy of grace. If they had been circumcised, and had thus bound themselves under the yoke of the law, they would have fallen from grace, since they would have rejected Christ as the ground of salvation. Still, they did not go to this length, if we judge correctly from the first verse of Gal. 5.

In the light of the above, what class of persons is most likely to fall from grace, if there is any such thing? Why, according to the examples in Galatians and Hebrews, precisely those who prefer law to grace, and hesitate to trust grace. The sinner who falls a hundred times a day, yet pleads for forgiveness at the throne of grace, has a far better chance of salvation than your correct moral man who mistrusts the power of grace to keep him and falls back for assurance on the law and his own good (?) works. Depend on it, men want assurance of some kind, be it true or false. If Christ is not their assurance, they will find it in themselves; and then they are surely fallen from grace—a grace which they never understood and never possessed.

Heb. 6: 4–8 Whatever the words, "enlightened", "tasted of the heavenly gift", "made partakers of the Holy Ghost", "tasted of the good word of God", etc. may mean, verse 9 proves that these do not "accompany" nor are linked to salvation; but on the contrary, the "better things" (which the writer is persuaded the Hebrew Christians had) are thus linked. Men may manifest all such apparent spiritual graces, and yet not be saved. In Matt. 13: 20, Christ spoke of the possibility of a man's receiving the word with joy and yet having "*no root*" in himself. Can we say that a man having no root ever had even the beginning of salvation? So a man evidently can taste of the good word, of the heavenly gift, etc., and still have no root and die unsaved.

1. Cor. 9: 24. Does this verse teach that salvation is attained by running? If so, then it is flatly contradicted by the same Paul in Rom. 9: 16—"So then it is not to him that willeth, nor of him that runneth, but of God that sheweth mercy." It is bad business to make the Holy Scriptures contradict themselves. The same comment applies to 2. Tim. 2: 5.

1. Cor. 10: 12. This verse says "fall," and most of us Christians do this, if not into coarser, then into finer and more decent-looking sins. But if we "fall from grace" whenever we sin, then let us all despair, for we are all lost.

Heb. 10: 38. Here the writer quotes Habakkuk 2: 4. Now, Habakkuk contrasts two classes of men—the one "whose soul is not upright in him" and "the just." One is the opposite of the other. The former has no promise of life; the latter who is upright and "just", shall live—live by faith. Jamieson, Fausset and Brown say of this verse—Habakkuk states the cause of "drawing back: a soul lifted up, and in self-inflated unbelief setting itself up against God." And of this verse in Hebrews the same authorities say:—"Paul, by the Spirit, states the effect, it draws back." Paul refers to the same kind of man as does the prophet, in these words: "My soul shall have no pleasure in him."

Matt. 12: 43–45. This passage the Lord intended to apply to the unbelieving scribes and Pharisees and to their latter-day imitators, who are convinced of the truth against their will. Conviction of the truth against one's will is far from being saving faith. We have no evidence that the Pharisees who inveighed against Christ ever had been saved. On the contrary, there are plenty of indications showing that they resisted grace to their ultimate destruction.

Does Christ want to teach in verses 43-45 that He occupied the man in the interval between the unclean spirit's departure and his subsequent return, and thus lead us to infer that the unclean spirit dislodged Christ? This would hardly have been applicable to the hypocrites to whom he spoke these words. This parable is just the reverse of the parable in Luke 11: 21–22. In the latter, there is a "strong man armed", meaning Christ, and Satan has to stay out. In the former, Christ is not introduced, and when the unclean spirit wants to come back, he meets with no opposition. The house is just as empty as it was when he left it. The latter state of affairs applies to Pharisees, not to saved souls.

We close this dicussion by a consoling passage out of Torrey's "How to Bring Men to Christ."

"Another difficulty we frequently meet with, is 'I can't hold out,' or 'I am afraid of failure.' 1 Peter 1: 5 is useful in showing that we are not to keep ourselves but are 'kept by the power of God.' John 10: 28–29 shows that the safety of the one who accepts Christ does not depend upon his 'holding out' but upon the keeping power of the Father and the Son. 2 Tim. 1: 12 shows that it is Christ's business and not ours to keep that which is entrusted to him and that he is able to do it. Isaiah 41: 10, 13 are also helpful. Jude 24 shows that whether we can keep from falling or not, Christ is able to keep us from falling. 2 Chr. 32: 7–8; Romans 14: 4; 2 Thes. 3: 3, are also good texts to use. 1 Cor. 10: 13 is especially useful when one is afraid that some great temptation will overtake him and he will fall."

The Dukhobors in Canada.

PETER JANSEN.

(Concluded from last week).

Some touching incidents happened during my visit. A large number, over one hundred, of their members had been exiled to Siberia, for a longer or shorter period of years; an old mother came to me, and bowing several times very profoundly, as in their custom, said, "I have three sons in Siberia, and I long to see them before I die; will you not ask the Czar to let them come to me? The Lord, our God, will bless you for ever."

I was given several letters to read, from the exiles, which were very pathetic.

On the whole they were a very cleanly lot of people, building bath-houses as soon as they arrived, and maintaining very strict order among their children and young people. No scolding or loud talking was to be heard.

Soon the families were taken out on the land selected for them, and they at once commenced to build villages, as was their custom in Russia. Their houses were built of poles and brush, plastered, and whitewashed inside and out, and with the handcarving they put on some of the beams they have a very neat, and, in some instances, artistic appearance.

They came too late in the season to put in any crops, although they tried to raise vegetables and potatoes. The men who could be spared went to work on railroad construction, to earn much needed money, leaving the women to make hay, and so forth. In one instance I saw twenty women pulling a breaking plow.

Returning to Winnipeg I met the dear Philadelphia Friends, Joseph Elkington and William Evans, who had come out to look after the needs of their wards. Had it not been for the timely and efficient assistance given them by the Society of Friends and, I am happy to say, some of our Pennsylvania and other Mennonites, the suffering would have been very severe among them, especially the first winter.

In August of the same year I made another trip to Canada, at the request of the above-named friends, who intrusted to me a large sum of money, which was used by myself and my younger brother to buy oxen, wagons, cows and horses, distributing them among the fifty-seven villages.

In Russia the Dukhobors were (and to a large extent are still) communists, holding all property in common, and using it the same way.

I think however they will soon abandon this idea, and I believe the sooner the better.

They make everything themselves; saw their own boards, weave the cloth for their clothes, etc. The merchants of the surrounding towns gave them considerable credit at first, and I was much pleased to learn that they have invariably proved honest and prompt in paying their debts.

During the following two years I had not heard much, directly, from these people; my long absence in Europe and several journeys across our own Continent taking up much of my time. In a general way I understood from my Quaker friends that they were doing nicely, and were beyond physical want.

Early this spring, however, I received letters from friends Elkington and Evans the tenor of which was rather anxious, saying that the Dukhobors were not complying with the laws of Canada, would not make entry of their homesteads and would not give in their births and deaths for registration, or take out marriage license, etc. My friends urged me to join a party of theirs who were going up to reason with them.

I did not see my way clear to do so until one day I received a telegram announcing that friend Elkington would be at my station the same evening. I considered it a great privilege to receive this old and saintly servant of the Lord in my own home, and of course met him promptly with my carriage, upon the arrival of the train. He had with him Dilwyn Stratton, of Winona, O., another Friend.

After the first greetings, Friend Elkington put his hand upon my shoulder, and in his characteristic way said: "Friend Peter, a two-cent postage stamp would not fetch thee, so I had to come myself." And when I tried to explain that for business reasons I could not go, he quoted "Wouldst thou give to the Lord that which costs thee nothing?" He soon had my dear wife on his side, who also thought it my duty to go, and then of course I had to give in as a good husband always does, and the next day found us traveling north.

After a few days at Winnipeg, consulting with the Government officials and preparing for our hard overland trip, we proceeded to Yorkton, and with some difficulty hired two good teams and spring wagons to carry us and our provisions. The snow was just melting, the rivers and sloughs were running full, and we soon found out that neither our wagon boxes nor our satchels were water-tight.

The nearest village was 25 miles and we reached it long after dark in a drizzling rain. The people were all asleep, but soon had us made comfortable for the night, giving us cheerfully the best they had.

The Society of Friends had prepared an address to the Dukhobors, in which they set forth in a very clear and Scriptural way, the duty of a Christian to obey all just laws of the government, and also showed conclusively that nowhere in the Bible were Christians forbidden from holding or owning land and other property, or to give information to the officials for statistical purposes. This address was read and translated at the meetings which were called, and besides, friend Elkington spoke to them on the subject.

We found that agitators from Russia had put in their pernicious work among these poor, ignorant people, impregnating them with fanatical and socialistic ideas.

They would receive our addresses and suggestions very kindly, and with profound bows and thanks, but the refrain would always be the same: "Christians do not need laws made by governments of the world; God sends birth and death, and we must not keep tab on Him, and as for marriages, we must marry our own young people ourselves, and need no permit. The earth is the Lord's, and nobody must own it individually. Let the Government of Canada give us the land in one large tract, and we will use it in common, and not cause them any trouble."

I must confess that I was much discouraged by their obstinacy, and after the time expired which I had promised friend Elkington, I left him and the other friend, (they having the services of the official interpreter) and started for home.

A week later Dilwyn Stratton also had to go back to his home in Ohio, and thus left the dear old faithful servant of his Lord and Master alone. He continued his perilous and lonely journey among all the discomforts and dangers of the frontier, for nine long weeks, visiting all but four of the fifty-seven villages, with the result that most of the Dukhobors became at last convinced of their folly, and concluded to become amenable to the very liberal laws of their adopted country. In their temporal affairs these people had prospered wonderfully during the three years of their residence in Canada, and it was with a great deal of pride they showed us their fine live stock, all in splendid condition, and it was very pleasant to hear them say when cutting large slices of their good bread: "This is of our own raising, praise the Lord for it."

My attention had been drawn on this and the former trips to the great possibilities the Canadian Northwest offered in the shape of its cheap and fertile lands, for settlement and investment; I was surprised to find the wild grasses starting so early in the spring, and the settlers of other nationalities nearly all well-to-do and satisfied.

The Dukhobors will soon become good Canadian citizens; all they need is time and experience, and good schools.

How wonderful are the ways of the Lord in taking care of His children; here He has transplanted a small portion of Russia into the prairies of Canada, a living testimony against the horrors of war and bloodshed.

The fulfilment of his promise is not far off—when swords shall be turned into plowshares, and spears into pruning hooks.

Jansen, Neb.

For the MENNONITE.

A Word of Warning and Council, for Young People Inclined to Drink and Smoke.

A. M. FRETZ.

In the "Sunday School Times" of July 26, on the lesson for August 10, we find the following note which deserves repetition and may be beneficial to our readers:—

Drink no wine nor strong drink .....that ye die not. Does it count for nothing with you, my boy, that three or four thousand years ago a sublime old patriarch, who had seen the world through and through, should solemnly announce that death was the penalty of drink? Does it count for nothing that there has never

been an age since when the wisest and the best men have not with united and solemn voice affirmed and reaffirmed his judgment? Does it count for nothing that statistics, those awful witnesses who do not lie, echo and re-echo the truth of his statement? What evidence do you want? What warning do you desire? I loathe a bigot about doctrine or morals, and pray God to keep me from being one; but I most solemnly avow that I believe a young person to be acting the part of a fool who trifles with this danger in the face of the testimony of human history, to say nothing of the revealed commands of God.

That ye may make a distinction between the holy and the common, and between the clean and the unclean. There is a distinction, whether you make it or not. Some things are sweet and sacred and beautiful, and some are hideous and ugly and accursed. All disguising and arguing will not turn the one into the other. You can't turn ragtime music into oratorio by changing the names of the tunes. A chromo is not an oil painting, even though millions of people do not know the difference. If you are low and vulgar and profane and selfish, your conceit cannot make you refined and noble. *It's unclean to tell impure stories and smoke cigarettes and swear*, and, if all the boys who stand on street corners and hide behind barns to commit their devilment should gather from every farm and village and city in America and affirm it to be otherwise, it wouldn't change the loathesome nature of these vices a millionth fraction of a degree. It is a fatal thing for an engineer to call a red light green, but it is a thousand times worse to call a bad thing good. Dr. Demme of Germany has been investigating. He found that 82 per cent. of the children of teetotalers were sound in their internal organs, while only 17 per cent. of the children of liquor drinkers were as well off.

For twenty years past the nation's drink bill has been greater than the value of all the gold and silver it has produced; it has spent more in poison than it has produced in precious metals. What good has come from it? Let some correspondent answer.

Souderton, Penna.

Correspondence.

WADSWORTH, O.—On Sunday evening, August 10, the fourth of the series of union services was held at our church. Rev. Kaywood, of the Disciple church, preached the sermon.

The Young People's meeting, which preceded the church service, was led by Miss Ida M. Zepp. The Union C. E. Meetings, which are a new departure for us, dragged a little at first, on account of so few taking part, but the last meetings were quite interesting.

BERNE, IND.—We were lately blessed with several very pleasant and worthy visitors at this place. Dr. Haury and his wife made a short stay here on their way to Europe. While here, Dr. Haury gave us a splendid address on "Temperance" at our monthly temperance meeting, holding forth the destructive evil of intemperance as affecting the body and the soul and especially advised as a safe guide and guard in this great and important cause the practice of total abstinence.

The doctor and his wife were delayed here in their intended trip through the states by the missending of their baggage and thus were obliged to stay longer at this place than was their original intention. In that time they made a number of visits here among the people. At present they undoubtedly are experiencing what it is to be rocked on the billows of the deep.

Last Sunday, August 10, was a day which we trust and hope will bear rich fruit for eternity. We will all be cheered up and not only made happy and glad but also better by the continued memory thereof. We were privileged to have Rev. H. D. Penner, from Hillsboro, Kans., in our midst. Rev. Penner travels in the Middle District doing home mission work. He expects to visit the churches of the district in six weeks, therefore his stay in one place must of necessity be short. Although we had the brother with us only from Saturday afternoon until Monday morning, he spoke three times on Sunday to a large audience. In the morning his soul-stirring words admonished all to more true and noble work for the Master. He presented worthy and notable points in the Sunday-school lesson in the afternoon, which he very appropriately expounded before the school. His deep, sincere words in the evening were full of Christian ardor, zeal and fire.

We trust and pray that many a quiet and seemingly hidden life may be encouraged in its quiet and steady work, and many who have not yet thought it worth while to enter the work may be induced to join the ranks of true and sincere workers. We wish to invoke further the blessing of God upon the brother in his work on his way of spiritual sowing.

Quite a few from this place intend to go to Winona Lake, Ind., next week, to attend the Bible Conference.

The Sunday School Lesson.

Subject for August 17: JOURNEYING TOWARD CANAAN. Num. 10: 11–13, 29–36.

GOLDEN TEXT: For thy name's sake lead me and guide me. Psa. 31: 3.

LESSON OUTLINE.

Numbers is the Book of the Wilderness, and it has to do with walk and warfare. It is so named from the double census (chaps. 1 and 26), and it records their trials and conflicts, their grievous sin and sad failure. It covers the period of "the provocation" (Psa. 95: 8) and is omitted in the record of faith (Heb. 11: 29–30).

Typically, it represents a common Christian experience, where one through unbelief (Heb. 3: 19) fails to enter into the fulness and liberty of life in Christ, and wanders back and forth filled with murmurings, misgivings and misery. Canaan is a type of a heavenly rest upon the earth, of the people of God. Heb. 3: 17; 4: 11. It is not a type of heaven, as will be seen by contrasting Joshua 8: 1–3; 24: 29 with Rev. 22: 7; 21: 4. Joshua and Ephesians are complementary.

"The present object of the believer is neither to be 'saved at last', for he is saved already; nor to get to heaven, for that is sure; but to be 'delivered from this present evil age' and to be victorious over self and over 'wicked spirits' ". Gal. 1:4. Eph. 6: 10–18. Rom. 8: 2. Gal. 5: 16.

Guidance is the theme of this lesson:—

1. The Need. A host of men, women and children, in a trackless desert, with no landmarks, guide-posts or compass. We are pilgrims in this "present evil world", with no reliable human path, no safe route—surely we need guidance. Jer. 10: 23. Psa. 32: 8.

2. Moses' Mistake (31)—"instead of eyes". Here failure begins, and with a Divinely chosen leader! We are safe in following men only as far as they follow Christ. See John 10: 3; 21: 19, 22. 1 Cor. 11: 1. Alas! too often we would rather trust a Hobab whom we can see than the Lord "who is invisible", and this in spite of the fact that man has failed and disappointed us, whereas the Lord is ever ready to do "exceeding abundantly above" our asking or thinking!

3. The True Means—as typified in the Ark before and the Cloud upon the people (33–34).

(a) The Ark represents our Lord Jesus Christ, who has gone "before" us, and in His death and resurrection ("three days"—33) has provided us a "resting place" (33). And so we are to travel, "looking unto Jesus", who ever "goeth before". Heb. 12: 2. John 10: 4.

(b) The Cloud represents the Holy Spirit (34). Study Num. 9: 15–23. "At the commandment of the Lord", as revealed in the cloud, "they rested" or "they journeyed" (9:23). Very mysterious but very real. Rom. 8: 14. As the "cloud" was above, they were to look up—not around. While His will may be revealed through circumstances at times, yet we must not depend on these, but Him.

"He leadeth me—O blessed thought,
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
By His own hand He leadeth me".
Heb. 8: 9.

GOSPEL TRUTH.

1. Moses appealed to a kinsman (29). See Mark 5: 19. Do you preach Christ at home by life and lip?

2. Moses must have been sure of the place to which he was going (29). Assurance of salvation is essential to efficient work for Christ. John 5: 24; 14: 2–3. 1 John 5: 13.

3. It was an invitation to a step of faith—the land was not in sight. Heb. 11: 27; 2 Cor. 5: 7.

4. His assurance was based on God's word of promise (29)—"I will give". See Matt. 11: 28. 2 Cor. 1: 20. Isa. 40: 8.

5. Moses persevered and prevailed (31). Judges 1: 16; 4: 11. Gal. 6: 9.

6. The trials of the way were not ignored (31). Phil. 1: 29.

7. Christianity begins with the "rising up" of the Lord (victory over "enemies") and consummates in his "return" (rest—35–36).

PROGRAM

for the General Meeting of the Ladies' Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

Deaths.

SMITH:—On June 17, 1902, near Hatfield, Pa., Herman P. Smith, aged 21 years, 6 months and 7 days. Interment on the 21st, at Hillside Cemetery, Souderton. Services were conducted in Zion Mennonite church by Pastor A. M. Fretz.

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News of the Week.

Domestic.

Another Mine Horror.

PUEBLO, Colo., Aug. 7.—A special to the Chieftain from Trinidad, says: A disastrous explosion occurred at 6:30 o'clock to-night at No. 3 mine at Bowen, a small camp, about ten miles north of this place. Thirteen lives are known to have been lost. The exact number of men working on the night shift and in the mine at the time of the explosion is unknown. The mine is worked by the Union Coal company, of Denver, and is a slope mine, situated on the mountain side and about 400 yards from the tipple below. The explosion occurred about 800 feet from the mouth of the slope, and was caused by fire damp.

Presbyterian Church Shows Slight Growth.

The membership of the Presbyterian church in the United States for the year is given as 1,045,338, a net gain over the preceding year of 19,950. The Herald and Presbyter says:

"We received on profession 65,889 and on certificate 42.143, a total of 108,032, but the losses seem to be nearly 90,000. The absentees are put down as 35,953. It does not appear certain whether or not these are included in the whole number. If they are not, then the whole number is larger by 35,953 than it is reported.

The baptism of adults last year numbered 23,279 and of infants 26,043. About one member in forty has a child to be presented in baptism. Are these all the children born in the church? One would naturally expect a larger number. Of the adults, about forty-five members seem necessary to influence one person in the world, who has not been baptized in infancy, to profess Christ and be baptized.

The Sabbath-school membership increases. The advance over last year is 5,573. There are twenty-nine fewer churches. In benevolences the total amount contributed reaches the unprecedented figures of $17,080,191, or about $16.60 for each communicant member of the year before. Of this $12,575,456, or a little over two-thirds, was for local church work.

Packers Forming a $200,000,000 Combine.

The greatest food trust in the history of the world is now forming in Chicago. It will control absolutely the provision and packing business of America, and through its cold storage business will rule the destiny of fruit, poultry and egg markets of the country.

At its head will stand the big three of the provision market, Gustavus F. Swift, J. Ogden Armour and Nelson Morris, and associated with them will be Michael Cudahy, of keen mind and daring purpose. To-day their annual business amounts to $440,000,000. The company will have the enormous capitalization of $200,000,000. The new merger is the result of President Roosevelt's vigorous attitude against the beef trust.

For fifteen years the great packers of the country have been banded together by secret gentlemen's agreements to control the prices of provisions. Armour, Swift, Morris and Cudahy have each had his territory and each put his tariffs through the packers' clearing house. To them the consumer of provisions and the producer of cattle and hogs have both been forced to yield in matters of price.

No mean feature of the combination is its control of the produce supplies of the country. Recently it was able to give the egg market of the country a severe squeeze. Interests identified with it are found each winter to be in control of the supply of storage eggs, each spring to own most of the iced poultry. Most of the cold storage plants of the country are managed by packing-house interests. Through them corners in apples and potatoes have been engineered and can again. Booth, of the fish trust, is an Armour by marriage.

In the West and Southwest the companies own and lease large ranges on which they graze millions of head of cattle. By judiciously marketing or withholding these they depress or advance the price of beef on the hoof, indirectly affecting the market value of feed, such as corn and oats which go to fatten these animals. By refusing to purchase the market supply of hogs they just as easily manipulate the price of those animals.

The great elevator interests of the country are closely allied with Armour, and the prices of corn, wheat and oats on the Chicago Board of Trade most often move as the Armours wish.

In almost every direction Armour, Swift, Morris or Cudahy has close alliances, and the combination of these houses means that the world is at the mercy of a great food trust, which can advance or depress prices at will, and against which popular indignation and both justice and need will be ineffective.

Foreign.

EDWARD VII CROWNED.

GREAT PROCESSION.

LONDON, August 9.—King Edward and Queen Alexandra were crowned in Westminster abbey shortly after noon to-day.

Though the ceremony was bereft of some of the elaboration and pageantry originally contemplated, it lacked little in the way of spectacular perfection. The whole ceremonial was of a magnificently decorative character, and presented a constantly changing panorama around the two central figures, enthroned in their robes of velvet, ermine and cloth of gold, amidst the distinguished assemblage of actors, the fulfillment of whose various roles necessitated constant movement.

Each stage of the ceremony, with its old-world usages, furnished its quota of interest, while the interior of the noble church, filled, as it was, with officating prelates in vari-colored capes, with princes and diplomates, officers in gold laced uniforms, with valets, pursivants and other officers of state in mediæval costums, with peers and peeresses in rich robes, with Oriental potentates in many-hued raiment, with men of all types and shades of complexion from distant points of the new-crowned monarch's empire, with its dazzling display of jewels and wealth of color, presented a picture, which in its combined brilliancy and distinction has seldom been excelled.

The news of the crowning was announced by an official outside the abbey. It was repeated by signal through London and was received with cheers, which spread throughout the stands and crowds far up the streets, as the bells pealed joyfully.

By 9:30 the scene in the vicinity of the palace and the Mall was extremely animated. The roof of the palace and those of all the surrounding buildings were crowded with spectators, and the constantly arriving members of the royal family, with their suites and the appearance of the participants in the procession, elicited cheers varying in degree of enthusiasm according to the popularity of the personage recognized by the people.

Almost as animated was the scene in the vicinity of Westminster abbey where a hearty reception was accorded to the men of the naval brigade as they marched past at a swinging pace to take up a favored position guarding the route near the abbey.

The colonial premiers and the privy councillors were warmly welcomed, the Fijians, in petticoats, were the center of much interest, and a red Indian chief, in his native costume, feathers and blanket decorated with the customary mirrors, caused the most lively amusement.

As the hour appointed for the departure of the royal procession approached, the excitement about Buckingham palace was most remarked.

Shortly after came the Prince and Princess of Wales' procession, and finally, within a few minutes, their majesties' state coach appeared at the gateway, and the King and Queen smiled and bowed in response to the mighty roar of cheers that dwarfed all previous welcomes.

The scene in the vicinity was remarkable. On the roof of the palace were perched a number of fashionably dressed ladies, members of the household, and their cheers, and the fluttering of their handkerchiefs, as the King and Queen entered the royal coach, gave the signal for the deafening plaudits of the populace which greeted their majesties as they emerged from the gates.

The ovation was taken up by the crowd which thronged the Mall and was repeatedly acknowledged by the occupants of the state coach.

The King looked pale and rather fine drawn, and was by no means as brown and robust as previous reports had led one to expect, and while punctiliously bowing from side to side, he did so with a gravity very unusual to him.

The Queen, beside him, was radiant. She never looked better. The cheers which greeted the pair were loud and unmistakably genuine, and very different from the perfunctory applause which usually greets the appearance of members of the royal family.

THE CORONATION SERVICES AT WESTMINSTER.

The ceremonies at Westminster Abbey began with the reconsecration of the regalia. The procession clergy, with the clerical, then proceeded from the altar to the annex, all present standing, and the choir singing, "Oh God, Our Help in Ages Past." Preceding the regalia came the boys of Westminster Abbey, followed by the children of the chapel royal and the choir in royal uniforms.

Several minutes elapsed, before the King and Queen came in sight of those gathered about the throne. Suddenly "Vivat, Alexandra!" was shouted by the boys of Westminster, and the Queen, walked slowly to the left of the throne, gained her chair and knelt, her magnificent train of cloth-of-gold being lifted out of her way by six scarlet-coated pages.

Two or three minutes later came the cry from the Westminster boys of "Vivat Rex Edwardus," with blasts from the trumpets. The Queen waited patiently, the organ ceased and then resumed; there was another fanfare of trumpets and chorus of "vivats," and King Edward appeared and walked to his chair in front of the throne, bowing to the Queen as he passed, and then knelt in prayer.

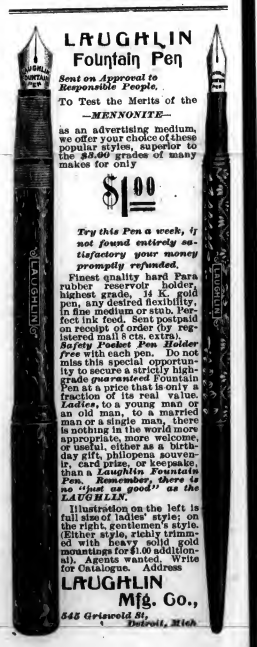
The oath of office and the coronation ceremonies were performed by the aged Archbishop of Canterbury who became very nervous through the ordeal, almost collapsing at the end. He also had great difficulty on account of his nearsightedness.

Shortly after the return of the King and Queen to the palace it was officially announced from there that the King had borne the ceremony well, and that they had suffered in no way from fatigue, and this was confirmed by the presence of the King himself, when, in response to the repeated plaudits of the crowds, his majesty, accompanied by the Queen, appeared on the balcony in their robes and crowns. The faces of both were suffused with smiles as they bowed repeatedly their recognition of the warmth of the applause.

What most struck the eye in the abbey was the marvelous display of jewels that certainly surpassed anything previously seen at a court function in England. The combination of these with the magnificent robes and the beauty of many of the wearers made a memorable sight.

Largest Ship Launched.

STETTIN, August 12.—The new German Lloyd steamship Kaiser Wilhelm II, was sucessfully launched at the Vulcan shipyard to-day, in the presence of Emperor William. The Kaiser Wilhelm II will be the largest and is designed to be the fastest ship in the world. The dimensions are: Length, 707 feet; beam, 71½ feet; depth, 39 feet and draft 29 feet. Her displacement is 19,500 tons. She is to be of 30,000 horse-power and will have accommodations for 1,000 cabin passengers.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, AUGUST 21, 1902. No. 36.

Items of News and Comment

Rev. P. H. Richert has returned to Kansas from his mission tour in Manitoba.

Some of our readers may not have known that the Bluffton, Ohio churches have an aid society among them.

Last week Rev. H. D. Penner preached at the St. John's and Ebenezer churches, Putnam and Allen counties, O.

Rev. N. C. Hirschy lately travelled through parts of Penna. and Ohio in the interests of Central Mennonite College.

Father Frederick Zeller some time ago celebrated his 83d birthday and was the recipient of a purse of $83 from the Y. P. Society.

Rev. S. M. Musselman, formerly pastor of the Germantown church, has started on his home mission tour through the Middle District.

The officers of the present Board of Directors of the Bethesda Hospital, Goessel, Kan. are as follows: P. Balzer, president; H. Banman, secretary; P. P. Voth, treasurer. Sister W. F. Schwake is the matron.

Bro. C. H. Wedel contributes to the "Bethesda Herold" a thoughtful article on the Deaconness' Office in the Apostolic Church. His discussion of Rom. 16: 2 and other passages in their bearings on the office is very instructive.

Rev. D. Goerz, of Newton, Kan., lately visited deaconesses' homes in St. Louis and Cincinnati. Sister Frieda Kaufman, of Halstead, who has prepared herself for the work of a deaconness, accompanied him, with a view to completing her preparation.

Outgrown Its Quarters.

The place in which the Western Book and Publishing Co. has been publishing "The Review" and its German paper, "Post and Volksblatt," has become too small for the needs of these papers, and the Book and Stationery business connected therewith. Accordingly a building has been bought in a central location 25 feet wide, 150 feet deep, part of it two stories high, all of which will be devoted to the printing and book and stationery business. "Post and Volksblatt" now has over 2850 subscribers, and new subscribers are constantly being added. Besides carrying a large stock of English books, the bookstore has perhaps the largest stock of German books in the state of Kansas. It is expected that in the new quarters these various interests will still further be expanded.—"The Review."

W. R. Newell's Bible Studies.

Beginning with the first issue in October, there will be published in "The Faithful Witness" a weekly Bible Lesson by Prof. W. R. Newell, the well-known Bible teacher of the Moody Bible Institute, Chicago, and leader of the Union Bible Classes in Chicago, Detroit and St. Louis. The Lessons as published in "The Faithful Witness" will follow the course of the Union Bible Class to be held in Toronto, beginning in October under Prof. Newell, commencing with the book of Genesis. The Lessons will be complete in themselves, and to those unable to attend the Union Bible Classes they offer a grand opportunity to secure a comprehensive grasp of the Bible.

Our readers can aid in the greater circulation of these Lessons in two ways:—

1st. By prayer for blessing on the proposed Union Bible Class in Toronto, and on those in Chicago, Detroit and St. Louis, that the Word taught may broaden the vision of the hearers concerning the plans and purposes of God, and, above all, deepen and quicken their spiritual life.

2nd. By formation of Bible Classes. Let each member study the lessons at home, and then the whole class come together each week for a review under some competent leader.

Special terms for subscriptions to "The Faithful Witness", in view of these lessons, are as follows:

Single subscriptions $1.00; 5 copies or over to separate addresses, each .75; 25 copies or over to one address, each .60; 100 copies or over to one address, each .50.

A Great Leader.

Just three days before the International Sunday-school Convention assembled at Denver, June 26th of this year, B. F. Jacobs, its guiding and controlling spirit, passed away in Chicago. He had been for 21 years the energetic and brilliant chairman of the International Executive Committee. He had also served on every International Lesson Committee from 1872 down to his death. He was a man of inexhaustible resources and contagious enthusiasm, virtually the author of our system of uniform S. S. Lessons, and the inspirer of hundreds of Sunday-school workers. He it was who called the lamented Wm. Reynolds of Illinois to the work of Sunday-school organizer. He was one of Moody's co-workers in Chicago and elsewhere.

The son of a Baptist minister, he became interested in Sunday-school work in early manhood, and was elected to the superintendency of a Chicago school at the age of 21, continuing in that position 45 years. While he engaged in real estate business for his living, his heart and soul lay in his spiritual work.

Dr. John Potts, chairman of the International Lesson Committee, and for 24 years a colleague with Mr. Jacobs on the Executive Committee, says of him that "he was one of the foremost Sunday-school workers on earth." He tells how Mr. Jacobs was the champion of the children when the committee battled over the selection of Golden Texts. In reference to some more or less obscure text, Jacobs would often say, "That would be a good text for doctors of divinity to preach from, but what would the dear little children do with it or get out of it?"

A few hours before his death, he said to a friend and co-worker, "Men die, but Jesus Christ lives, and the work goes on."

A Letter from Arthur H. Smith, Missionary in China.

PIANG CHUANG, Te Chou,
Via Tientsin, June 27, 1902.
Mr. Harrison Landis;

Dear Sir:—By the last U. S. mail I have your favor of May 8th, enclosing draft on Brown, Shipley & Co., London, for £8. 16–3 to be used for the "China Famine Fund." Most of the contributions for this object have stopped, but such as remain with this of yours will be most useful, not in the way of trifling doles to those actually starving, but in sums a little larger to those who but for such help would slip down the smooth incline to helplessness and hopelessness. One of the most difficult and practically insoluble problems with which Christian workers in the far East have to do, is to determine at what time and under what conditions to give help, and when firmly to withhold it. The *need* is always so dire and so pressing that it is easy to see the imperative call. On the other hand every one must recognize that it is easy to make unwise precedents from which it is hard to retreat. Will you ask your Mennonite brethren to pray especially that we at this interior station (myself, wife, and two single ladies) may have grace to know what to do in these emergencies?

Please convey to as many of the donors as you can reach, our thanks on behalf of many whom we shall be able to help in small ways. Meantime I remain very sincerely yours,

ARTHUR H. SMITH.
Am. Board Mission.

James E. Sprunger's Letter.

FROM SASKATCHEWAN TO EDMONTON, ALBERTA.

After a six-weeks' stay with Saskatchewan friends, I bade them farewell ("Das-wi-dan-ye") till we meet again.

Many fond recollections are connected with the experiences that Home Mission and Publication Work bring with them, with

the friendships I've formed and with the kindness and hospitality that is so characteristic of these people. I am already missing the 4 o'clock coffee hour with its beautiful fresh-baked zwieback and sugar waffles which these frugal housewives understand to perfection how to make. I should like to treat some of my southern friends to some properly prepared Verenikes, some Russian Borsh, or some of mother Regier's fish soup.

I suppose only one thing could possibly substitute a nicely fried Saskatchewan prairie chicken and that is some of Bro. Grubb's "Pann-haas", to which I had the good fortune of getting introduced during the last Holidays.

The last evening is to be remembered by a 30-mile drive across the prairie and a farewell address at Waldheim, properly so called from its beautiful park-like groves. The schoolhouse was filled to its utmost capacity. The people here don't think it too much of a task for the whole family to drive 10 and 12 miles in a big wagon to attend an evening service. Scores of best wishes for a safe journey and God's blessing for my future work, ever so many greetings to the friends in Manitoba and in the states accompanied a hearty farewell handshake.

I counted myself fortunate that a fellow minister accompanied me as guide the first part of my homeward drive till I had found my way through winding parts out of Waldheim, and put me on the straight, though not very smooth road towards Rosthern. How I wished for my friend H. P. Goertz, of Mountain Lake, for a safe guide the remaining 7 miles.

At 5:45 the next morning, after Mrs. Abrams had served me with a good breakfast, I started on another 875-mile trip to the Northwest. Could I have gone straight across from Prince Albert, Sask. to Edmonton, Alberta, my journey would have been shortened about 400 miles; but railroad facilities are among the things hoped for in the territories.

For a short distance, I had Messrs. Rempel and Schroeder from Butterfield, Minn. as travelling companions. Being asked what they think of this country, they reply: "In the course of time this is going to be a better country than Minnesota." Of course it is not meant to speak disparagingly of Minnesota by saying that.

A most beautiful summer day with the thermometer at about 90 degrees Fahrenheit counterbalances somewhat the inconveniences one encounters in travelling on a branch railroad. Acting on the proposition that stop-over-privileges were superfluous on that road because one could do all the visiting and attend to his business along the road while the train stops, I came very nigh getting left while calling on my friends at Osler. There evidently was no hot-box that day.

Soon we leave behind us the waving wheatfields, all headed out, the barley fields, reminding the farmer of approaching harvest, the vast stretches of oats promising a 60-bushel crop, the fields of flax reflecting the sky above in their beautiful blossoms of blue, and pass again over the long stretch of wild prairie which I described in my second letter.

Nothing of special interest now for 150 miles except an occasional interesting reward from a new acquaintance. It is, of course, always interesting to a Mennonite to hear a fellow traveller characterize the different classes of new settlers, and eulogize the Mennonites as to their superior ability in building up a new country; "of course, they are a very peculiar people, but otherwise a fine class of people."

This reminds me of what a fellow traveller told my friend, Rev. Toews, of Tiefengrund, one day. Of course, he was no Mennonite, but wished to express his opinion about them; so he said: "I have noticed in my observations that the Mennonites live more peaceably than the *white* people."

I suppose there are certain stereotyped ways of getting acquainted in the different walks of life. In school when you meet another student the colloquy is something like this: "Is this your first term? How are you classed? College, Conservatory, or Academy? Where is your home? How do you like school? Going to finish a course?"

Then again, the "Bundesbote" agent has a certain category when he meets a stranger; which of course I'll not repeat here, but refer you to any one that has accompanied me for any length of time on my daily rounds, the editor not excepted. [Correct!—Ed.]

Now while travelling, the category is something like this: "Do you live around here? Where do you hail from? Prospecting? How do you like this country? Think you'll settle here? This is a great country, isn't it? Mosquitos trouble you any?" After these preliminaries are over, you are acquainted.

Well, I am at the end of my first day's journey, and am obliged to stay all night at Regina, the capital of the Northwest Territories. After a good night's rest we start towards the land of "the Rockies", a train of nine coaches, slowly winding over the rolling prairie, where no sign of a human being can be seen for miles and miles. The brakeman and the conductor go calling to pass their time. I'm trying to improve my time by writing correspondences and watching for a good opportunity to use my camera. If there are any grammatical or orthographical mistakes you must contribute it to the editor's inability to read my writing. Perhaps it was for the same reason that my Saskatchewan *bears* turned into *lions* in my second letter.

Among the crowd we find a number of mounted police who have returned from the "was to have been" coronation. One coach is occupied by a division of the "Second Canadian Regiment of Mounted Riflemen", just returning from South Africa."

My seat companion happens to be a teacher from the Prince Edward Islands. A very pleasant travelling companion I find him to be. That there should however still have been some hesitancy that night when asked whether we wanted to occupy the same room at the hotel, you'll not greatly wonder. But all misgivings vanished when I saw him kneel down at his bed before retiring.

(To be continued.)

For Conscience' Sake.

PETER JANSEN.

(Bro. Jansen had originally intended the following to constitute the close of his preceding article, on the Dukhobors, but it has been thought worthy of a place by itself.—Ed.)

I have since made two business trips up into that country in connection with some land purchases I made in the beautiful valley of the Saskatchewan for myself and some of my friends; on one of them I had an American friend with me and wanting to show him a typical Russian village transferred bodily to North America, we drove about 25 miles west from Rosthern and crossing the North Saskatchewan by means of a ferry, very ably manipulated by two sturdy Dukhobor brethren, we reached the village "Petrowka" and were very kindly received and entertained. Within half of a mile of this settlement lives Michael Sherbinnen and his very interesting family. They belong to the very well known noble Russian family of that name.

Mr. Sherbinnen was an officer in the army but became convinced that the killing of our fellowmen is wrong and resigned his commission. He then joined the religious movement now so evident amongst the higher classes in Russia, but was finally compelled to leave his native land after losing nearly all his property. He came to Canada last year with his family and took up a homestead near the Dukhobors, although not belonging to them, and has devoted all the time he could spare to teaching their children. He speaks nine languages, amongst them English and German, fluently.

We walked to his house from the village of our friends and were met at the door by a bright handsome boy of about twelve, who took off his cap very politely and with a bow invited us to enter the house saying in excellent English: "Please walk in and be seated, father will come in directly." I asked him where he had learnt to speak such good English, and he replied: "We had an English governess in our house at St. Petersburg." I then tried him in German which he spoke with equal facility, saying that their private tutor had been a graduate of the German University at Riga.

Russian of course was his mother tongue, and we conversed a while in it, until his father entered, a very aristocratic looking man of about forty-five. According to the Russian custom of hospitality we had to stop with them until the "samovar" could be set boiling and the inevitable "Tshai" —tea— prepared.

It was a most interesting study to watch this cultured and educated family raised in the lap of luxury, adapting themselves without complaining, to the hardships and privations of a frontier life, and all for conscience' sake.

Our visit was cut short by a Dukhobor boy coming to the house and telling us that the river was rising fast, and if we intended to cross that evening we had better hurry, which we did.

In the mean time our Russian friends had set their nets and caught for us a mess of very fine fish, which made us a splendid supper later on.

Jansen, Nebraska.

From Washington, the Evergreen State.

COLFAX, WASH., Aug. 6, 1902.

To the Mennonite:—

Greetings to the editor and the readers of our highly esteemed MENNONITE.

I feel somewhat embarrassed, if not ashamed, that so little appears in the columns of our dear MENNONITE of the Lord's work among us in Washington. Nevertheless, God's work goes on all the same. Only we would often like to see it prosper much better still. As the good Lord abides with us and blesses our labors, we shall endeavor to keep the MENNONITE family informed thereof. Some time ago I let a short article appear in the MENNONITE about the State of Washington in general, its industries, resources and future possibilities, partly consequent upon its geographical position. To-day I desire to say something about the town of Colfax, its surroundings and our work at that place.

Colfax is the county seat of Whitman county, in the extreme eastern part of Washington, only fifteen miles from Snake river, and has a population of at least 2000. The county is not very densely populated, but has other good towns in its limits, such as Pullman and other towns with an equal number of inhabitants. The two towns are connected by railroads. Their traffic, both in commerce and passengers, is stronger than in most towns of their size. Pullman is widly known as a town of schools, for a goodly number of attractive school buildings adorn her. Colfax has an immense territory from which to draw her trade, which makes the place a prosperous and bustling business town.

The county of Whitman is known as among the best all-around counties of the State. Its soil grows all manner of fruits, which everybody would enjoy to have, but which can't everywhere be found. The spring season has been unusually cool and dry here, but crops look extremely well, and an abundant harvest is anticipated all around. The fruit crop is also promising. This part of Washington is one of the finest fruit gardens of the northwestern countries. The apple, plum and different varieties of cherries grow in abundance. In some places the sugar beet industry is being pushed with hopeful expectations. We trust this new enterprise will be a success. The county abounds also in good water.

Some of our people who contemplate going to this State would do well to acquaint themselves with this part of Washington. It is true we have a great deal of real good and pretty land in our Evergreen State, yet if we take everything into consideration we find vast differences. The above county with its numerous advantages and stirring towns I can recommend very conscientiously to any of our people who may have been contemplating to go to a more northern climate and into a place like the one here spoken of.

We have a large number of young people here who, if thoroughly converted and consecrated to the Lord, might be a great help and credit to the church and themselves. The people in general show a very kindly feeling as well as a disposition to make it as pleasant as possible for a person. So far as I have learned to know the people and the work here, I am most favorably impressed, and hope I may continue to think still better of that which I at first began to think well of. I believe if each Christian conscientiously performs his or her duty towards the unsaved, many may yet be won to the ways of Christ. It is the duty and mission of the saved to save the unsaved. This means earnest and continuous labor. Earnestness and perseverance usually succeed. If we are our "brother's keeper", we should persistently and earnestly seek to win all our friends and associates and strangers too, for Christ and the church: Christian duties should not be regarded indifferently, and should be performed in the most intelligent and sincere manner; then, and only then, can they accomplish the designed purpose.

Some time ago Bro. C. Hege, who is our traveling missionary, visited us. During his short stay we had the privilege of hearing him preach a number of times. We enjoyed a feast of good things. His sermons were full of good thoughts and edifying. We enjoyed his presence and he preached the Word with power and to the edification of all present. It is a great privilege to meet with the different ministering servants of our Lord. For by these meetings we extend our circle of acquaintances with Christian workers, receive new thoughts and ideas, as well as new methods of work; and above all, receive a spiritual uplift. It is to be lamented that this last benefit mentioned is, in many modern churches, conspicuous for its absence; the social and intellectual are made so prominent that the spiritual is lost sight of.

Our church is located about ten miles south from Colfax on the main road between Colfax and Almota; therefore easy of access. May God's blessings rest upon his house of worship, and may it become a spiritual birthplace to many souls. The few loyal and faithful members we have here are aggressive, and determined to push the work of the Lord with a will. Love and harmony are the watchwords.

May our blessed Master grant us that this love and power may so overwhelm us, that we shall be able to press the battle of righteousness to the very gates of darkness, "winning precious souls for the Master."

S. BACHMANN.

Courage.

ELWOOD S. SHELLY.

As I travel on in my journey of life and see how easily so many people are given to follow sin and lust, it seems to me there is nothing lacking more than courage. Young people especially as they go out in life and come in contact with the world and its various temptations, often, we find, lack courage. When a friend asks a young man to accompany him to the pool room or beer saloon, or any other place of the same kind, though his conscience dictates that he should not yield, yet he does not have courage to say no. O how sad, not to have courage to say no to the world but rather say no to Christ! How many a young friend yields to the temptation of a friend who asks him or her to accompany him to an excursion to the seashore or park or other place of worldly and sinful amusement when conscience tells them that in order to be truly loyal to their Master they should go to church or Sunday-school. Sad it is indeed that so many do not have courage to stand up for Jesus. Christ says: "He who will confess me before men him will I also confess before my Father which is in heaven." Therefore let us be courageous in this battle of life, let us stand up for our Lord and Master and not be ashamed to confess Christ wherever we are. Though the world may at times seem to despise us, yet we will be victorious in the end if we will stand up for our Master. "Fear not them that kill the body but are not able to kill the soul also; but fear him rather who is able to destroy both body and soul in hell." A little soldier of the cross, who was out among strangers, was asked to drink a glass of beer. The little hero, after being cruelly urged and almost persuaded, had sufficient courage to answer negatively every time. Finally the cruel strangers said, "You must drink it or you must die." The little hero replied: "You can kill me but I will not drink." O if we would all have courage to stand up for Jesus as that little hero did, as the various temptations of life confront us, what a blessed world this would indeed be. How many a soul we would win for our dear Master if we would at all times have courage to confess Christ!

Let us remember that "There is joy in the presence of the angels of God over one sinner that repenteth." Let us be up and doing, and do all that we can in the power of God to win the whole wide world for Jesus. Whenever we find that we lack courage, let us go to our dear Father in heaven and ask him to strengthen us and I will assure you that we will at all times be victorious in the end.

Our C. E. Topic.

Topic for August 24: FREEDOM FOR SERVICE. 2 Tim. 2: 4; Gal. 5: 1; Heb. 12: 1, 2.

MEDITATIONS.

I remember reading years ago the story Froude tells in his "Oceana" of a servant of Sir George Gray, who had been appointed by his master to take the historian in a boat round the coast and point out to him the places of interest, on being interrogated as to what he was most fond of, whether pleasure, scenery, etc., his reply was: "To be the servant of Sir George Gray."

Suppose the same question were put to my young readers, what would be your reply? Let each of us ask it. What are we most fond of? What are we most proud of? Of ourselves? Of our church? Of our attainments? Surely there is one thing every young Christian should be proud of, viz., to be the servant of Jesus Christ. Try to conceive the exultant feelings as he speaks of Christ in Phil. 1: 2, f. c., and Acts 27: 23; 26: 29.

In order to do this, our passage in 2 Tim. urges disentanglement from all that hinders in this free whole-hearted service. In this context find out and set forth in your meeting the three pictures presented to the reader; one military, another athletic, and a third agricultural.

The Roman soldier was isolated by law from all trades, agencies, and influences that would hinder or interfere with the discipline needed to fit him for the service of the empire.

The same was true in the Olympian games, with which Paul was familiar (cf. Heb. 12: 1, 2). When the athlete enters the race, he wears his lightest costume. He lays aside every weight which would needlessly tax his strength or check his speed. The same principle enters into our service of Christ. Whatever impedes progress or hinders in free, glad-hearted service must be cast aside. If it is the cares of this life we are bidden not to carry them, Matt. 6: 25. If it is that snare in which so many are held in bondage, the fear of man, it is to be laid aside, Prov. 29: 25; Matt. 10: 23–28. If it is some connection or relation with the world or its associations, it must be broken off, 2 Cor. 6: 14–18.

Let me suggest to my young friends the study of some of the beautiful lines left behind by Miss Frances Ridley Havergal. She being dead yet speaketh, and an hour now and again spent with her poems will not be without rich profit. Early in life she learned to say:

"My Father, grant that I may be,
Submissive to Thine own good will,
Confiding, waiting, loving still."

Oh, that we all might feel in the service of Jesus the intensity of longing as expressed in the closing words of her famous consecration hymn,

"Take myself and I will be,
Ever, only, all for Thee."

To her life was a gift from God, every talent and endowment an added responsibility. So she bids us remember,

"In God's great field of labor
All work is not the same,
He hath a service for each one,
Who loves His holy name."

—"Note for Bible Study."

The Mennonite.

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EDITOR: H. G. ALLEBACH, BERNE, IND.

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Editorial.

Several of the leading brewers of Fort Wayne, Ind. sat with their wives under the sound of Carrie Nation's lusty voice last Sunday night, and listened to a few appropriate Scripture texts quoted with power and fine effect by the redoubtable Carrie. The address was commendable because it was mostly free of that bloodthirsty spirit of the tomahawk so characteristic of the woman, and was, on the whole, an impressive appeal to the consciences of the young people. Some of the language, of course, would not bear repetition. The morbid craving after martyrdom was also not altogether absent.

There is too much preaching to dead men these days. Thousands of modern Ezekiels are saying beautiful things to dry bones, and the dry bones are taking it all in and saying nothing. The need of the life-energy of the breath from God is forgotten. Men sit in our churches year in, year out, and after twenty years are no better and no — yes, worse, for the truth, like nourishment in our bodies, poisons and kills if it is not utilized and assimilated. The poor ministers, seeing what "weak sisters" their flocks contain, thunder Sinai and law to them, but alas! not even law and thunder and lightning can coax life out of dry bones. Let such preachers preach grace for a season. Let them show their hearers what God's power can effect in a man when it has once captured the citadel of his heart. Let them describe and depict the beautiful, blessed, helpful lives of many who are subject to the inner law of God written on the new heart, and thus set their hearers to praying and longing for a like change. No one that has ever thirsted for life has ever been sent away empty.

The Length of a Sermon.

An exchange reports what is probably the shortest pulpit effort on record, by an Atlantic (Mich.) preacher. Here is the whole sermon:

Text—Luke 16: 24, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Let us pray."

He had been requested to "cut it short," and he complied to the letter.

How long should a sermon be? That depends on the text, the preacher, the audience and the occasion. Some texts require time and patience before they will yield up their kernel, while others, again, are easily handled in ten minutes. We defy any preacher to treat satisfactorily within half an hour this text: "What is truth?"—John 18: 38. Some preachers are fluent and rapid speakers and will cover in half an hour what would occupy slower and more deliberate speakers a full hour or longer. Some hearers can listen several hours without tiring; but probably most people are mentally exhausted after half an hour's close thinking. Occasions, like memorial addresses, dedicatory sermons, anniversary sermons also frequently require more time, and their claim to extra length no one disputes.

But what is a suitable length for a sermon? There should not be any uniform length, because there are no uniform texts. To insist that every sermon should consume only twenty or at the highest thirty minutes, regardless of the text, is unreasonable. We believe the Sermon on the Mount exceeded half an hour in length of delivery. Paul preached till midnight (Acts 20: 7) and he "was long preaching" (9)—so long that a certain self-anointed critical prophet took the liberty some time ago of pertly calling Paul down for such long-windedness. It is true Eutychius fell asleep, but he was punished for it. Very likely, he remembered the lesson for the rest of his life, and slept no more under sermons.

It is a preacher's duty to observe two rules, the more rigidly the better: make the subject interesting, momentous, and by a thorough analysis of it the first few minutes, show the audience the richness of the text. Prove to them that a sermon now and then will take time for its proper exposition. Get them to see that if they were to preach it themselves, they couldn't shorten the process. Then preach — preach logically, straight ahead; put color and vim into your assertions; let your earnestness not be academic, but a life or death affair; be sure you mean everything you say, and then say it so it may mean something to your auditors. Then a long sermon will seem short.

Who is Saved?

H. G. ALLEBACH.

A request has been handed to us to "state explicitly who is saved". It appears that our previous writings have made the impression upon our friend preferring the request that the church of Paul's time and the church of our day were full of mere "professors", who never were saved and who therefore could not persevere in that which they had not entered; and he naturally feels like asking, "Who, then, is saved?" or "Who is left to be saved?"

Very likely the questioner does not entertain with pleasure the idea that "there be few that are saved". It is rather a gloomy thought. A cheerful optimistic Christian, prone to look on the bright side of things, loving his fellowmen at heart, shudders at the idea that the majority of men will go to perdition; he likes to touch up the canvas with gay rainbow colors, and see the future a universally happy scene, a millennium of bliss. He can hardly conceive that so many thousands, perhaps millions, are going to be lost—he cannot harmonize this shadowy picture with his ideal view of the future. But a little thought will clear up a few things for us. Jesus, in two concise passages, declares the unwelcome truth,—and what shall we do but believe it? — "Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7: 14); "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

In many churches, if the coming of Christ is dwelt upon at all, it is represented as occurring amid the plaudits of a whole world glad to receive her King. The whole world will first be brought to the feet of Christ, and then He will be given such a glowing reception as can hardly be excelled in heaven itself. It is needless to say that the last passage quoted forbids such a rose-colored vision. The world will be a scene of bliss—but only after the King has come and driven the manifold evil out of it. We all believe in the millennium, but a millennium without Christ is a contradiction—as much so as a heaven without God.

Instead of making us proud and puffing up our conceit, the fact of the fewness of the saved ought to make us doubly anxious about ourselves and get us concerned about making our "calling and election sure."

The church is called in Greek "ecclesia" and signifies the "called out ones", and in Acts 15: 14 James quotes a prophet of the church as saying that "God at the first did visit the Gentiles, to *take out* of them a people for his name." Those who belong to this elect body of the saved when Christ comes to redeem the purchased possession, are the saved ones of this dispensation.

But who belongs to this Church of the firstborn? The answer to this is what the original question calls for.

If there is one New Testament idea of salvation conspicuous above all others, it is *salvation by faith*. Ninety-nine out of a hundred men, with unbiased minds, coming fresh to its pages and reading it carefully, will agree to this being the central, pervading theme of the Gospels and the Epistles. "He that believeth on the Son hath life"; "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house"; "Whosoever believeth and is baptized, shall be saved" — These passages are a fair sample of what the New Testament teaches from beginning to end. But we must understand what this faith is, and must learn not to call anything faith or take a counterfeit or a travesty for the genuine article. James teaches that "faith without works is vain," and Paul says that faith "worketh by love". Furthermore "God gives the Holy Spirit to them that believe", and, in consequence the believer is born again of the Spirit (John 3: 5) sealed by the Spirit as God's possession (Eph. 1: 13), led by the Spirit into all truth (John 16: 13), taught by the Spirit that he is a child of God (Rom. 8: 16), given various spiritual graces and talents to be used in serving God (1 Cor. Chap. 12) and, bearing the fruits of the Spirit, (Gal. 5: 22, 23), is fruitful unto every good word and work.

The man of faith has crucified the flesh with its affections and lusts, and prompted by the new life within him, by the new law operative in his thoughts and efforts (Rom. 8:2), he is no longer a powerless slave to the law of sin in his members (Rom. 7:23), the law of sin and death. He "brings forth fruit unto God" (Rom. 7:4) "fruit unto holiness" (Rom. 6:22). As members of the "one body" of which Christ is the Head, as branches of the living Vine, we are gradually being redeemed from iniquity and purified unto Himself a peculiar people, zealous of good works (Tit. 2:14). Faith is the key that unlocks the door to all these rich details of God's grace. Any one possessing the key and using it is a saved man.

But it must not be forgotten that true faith is not a certain definite act, exercised once and only once, and afterward looked back upon as an isolated miracle, an experience almost worshipped, but a life-process, renewed, deepened, strengthened day after day. We need a loving God every day; we need a living, growing faith every day. He who lacks this faith is either an exceedingly weak brother or no brother at all. You must not call anything faith. God does not and you dare not. Here is where the "professors" come in. They are baptized, make a confession before the whole church, attend diligently the services of the sanctuary, pray and sing like all the rest; but are nevertheless destitute of that dependence upon God and that Spirit-wrought desire to serve Him—destitute of the only attitude of mind that is worthy to be called faith. Such are not saved, and the Scriptures abound in warnings to them and condemnations.

You must not expect to be able to separate the tares from the wheat in the kingdom of God. That is the prerogative of the angels (Matt. 13: 29, 30, 39). Even Paul could not do this. It is true he addressed his epistles to the "saints" and "brethren", and the epistles were never intended for any but true children of God; still he knew there were black sheep in the flock. It does not follow that because he calls any church by the collective name of "saints" and refers to them as being saved (1 Cor. 6: 11; Rom. 6: 22; 1 Thess. 1: 9) that he believes every individual in it to be saved, and that there are no counterfeits, no wolves in sheep's clothing.

All true believers are therefore saved. Best of all, every living soul can receive the gospel and be saved. Salvation is free to all.

Assurance of Salvation.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye believe on the name of the Son of God." John 5: 13.

Some one will ask, Have all God's people assurance? No; I think a great many of God's dear people have no assurance; but it is the privilege of every child of God to have beyond doubt a knowledge of his own salvation. No man is fit for God's service who is filled with doubts. If a man is not sure of his own salvation, how can he help any one else into the kingdom of God? If I seem in danger of drowning and do not know whether I shall reach the shore, I cannot assist another. I must first get on the solid rock myself, and then I can reach my brother a helping hand. None will have time or heart to work for God, who are not assured as to their own salvation. They have as much as they can attend to; and being themselves burdened with doubts they cannot help others to carry their burdens. There is no rest, joy or peace—no liberty, nor power,—where doubts and uncertainty exist. Now it seems as if there are three wiles of Satan against which we ought to be on our guard. In the first place he moves all his kingdom to keep us away from Christ; then he devotes himself to get us into "Doubting Castle," but if we have, in spite of him, a clear, ringing witness for the Son of God, he will do all he can to blacken our characters and belie our testimony. Could Paul and the early Christians and martyrs have gone through what they did if they had been filled with doubts, and had not known whether they were going to heaven or to perdition after they had been burned at the stake? They must have had assurance. Now let us come to the Word.

John tells us in his Gospel what Christ did for us here on earth. In his epistle he tells us what He is doing for us in heaven as our Advocate. In his gospel there are only two chapters in which the word "believe" does not occur. With these two exceptions, every chapter in John is "Believe! Believe! Believe!" He tells us in 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." This is the purpose for which he wrote the Gospel; "That we might believe that Jesus is the Christ, the Son of God; and that believing, we might have life through His name." Jno. 20:31 In 1Jno. 5:13, he tells us why he wrote the epistle: "These things have I written unto you that believe on the name of the Son of God." Notice to whom he writes it: "You that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." There are only five short chapters in this first epistle and the word "know" occurs about forty times. It is, Know! Know! The key to it is Know.

"That we might know that we have eternal life." God has given lights or marks to tell us whether we are His children or not, and what we need to do is to examine the tokens He has given us. In the 3rd chapter of John's first epistle there are five things worth knowing. In the fifth verse we read the first: "And ye know that He was manifested to take away our sins; and in Him is no sin." Not what I have done, but what *He* has done. Has He failed in His mission? Is He not able to do what He claims to do? Did ever any heaven-sent man fail, and could God's own Son fail? He was manifested to take away our sins. Again, in the 19th verse, "And hereby we know that we are of the truth, and shall assure our hearts before Him." We know that we are of the truth. And if the truth makes us free, we shall be free indeed. If the Son therefore shall make you free, ye shall be free indeed (Jno. 8:36).

The third is in the 14th verse: "We know that we have passed from death unto life, because we love the brethren." The natural man does not like godly people, nor does he care to be in their company. "He that loveth not his brother abideth in death." He has no spiritual life. The fourth we find in verse twenty-four, "And he that keepeth His commandments dwelleth in Him, and He in Him. And hereby we know that He abideth in us, by the Spirit which He hath given us." We can tell what kind of a spirit we have, if we possess the Spirit of Christ—a Christ-like spirit—not the same in degree, but the same in kind. If I am meek, gentle and forgiving; if I have a spirit filled with peace and joy, if I am long-suffering and gentle, like the Son of God—that is the test, and in that way we are to tell whether we have eternal life or not.

(Concluded next week.)

An Appeal to Adam's Race.

I would take you with me along a country road, to an old building located in a valley, in which are working several men. But the night draws on; it is six o'clock; and as we enter, the ponderous wheels of the old mill slacken and stop. The twenty men who have labored unceasingly for the five preceding hours seek their coats and are away. The last key is turned, and what three minutes before was all life and energy, is now solemn stillness—nothing save the occasional creaking of a timber, as, relaxing from its daily strain, it seems to seek its rest. The mill remains, but the men and the water from the stream—its life—are gone.

Does it not make you think of that which is continually seen about us? Man's life, like a day's toil, suddenly comes to an end. "It is even a vapor that appeareth for a little time, and then vanisheth away." Your life is a vapor before the summer sun, compared with the never-ending existence beyond — with that eternity which is truly eternal. This being so, "God now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness." (Acts xvii. 30, 31.) In righteousness, my friend. No mercy in that judgment.

But perhaps you smile at this. You think your chances are good for at least ten years more in this world. Perhaps they are; and if it proves so, you will have added ten years more of sin, of which to give an account in that day of judgment. When the books are opened, and your life is spread before you; when all your sins are laid bare in the presence of a Holy God (Rev. xx. 12–15), then you will learn—what your eye now winks at and your heart scorns—that "it is a fearful thing to fall into the hands of the living God." (Heb. x. 31.) Each and every day you live and hush the thoughts of your eternal welfare, carries with it the record which you will in that day have to face; and in vain you will seek excuse. Then you will know the full meaning of that sentence, "The wrath of God abideth on him." Abideth and that forever!

Such is the condemnation of each and every one who rejects the message of God's grace. There is no escape. To be judged according to your works is surely to be damned. Even David says, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Ps. cxliii. 2.)

The usual and miserable excuse of, "I'm not very bad: I'm not as wicked as So-and-So," will not do. "There is no difference; for all have sinned and come short of the glory of God." (Rom. iii. 21–3.) To what extent, it matters little. You have sinned, and "the wages of sin is death."

But if what you have been and are, is only to end in your total ruin; and if all you can do in the future will not in the smallest measure atone for it, how then can you be saved? Surely not by anything in or of yourself. But as, "the wages of sin is death," so "the gift of God is eternal life through Jesus Christ our Lord."

In the fourth chapter of Genesis we read of Cain and Abel each bringing an offering unto the Lord. "And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering He had not respect." Why was this? As to themselves, there was "no difference;" they were both the children of fallen Adam, both sinners before God. Cain brings of the fruit of the

ground an offering unto the Lord. Evidently he was ignorant or indifferent as to his condition as a sinner in God's sight, and—just what you may be doing now—offered to God the works of his own hands, that which he had obtained by the sweat of his brow. It could no more atone for his sins than can your works for yours.

But to look at Abel. He, in humble acknowledgement of his sinfulness, brings of the firstling of his flock and of the fat thereof. In this offering there was blood, in Cain's there was none, and "without the shedding of blood is no remission." The blood of Abel's lamb spoke as plainly as possible of the true Lamb of God who gave himself a ransom for many.

So as Abel presented to God a lamb, it is your privilege to present to Him Christ and his shed blood, which you may be sure will find full acceptance. "He bare our sins in His own body on the tree." He died in our place, as our substitute, and God now sees the believer, not in his own righteousness, but "in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 39.) "As He is, so are (saved ones) in this world." (Jno. iv. 17.)

How wonderful and complete is this salvation! Self and its corruption put aside, and we in a risen and glorified Christ! A wonderful salvation indeed, free to the sinner, and cleansing the vilest; but at what a cost to the Saviour, who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of beings in heaven, and beings in earth, and beings under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 7–11.)

X. Y. Z.

Gladstone said, "The traffic in strong drink has inflicted more evil on the human race than war, pestilence and famine combined." (Yet Christian professing people uphold, vote for and sign petitions for this evil, while they have it in their own power to annihilate it.) If men were protected from liquor as carefully before they go to jail (and insane asylums) as they are after they get there, they wouldn't go at all.—A. M. Fretz.

The Sunday School Lesson.

Subject for August 24: REPORT OF THE SPIES. Num. 13: 1–3, 13, 25–14 :4.

GOLDEN TEXT: Blessed is that man that maketh the Lord his trust. Ps. 40: 4.

LESSON OUTLINE.

Kadesh Barnea, the scene of this lesson, presents the saddest spectacle of shame and humiliation in all the history of the Israelites. Here they reach a crisis upon which depends their whole future; when it was win all or lose all for them.

I. PRACTICAL SURFACE LESSONS.

1. When Moses was reviewing this history long after (Deut. 1: 22), we are taught why God said: "Send thou men that they may search out the land". We may learn:

(a) It is always easier to see the reason of things when we look back upon them.

(b) A record is one thing; underlying principles are another. God's measures are often necessitated by our moral condition and His permissions are not always His appointments. (Mark 10: 4–5). A familiar illustration of this is the case of Israel concerning a king. (1 Sam. 8: 22). The Lord gave them their request, but as in our lesson, they soon found it a worthless plan. Any desire or ambition that shuts out God, however it may seem to gratify and prosper, will end in failure and disappointment.

(c) This failure of Israel was the result of a weakening process. Contrast their song of victory (Ex. 15) with this paltry request to investigate for themselves the land into which He had said He would graciously lead them. It is not hard to trace the steps from the confidence of the one to the cowardice of the other.

2. The sin of discouragment with its root and fruit is too little considered. A Christian who is filled with fear and dread, in the place where God has surely called him, whatever the responsibility, proves himself unworthy of the honor, and harms and hinders others. See Deut. 20: 8. 1 Kings 6: 15–17. O the mischief of disheartening words and of faithless counsel! We should have a holy dread of causing any to stumble in unbelief! Remember Elisha's remedy and turn from things seen to those which are unseen.

3. There are two ways of looking at a thing. Two buckets passed one another in a well. With a sigh one moaned: "No matter how full I go up, I always have to come down empty!" The other responded cheerily: "No matter how empty I go down, I always come up full." Are we walking in the natural sight or the spiritual? 2 Cor. 5: 7.

4. It is never wise to underrate the power of an enemy. The Bible never does. Satan is always pictured in all his vigor, malice and spite. To face the fact of a foe is in itself strength and courage. He who sneers at sin as though it were a small matter reveals his ignorance and impotence and coming defeat.

II. TYPICAL TRUTH. (1 Cor. 10:6, 11).

1. The scope of Israel's redemption was two-fold—out of Egypt and into Canaan. The latter was the most prominent. See Ex. 3: 8 and Deut. 6: 23.

The scope of our redemption is likewise twofold: "God hath saved us and called us with an holy calling." (2 Tim. 1: 9). The main stress of the Gospel falls upon this ultimate design.

2. The Land of Promise was to be for them a home—a provision of everything that could strengthen and enrich, sweeten and cheer their lives. The poor weary slaves of Egypt were to be lifted to be princes in this Canaan of plenty! But that cannot compare with the believer's rest and riches "in Christ"! Delivered from bondage and toil and striving, and surrounded by the abundant supply of "every need"—"all spiritual blessings"—"all things". Eph. 1: 3. Phil. 4: 19. 1 Cor. 3: 23.

3. This land was to be accepted by them fearlessly and joyfully. So our goodly heritage must be appropriated by faith. We cannot send forth our senses as scouts; it is not by trying to feel or understand but by *believing the Word* that declares it. Jno. 5: 24. Rom. 15: 13.

III. SPIRITUAL TRUTH.

1. The Nature of Christian Experience. "Sinless Perfection" is not taught anywhere within the lids of the Bible. While every believer may and should enter into all the fulness, sweetness and strength of God's grace in Christ—yet the most advanced experience is not free from the presence of evil. In the land flowing with milk and honey there were enemies to be subdued and cities to be conquered. After thirty years of walk and service in the Spirit, Paul declared that of saved sinners he was the "chief." He never claimed sinlessness. See Rom. 6: 14.

2. The Character of Christian Testimony. These Spies may stand for those who through progress or profession have explored the "goodly land" and lead us to consider what report such are bringing to the world and to the church of the inheritance God has given His people to possess. Christian lives and speech, and the teaching of the pulpit do not magnify the goodness and grace of God and His imparting word of mighty power.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below. THE OFFICERS.

BLANK FORM OF APPLICATION for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

Contributions.

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During the month of July the following amounts were received:—

GENERAL FUND. From the Sewing Society, Christian, Kan., $12.00; Garden Y. P. S., Kan., $8.00; Stevensville, Ont., $6.60; quarterly collection Newton S. S., Kan., $6.50; Church at Freeman, S. D., $43 82; Molotschna Church, Marion S. D., $47.00; Arlington S. S., Kan., $9.35. First Mennonite Church, Philada., Penna., $21:00; Salem Church, Dalton, O., $10.20; Salem., Zion Church, S. D., $127.00; Harold Church, O. T., $6.45; West Zion Church, Moundridge, Kan., $11.00; Pulaski, Ia. Church, $34.02: Hoffnungsfeld Eden, S. S., Kan., $11.50; C. G. Egly, Berne, Ind., $2.75; Springfield S. S., Okla., 5.70; Mary van der Smissen, Wuerzburg, Bavaria, $1.00; Collection at Children's Mission festival, Summerfield, Ill., $5.50; Alexanderwohl Church, Kan., $50.00; Bethel Church, Mo., $8.85; per C. H. A. v. d. Smissen, Summerfield, Ill., $30.00.

For India Missions.

From F. Luella Krehbiel, Chicago, Ill., $5.00; an unknown sister, $5.00; Sewing Society of Christian Church, Kan., $15.00; Laura and Erwin Hirschler, Donnellson, Iowa, $2.00; thank offering of Otto Lichti and wife, $5.00; F. Luella Krehbiel, Chicago, Ill., $5.00.

Gratefully acknowledged,
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News of the Week.

Domestic.

Commerce of the World.

WASHINGTON, August 18. — The State Department made public to-day a report from United States Consul Winter, Annaberg, dated July 19, showing the commerce of the world for 1901, according to German statistics.

The total import and export trade of all the countries is given as approximately $23,800,000,000. Great Britain, with her colonies, heads the list with the great total of nearly seven billions of dollars.

Germany is placed second, with $2,618,000,000. According to United States Treasury figures, the United States share was $2,340,000,000.

Power to Settle Miners' Strike.

The anthracite coal strike can be adjusted in two weeks if Governor Stone, of Pennsylvania, so desires, according to Judge R. M. Benjamin, of Bloomington, Ill., who has been working for several weeks in this city, revising his work in "The Principles of Contract." Judge Benjamin is one of the best-known jurists of Illinois, and a man whose legal writings have had a large circulation.

After carefully investigating the laws of Pennsylvania, he says that the State authorities have it in their absolute power to end the mine strike at any time.

"Four weeks have elapsed," said Judge Benjamin to-day, "since the adjournment of the Mine Workers' national convention in this city, and the mine operators in the anthracite region of Pennsylvania still adhere to their declaration that 'there can be no settlement except by the men returning to work.'

"The Governor of Pennsylvania has it in his power to bring the half dozen men who control the "coal combine" to a realizing sense of the critical position in which they place their companies by the continuance of their present course of action, or rather of inactivity. All that the Governor has to do is to let it be known that if these mines are not in operation before some not far distant day he will call a special session of the State Legislature to devise ways and means whereby these mines will be opened. Under the pressure of the high prices and scarcity of hard coal, and especially if there should be any considerable riot and bloodshed at any of the mines, public opinion will demand and justify a special session for such purposes. The expense of such session would be but slight as compared with the present expense of keeping thousands of the military at these mines at the request of the operators.

"The Legislature of Pennsylvania has the unquestionable power to do either of two things:

"1. Upon due investigation the Legislature can classify the mines with reference to the depth and thickness of the coal veins and fix schedules of resonable minimum prices per ton for mining coal and a suitable penalty against any operator who may make contracts with miners for less than such prices.

"2. But the Legislature, once in session for the express purpose of securing the steady operation of these anthracite mines, might conclude to take for the State itself the ownership and full control of these coal lands. It can do this under the power of eminent domain. It can enact the laws necessary for the condemnation of these lands, and the compensation therefor. It can provide for taking all of these lands or for taking enough of them to supply the demands of the public. The coal mines of this country should never have been allowed to be the subject of private ownership.

"The State of Pennsylvania, having within its borders the hard coal of the country, could well afford to condemn and take under the power of eminent domain the whole of the anthracite coal region. The revenue from this source alone would be more than sufficient to pay all the expenses of the State government."

NESQUEHONING, Pa., August 19.—While trying to persuade deputies not to go on guard at a colliery last evening, Patrick Sharp, a striker, was shot and killed and a serious clash between a mob which quickly gathered and the officers was narrowly averted. The shooting caused much excitement for a time, but order was soon restored without any one being injured, and the town is now quiet.

One who recently visited the anthracite coal district says the mules are better cared for than many of the miners. The pictures he obtained of the homes of the mules and the men, he thinks, demonstrate the truth of this statement. The mules, he declares, have a comfortable building, with a good roof. They are the property of the operators, and must be protected from the weather.

But hundreds of the miners and their families, he declares, live in huts that afford no comfort and but little protection. Some of the workmen build their own homes, but the operators charge them $1 a month for ground rental for land that would not bring $1 an acre but for the coal deposits.

The pictures show types of the homes of the 147,000 men who have been on strike for fourteen weeks. The ground on which the shacks are built is frequently so crowded that it is impossible to get a position from which a good picture can be taken.

In most of the homes all the furniture might be removed by each member of the family taking an armful and leaving.

A Mile in Thirty-Eight Seconds.

WABASH, Ind., August 19.—The Continental limited express on the Wabash on Saturday covered a mile in thirty-eight seconds, or at the rate of nearly 100 miles per hour. Another mile was made in forty, and still another in forty-two seconds. The train was photographed while making its fastest mile, near New Waverly, instructions having been given the fireman to stoke up so that at the time the train passed the camera volumes of black smoke would trail from the locomotive stack.

People who travel on the Michigan division of the Big Four are sending in complaints to the officers because of the lack of cars to accomodate the crowds. This, they say, is particularly true to and from Winona. It is not an uncommon thing, they say, for fifteen to twenty-five people to have to stand up, and women are compelled to ride in smoking cars.

Winona's Bible Conference.

WINONA LAKE, Ind., August 16.—The regular Winona summer season closed to-day, and the National Bible Conference, now the largest Bible meeting in the United States, will be opened to-morrow with addresses by the Rev. George Jackson, of Edinburgh, Scotland; Miss Croll, of Jamaica; the Rev. George Johnsonton A. Ross, Dr. James Mursell, of London; Dr. L. W. Munhall, of Philadelphia, and Drs. A. S. Smith and J. Wilbur Chapman, of New York.

Last year the Bible conference drew 5,000 Bible students to Winona, eclipsing the record of Northfield, Mass. Indications are that 7,000 will come this year. Noted Bible students from all parts of the world are on the list of 100 lecturers.

Besides the Bible conference there are numerous other national and annual conferences and conventions to be held during the next ten days. Among them is the foreign missionary convention, the laymen's convention, the pastors' conference, the young people's conferences, Sunday-school workers' convention, a conference of men on church finances, a conference on the Jews, the evangelists' annual convention, and the conference of managers of evangelistic methods and pastorates.

The regular Chautauqua season, that closes to-day, has broken all records for Winona. Though the weather was unfavorable, the attendance was a third greater than it was last year. The capacity of all accommodations was tested to the limit.

WINONA LAKE, Ind., August 19.—The great crowds at the national Bible conference and at the several national conventions being held here this week continue to grow beyond all past record. The program to-day was devoted almost entirely to the discussion of evangelistic methods and fields. The Rev. Arthur J. Smith, of New York, was in charge of the day's work, which was opened at 6 o'clock by prayer-meeting, conducted by S. H. Hadley, of New York.

The speakers in the morning were Dr. H. M. Wharton, of Philadelphia; W. E. Beiderwolf, of Indiana, who spoke on "The Doctrines to be Emphasized in the Evangelistic Meetings"; J. Wilbur Chapman, of New York, who spoke on "The Office of the Evangelist," and Dr. H. W. Munhall, of Philadelphia, who discussed the art of Bible teaching in evangelistic meetings.

This afternoon Dr. Fred B. Smith, of New York, discussed "Evangelistic Work for Men"; Dr. E. S. Stucker, of Illinois, spoke on "Reasons for Expecting Results"; the Rev. A. J. Smith, of New York will conduct the hillside services this evening and the Rev. Dr. R. S. MacArthur, of New York, will deliver the evening address. Dr. George Jackson, Edinburgh, Scotland, delivered the address last night.

Among the arrivals last evening and to-day was one delegation of 100 Illinois ministers, who came in a body. All other states are largely represented.

Cannibals Educated Here.

TUSCALOOSA, Ala., August 16.—Two cannibal young men are being educated, and, perhaps, civilized in the Stillman Institute at Tuscaloosa. They are from one of the most barbarous tribes of Central Africa. One—Kassongo Lusuna—is the son of a cannibal king; the other—Kondola Mukusa—is the son of a fisherman. Both were followers of Baron Dhanis, when he ascended the Congo, several years ago, at the head of the Belgian expedition, to punish the Arab murderers of Emin Pasha.

It is said that the tribe to which the boys belonged—the Ratetela—was so depraved that its members ate their own dead, as well as the dead of the enemy, and had a boneyard instead of the customary burial-place. The boys were obtained by Samuel P. Verner, of the institute, while he was at Wissman falls, at the head of navigation of the Great Kasai, several years ago. The boys were then ten and fourteen years old.

When Mr. Verner first made their acquaintance they were evidently unversed in laws or ethics, for they would lie, steal, fight, gamble and break numerous other commandments but no great time elapsed before they were able to read and write in their native language.

The life of Mr. Verner was several times saved by the inventive faculties and ready wit of Kassongo, and before Africa was left behind both boys had become greatly attached to their "master."

Other small Africans wanted to come to this country and see the wonders of which they had heard, but the choice was made in favor of Kassongo and Kondola, chiefly on account of the fierceness of the tribe from which they came and their additional value as subjects for experiment.

They were astounded when they saw the works of civilized man, and could not understand why any sane person should wish to abandon such a life for explorations in Africa.

The progress of the boys in their studies is said to be extraordinary. They already have a good understanding of geography, arithmetic and such simple studies, and have professed Christianity. Their education will be carried as far as the minds of the boys will permit.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Little Guide.

My blithe little maiden with eyes of brown,
Will you show me the way to Childhood Town?
For I'm not quite sure that the road I know,
Though I lived there ever so long ago!
'Twas a lovely place, 'neath the bluest sky,
Where happy cloud-cherubs went smiling by;
And all around it lay sunny and still,
Green meadows I've missed in Grown-up-ville.
There dainty flower-folks tripped to and fro,
There gay young winds did merrily blow,
And wild birds told me such secrets there,
As since I have never heard anywhere.
Oh! in Childhood Town they are free and glad,
But in Grown-up-ville we're too staid and sad.
My feet are so tired of this dusty track—
Come take my hand, dear! I would wander back!

—Edith H. Kinney, in Kindergarten Review.

Items of News and Comment

The Commercial Department of C. M. College will open its fall term, September 24th.

Rev. S. K. Mosiman intends to enter McCormick Theological Seminary, Chicago, this fall.

The wood-work of the Mennonite preparatory school building in course of erection at Henderson, Neb. is nearing completion.

Berne and Goshen, Ind. were well represented at the Winona Bible Conference, which closed yesterday. Rev. H. J. Krehbiel, of Trenton, O., attended the entire ten days' conference.

It is with pleasure that we herald the good news that Rev. H. J. Krehbiel has decided to withdraw his resignation from the pastorate of the Trenton, O., charge in which he has done good work for some years.

The small work written by Rev. H. R. Voth, "The Oraibi Powanus Ceremony", which was mentioned in these columns some time ago, is an attractive pamphlet, sewed in magazine form, drab paper, 5 by 10 inches in size, and contains 158 pages. It is very elaborately illustrated, with a full-page cut, sometimes a colored plate, on every fifth or sixth page. It is published by the Field Columbian Museum, in the Anthropological Series, Vol. III. No.2, and was printed December, 1901.

Rev. N. C. Hirschy, principal of the Central Mennonite College, Bluffton, O., spent five weeks this summer visiting ten different communities in the interests of the College. He reports "the expressions of good will and of large hopes for the success of the College" to be "well-nigh universal". The subscription towards its support was considerably enlarged. Principal Hirschy advocates a permanent Endowment Fund in place of the temporary Current Expense Fund. Several friends have expressed their intention to give portions of their estates toward such a fund. Quite a number of young people are going to enroll as students this coming year.

Dr. James M. Gray, Noted Bible Teacher.

By courtesy of the Toledo "Blade", we are able to present to our readers this week a portrait of Dr. Gray, whose name is beginning to be a household word in thousands of Christian families, in which his admirable Bible studies are read. He is, if we mistake not, a Bostonian, and his orderly and searching methods of studying the Word are ample indications that his culture and learning are in the best sense of the word, Bostonian. He is a firm believer in the complete inspiration of the whole Bible, a noted champion of the dispensational study of the Scriptures and sound on prophecy. He is connected with the Northfield Bible Institute, a colleague and co-worker of Dr. C. I. Scofield's, and is characterized as a "teacher of teachers". His great work, "Synthetic Study of the Bible", should be in the hands of every minister, Sunday-school teacher and private Bible student. It is a scholarly study of the books of the Old Testament from Genesis to Joshua, from Judges to Second Kings, ending up with Ezra and Nehemiah.

He delivered lectures in the Moody Institute this summer on "Practical Homiletics" and "Crucial Doctrines of Christianity", the latter divided into Sin, Redemption and the Future Life.

The Toledo S. S. Association has engaged him to give them a series of addresses, beginning in September.

James E. Sprunger's Letter.

FROM SASKATCHEWAN TO EDMONTON, ALBERTA.

(Continued from last week)

Near by sits a young student from a Toronto College, going West to earn some money during his vacation to go on with his education. A few lines that he penned and handed to me deserve a place in this correspondence.

"Just to pass away a moment
As we journey on our way,
While we travel toward the mountain,
Toward the land of closing day;
Let us ponder o'er the journey
We are making through this life,
Its vicissitudes of trials,
And its weariness and strife,
How sometimes with aspects dreary,
Lives replete with dark despair,
Even as the prairie stretches
Miles of nothing everywhere;
Then again in brighter cadence
Oft our hearts are filled with love,
As we view in Mother Nature
Scenes fit for the realms above."

Just across the aisle is a poetically inclined lady who gave vent to her pent up poetical emotion in an ode entitled "Coronation Day." She is a Glengary woman and personally acquainted with Ralph Conner and his family. She tells me he was himself a Glengary boy and that in the Mr. and Mrs. Murray of his "The Man from Glengary" one recognizes at once his own father and mother.

Another woman near by is from western Alberta, the "Sky Pilot" country, the country for which I am headed.

During the evening hour I was surrounded by some enthusiastic representatives of Christian Science who ventilated themselves on the merit of their "Found at last."

It is always interesting, in passing through towns with striking names such as "Moose Jaw" and "Medicine Hat," to step out on the platform, and ask some old pioneer for the history of such a name.

The story generally grows somewhat as you ask different ones.

"Medicine Hat," I was told, is derived from the Indian legend that in the war between the Black Feet and Crees on the present site of the town, a Medicine Man lost his bonnet; hence the town received the name "Medicine Hat."

"Moose Jaw" is an abridgment of the Indian name, which, literally translated, is "The-creek-where-the-white-man-mended-the-cart-with-a-moose-jaw-bone."

Specimens of this great Cree nation, painted and blanketed, are seen hanging around this and many other stations farther west; frequently offering for sale some beautifully polished buffalo horns. This is always a touching scene for me, for as the *bison*, the monarch of the West, has almost entirely vanished, so the Red Man, the once undisputed lord and ruler of all this vast domain, is to-day but a lonely fugitive. Both are disappearing at the approach of the White Man.

Many interesting little chats can be had at these stations, where the great event of the day is to see the Westbound train come in.

One place I was amused to see a German farmer go through the train asking as he went along: "Is there something German in here?" I stepped up and told him that there was something German here. He said he frequently finds some body go through that can give him some news "aus der Heimat."

He certainly was content and happy with his lot. He told me that six years ago when he mar-

ried he had only two cows, two oxen and one hog; now he has two farms, 320 acres, four heads of horses, 23 heads of cattle, 14 heads of pigs and a family of three children. "And you know," he says, "that makes one feel so kind a bright side up when one gets along that way." "Of course," he said, "I have some ups and downs, if I'd always go up it might not be good for me. A year ago I was "ganz ausgehagelt"; but he felt all jolly about it for he said the other people who were not "ausgehagelt" suffered from the frost, so he was just as well off. Not much pessimism about him.

Medicine Hat is in the center of a magnificent ranching district. The stock inspector told me that 10,000 beeves were shipped from there within the last year. There are also several coal mines and natural gas wells in the vicinity.

By 2:30 in the morning we roll into *Calgary*. This city is charmingly situated on a hillgirt plateau, overlooked by the snow-capped peaks of the Rockies. It is the center of the trade of the northern part of the great ranching country and the chief source of supply for the mining districts in the mountains beyond. From here a branch line runs to Edmonton; and it is on this line that Didsbury is located. The next day by noon I landed at that town as a stranger in a strange land. However, knowing from report that there were Mennonites around I soon located some, and within a short time I found myself pleasantly entertained by Rev. H. S. Cressman, the son-in-law of Rev. Daniel Brenneman of Goshen, Indiana. Mrs. Cressman was the first Hoosier I met since I crossed the line.

The Mennonites from Ontario are well represented here. The Mennonite Brethren in Christ have four places of worship. Also the Old Mennonites from Ontario have a church not far from Didsbury with Rev. Israel Schantz as their pastor. The Manitoba Mennonites have their colony about 12 miles east of Didsbury. Arrangements were made for a Sunday service among them; and Rev. Detweiler, after a Sunday morning service in their church, accompanied me to the Manitoba settlement. Services were held at Bro. Hamm's home. During the evening the children of the neighborhood gathered together and sang for about an hour. Frohebotschaftslieder, Evangeliumslieder and School-songs, which they had learned in the Manitoba schools, were sung. And they certainly did well. The evening with the Didsbury boys and girls will long be remembered.

When speaking of *Alberta*, we must think of a tract of land containing an area of 106,100 sq. miles, and comprising within its limits two distinct divisions, showing marked distinctions in topographical and climatic conditions. The southern part is an open rolling prairie, broken by numerous large streams which head in the Rocky Mts. and excellently adapted for ranching and dairying.

The growth of grass is something remarkable; thousands and tens of thousands of the finest kind of hay go to waste every year. I am told that cattle can usually graze from the first week in April to the first week in November, and frequently on account of the mildness of the winter, they can graze till Christmas.

The climate of this region is one of its attractive features.

The winters are comparatively mild, with not very much snow. The cause of this is the effect of the warm Pacific Current crossing through the mountain passes.

At present they have genuine warm summer weather but the nights are cool and pleasant.

They have had an overabundance of rain this year, which has been somewhat of a drawback to their prosperity.

(Concluded next week.)

Dowieism Denounced.

HIRAM C. BRUNNER.

Last Sunday morning a grand sermon was delivered by our beloved pastor, A. M. Fretz, in the Zion Mennonite church, Souderton, Pa. His text was the first three verses of the thirty-first Psalm, and it happened that four Dowieites, who had been holding open air services in the streets on Friday, Saturday and Sunday afternoon, were present, auditors of the sermon. In the course of his remarks he said in part: "So many people have been misguided and misled and have followed the leadership of would-be great men of the past and present, such as Mohammed, the founder of Mohammedanism, Joseph Smith, founder and leader of the Mormons, and Alexander Dowie, the founder and leader of the Dowieites." He said we all knew that Dowie was not the risen prophet Elijah, as he claims to be, and that he has no power to heal any bodily infirmity or affliction. The Brother then cited a number of cases wherein Dowie had failed utterly to effect a cure. Among the latest and most prominent was the case of his own daughter, whom he could not save in the least (I trust the readers of this worthy paper know all the details of the same), neither can he save you or me.

Dowie condemns all the ceremonies of the Christian churches, especially the mode of baptism and marriage. "Must we concede to Dowie the right to interfere with our covenant with God sealed in baptism upon confession of faith, when such may not have been administered according to his views and formula, and the right to interfere with our marital covenant when the ceremony is performed by any Christian minister not according to Dowie's views and formula? God forbid!" "I sound the message: go and tell that blatant Scotchman of Chicago that the Dutch of eastern Pennsylvania are not of to-day or yesterday only, but that they have the blood of martyrs coursing through their veins and since they would not bow to any papal yoke in European countries, their descendants will not give their necks to the yoke of a Dowie or any other pope from Chicago or any other city."

Hatfield, Pa.

Happiness.

ELWOOD SHELLY.

There are very few people in this world who do not desire to be happy and yet we often find those people in a sad and unhappy state. Why is this? Whose fault is it?

I think if we will trace it to its very source, we will find it to be our own fault. Christ came down from heaven, lived a life of perfection here upon earth and then finally died the cruel death on the cross—all for us that we might be happy. Now then why are we unhappy? If we are in sorrow and distress, how gladly we accept and acknowledge a word or deed of comfort or consolation by one of our friends. We do not for a moment think of refusing it. Our earthly friends however are very uncertain and often fail to aid us in our time of trouble; but, dear reader, there is One who is both able and willing to make the saddest heart happy at any time. Christ does not want us to be unhappy or miscrable in this world. By this however I do not mean to say that things will always be going as our carnal nature desires; but often God's infinite wisdom permits things to happen just the reverse to our desires. But shall that give us occasion for unhappiness? If it does, it should behoove us to examine our hearts and see whether we are truly willing to submit our lives and fit our prayers to God's will.

We must however remember that there is a vast difference between worldly happiness and Christian happiness. The world will not rejoice in those things in which the Christian finds pleasure, and in order to fully share in Christian happiness we must be able to discriminate between the two. Worldly happiness includes the things of this world, those things which last but for a time, then totally vanish, Christian happiness, however, will grow and increase; even when this life is over it will only fully mature. Worldly people are not willing to suffer anything that is in any way unpleasant to them; Christians, however, are willing to suffer for Christ's sake. True Christians will, like Paul, rejoice to be regarded worthy to suffer for Christ's sake. They will rejoice to do anything by which they can honor and glorify God, be it whatever it may. Though it may ofttimes cost a great sacrifice of worldly pleasure, and much self-denial, yet for Christ's sake His children will rejoice in suffering for His cause. The only time when the Christian is unhappy is when he feels that he is guilty of not having done his very best in his life career. It caused great happiness in the heart of our dear Savior that He could, through His own blood, redeem us from our sins; therefore, if we are truly cleansed from our sins, we will rejoice in anything whereby we can honor and glorify God. Though in our Christian happiness we must at times deny ourselves to those things which our carnal nature desires, yet we can at all times rejoice in the blessed consolation that our happiness will grow and only fully mature when all earthly happiness has faded away. Though the rich man was seemingly happy in this world and Lazarus seemingly unhappy, yet of how short duration were both—and both died. Then in eternal torment the rich man beheld the glory of Lazarus in Abraham's bosom. May God help us all that we may be able to rejoice in serving him faithfully here upon earth and our happiness will continue to grow until it has fully matured with Him in glory above.

Milford Square, Penna.

Value of Christ's Miracles.

We notice that Rev. Dr. Wm. Hayes Ward, writing in his paper, "The Independent", remarks that Christ's teachings would be equally valuable if Jesus had performed no miracles or had come to the earth as others come or had come full-grown. We are not quite sure of that. Christ's miracles induced the acceptance of his teachings, and also the acceptance of his divinity, when otherwise his life would have closed—as it appeared to most—a failure. Christ's proof of his divine mission offered to John the Baptist was based upon his miracles, and his appeal to his disciples to believe in him was "believe me for the very work's sake." Christ did his work under human conditions. So regarding it, we should be slow to say that "Christ's teachings would have been equally valuable had Jesus performed no miracles." In our view, in that event, he would have had no Paul—we might add, no twelve apostles—with whom his words would have been accepted as divinely authoritative, but contrarywise, they would have been regarded as purely tentative and academic. Miracles, to our view, were as necessary to Christ's work as to that of the old prophets. To declare the contrary is to make them words of supererogation. Furthermore, the resurrection was the vital fact of apostolic preaching, without which Paul declared all preaching of Christ to be vain—as, in our view, it would have been. It isn't the pure ethics of Christ that accentuates Christianity and makes it the dominating force that it is, but the declaration of the divine Word irrefutably established by the working of miracles.—"Christian Work."

"Strange Fire", Up to Date.

Substituting something "just as good" for that which we were told to do or say has always been a disastrous experiment. Probably Nadab and Abihu thought the fire from their own hearth would answer as well for their censers as the fire from the brazen altar, which was sprinkled with the blood of the atonement. They were not unlike some ministers of to-day, who think that Shakespeare is as much inspired as the Bible, and that the doctrine that all men are good and only need to be shown the fact is more reasonable than the truth that Christ died to save sinners, and that psychology and sociology can take the office work of the Holy Spirit. Who has not heard sermons with enough "strange fire in them" to remind one of the preacher described by Sam Walter Foss in his lines:—

"He takes the cyclopedy, an' he
weaves it in his prayer,
Sandwiched in with choice statistics,
which he picks up everywhere;
They say the Lord knows everything,
—sometimes I uster doubt,
Now I know,—our preacher tells Him,
—thet's the way He finds it out."

Dabbling with strange doctrines may be just as dangerous as dabbling with strange fire. The two most vital truths imperilled by the eccentric thinking of theologians to-day are the divinity of Christ and His atonement, and the work of the Holy Spirit. It is announced that the next point of attack by the advanced theological thinkers in and out of the seminaries will be along the lines of "the new Christology." The Nadabs and Abihus of our time would take into the pulpit of the sanctuary a human Christ and a Spirit which is only an influence. Just here a word that, from the late Dr. Talmage, rings true and timely. He says:—

"If you cannot tell when you hear a man preach whether or not he believes in the plenary inspiration of the Scriptures, it is because he does not believe in it. If, when you hear a man preach, you cannot tell whether or not he believes that sin is inborn, it is because he does not think it is congenital. If, when you hear a man talk in pulpit or prayer meeting, you cannot make up your mind whether or not he believes in regeneration, it is because he does not believe in it. If, when you hear a man speak on religious themes, you cannot make up your mind whether or not he thinks the righteous and the wicked will come out at the same places, it is because he really believes their destinies are conterminous."

Shaler on "Valor".

One of the ablest scientific men of the country is Professor Nathaniel S. Shaler of Harvard University. In zoology and geology no American outranks him; but he is a broad-minded and philosophic thinker, who has written books with such titles as "The Nature of Intellectual Property," "The interpretation of Nature," "A Study of the American Commonwealth" and "Study of Life and Death". Professor Shaler has no public reputation as a poet, but recently he appeared as a poet on the occasion at the Phi Beta Kappa exercises in Cambridge, and the title of his poem was "Valor". It is not a composition of the Kipling variety.

Professor Shaler is one of many millions of sensible Americans who are weary of all this talk about the glory of having some time worn a uniform on a battlefield. He is ready to give all proper praise to men who have risked their lives to save the life of their country—an opportunity which has come to no American, by the way, in the last thirty-seven years. It is good to clasp the hands with such heroes, but there is a finer thing than that.

Professor Shaler recounts in his fine verse stories of what seems to him the noblest heroism. One of that of a surgeon in the Confederate army, who, after the most faithful service, was falsely accused of having sought to spread yellow fever contagion in the Northern States. Accused and reviled through long years, he held his peace—refusing even to deny the base charge.

Professor Shaler is a Southern man by birth, and the physician of whom he speaks did heroic work when Memphis was scourged by the yellow fever. The other examples of true valor which he mentions are equally impressive. They all point to the admonition near the end of the poem:

"Let not our eyes
Be blinded by war's flame, nor be our ears
Dulled by its drums and trumpets till forgot
Is the plain lesson of our peaceful days,
Of what is fellow-man who knows not war,
Who faithful does his tasks with faithful heart,
And so gains valor for all fields we win."

In these days, when mere glory-grabbing too often passes for the noblest sacrifice and the highest public service, Professor Shaler's lesson should be heeded. It is not the man who never knew what it is to be in absolute want of a dollar who should preach to us unceasingly about "the strenuous life," nor does achievement of any sort become more meritorious because attention is called to it by drums, trumpets or any other form of advertising. "The Friend".

How to Preserve a Husband.

"First be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good, moral atmosphere. When once the selection has been made let the past remain forever settled, and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even poor varieties may be made sweet, tender and good by garnishing them with patience, smiles and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as good as when first selected. Sometimes they improve with age."

How to Deserve a Husband.

Don't put on your giddiest airs when you pass his home, or spend all your earnings or allowances for a pretty Easter bonnet or gaudy hat. Go to school and be posted on some of the "ologies", but don't forget to master cookology and bakeology. Break the engagement with your temper before you accept your future husband's betrothal ring, and cultivate a pleasant face and a cheery disposition. Above all, be a young woman of good habits, given to prayer, and learn early to put your thoughts and words and actions in subjection to Christ. You will then deserve the best husband in the state.

Our C. E. Topic.

Topic for August 31: Communion and Transformation. Ex. 34: 29–35; Luke 9: 28, 29.

MEDITATIONS.

When a soul is in communion with God, speaking to Him in prayer, hearing God speak in turn in His Word, the features will show it. God's character will be impressed upon that soul little by little just as Moses' face lighted up gradually, exposed as it was to the full beam of the splendid effulgence of the holiness of God. Associations mould character. "Evil communications corrupt good manners." Continual living in a lofty moral and spiritual atmosphere will elevate any one and purify and ennoble him. Take your drunkards and victims of vice and lust out of their degraded surroundings, plant them in a decent community, in association with respectable people, and you will solve the problem of intemperance and the social evil. But do not stop there! Bring them to God and into fellowship with Him, and their characters will shine with glimmers of Divine holiness, as did the face of Moses. There is no other way to transformation of character and life than by way of communion with God.

Christ's transfiguration glory was not from without but from within. His countenance shone like the sun and his raiment was white as the light but neither the natural sun nor natural light was concerned in it. It was the intrinsic holiness of our Lord, His divinity which He had from the foundation of the world, which assumed visible properties. It was the very essence of Christ revealed to flesh and blood, as great a mystery as the incarnation itself. We gather from it that God's presence is imparted to our new-born spirits. Our inmost nature must be transformed. The springs of our character, the roots of our being must undergo some significant change, and this change must work out. Just as sin disfigures the outer man and gradually makes him hideous, so holiness beautifies him, makes his countenance to smile, his eyes to sparkle with love of his fellowman, his presence to be as gladdening and refreshing as the green bay tree by the rivers of water lifting up its head above the dreary expanse of desert. And others will catch the inspiration.

To reflect God's glory is part of our duty. We are to "shine as lights in the world." Let us learn how to shine by turning our hearts ever upward toward the light.

The Mennonite.

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Editorial.

It is refreshing to hear of the decisive declaration of Dr. Chapman, who stands at the head of the Winona (Ind.) Bible Conference, that no minister or layman who does not believe in the divinity of Jesus Christ and in the inspiration of the Holy Scriptures, stands any chance of appointment as a speaker at these conferences.

Rev. S. F. Sprunger, of Berne, Ind., preached a very strong and enthusiastic sermon last Sunday, reviewing the spiritual addresses of the various speakers at the Winona Bible Conference during the days he attended it. Certainly, every one who had the privilege of listening to the sermon could not but go away impressed with the activity of the forces that are making for righteousness in our day, and spurred on to greater zeal in Christian work.

Only one particular dwelt on in the sermon seems to call for maturer consideration. The successor of Dr. Deems, in the pastorate of the Church of the Strangers, in New York City, was very insistent on the Old Testament law of giving the tenth, claiming that it was the eternal law of God, binding upon Christians to-day. To this, reasonable exception may be taken. Believers in this church dispensation are strictly not guided by Old Testament laws; their book is the New Testament. The law of giving which should be honored by every believer is stated in 1 Cor. 16: 2— "Let every one of you lay by him in store, *as God hath prospered him.*" This rule is of sufficient latitude and elasticity to cover all circumstances. Of two men having the same income, the one of whom, however, rears a large family and has had sickness in the family, while the other has no children and has had no sickness to contend with, it is plain that God has not prospered the first as He has the second, and it is manifestly unfair for both to give the same amount, whether this be one-tenth or any other ratio. Paul's law is the later and the fairer.

Dr. Joseph Parker, the great London preacher, in his inimitable manner, puts his finger upon the sore spot in the higher criticism, in the following words:

In substance I retain the Bible exactly as my mother gave it, for she, too, was an expert. She thought the Lord made the heavens and the earth in six days and that he rested on the seventh day and blessed it. She told me the story of Joseph just as if it had been all true and she told me about Abraham and Isaac and the angel seizing the uplifted knife as if it were a fact. And about the flood she told me and never for a moment doubted the great rain, but was quite sure that the flood was forty days upon the earth and that all the high hills that were under the whole heavens were covered. She went over all the Bible lovingly and never said a word to me about "tentative suggestion," clay tablets and "future excavations." And many a time after reading the Bible to me we fell on our knees and the dear old soul talked to God as if he were a real living being and quite close to her. Yet she knew nothing about God but what she had read in the Bible! Of course all this cuts a mean figure in the eyes of formal logic and in the view of the new learning. Yet I am going to cling to it. My reason for referring to it now is to remind the critics that there is a Bible dear to the common people—they were made by it, comforted by it, and they live upon it, and I do not want the critics to take it away until they have something better to give than "a series of tentative suggestions" and the hope of finding some help in "future excavations." We must not ignore the work which the Bible has done among the people. Experts should limit the circulation of their books among themselves. They should prey and feed and starve upon each other's partial learning and flatter each other's critical instinct by inventing still longer polysyllables and playing the middleman to German wordmongers. I would only take away an idolater's idol because I think I have something better to put in its place. Neither would I take away the mother's Adam and Moses and Abraham and Isaac and Isaiah and Daniel and fill the ghastly vacancy with "nothing more than a series of tentative suggestions." But what would the infidel say? I never consult the infidel upon anything. I go to the infidel for infidelity; I never go to him for faith. What, then, is to be done? Go on with the old until the new is ready. Do not let the soul shiver in nakedness while the new tailors are wrangling over the texture and pattern of the new clothes.

Under the Evening Lamp.

Faith Above Sight.

Many men say they will believe only what they see. One of this class once remarked to a wag that he did not believe what he could not see. "Have you ever seen your brains?" asked the wag, "No". "Well, then, how can you believe that you have any?" was the rejoinder. Neither could such a man believe any of the facts of human history before his time, for he had never been privileged to see them enacted. The truth is such men make such a remark carelessly, thoughtlessly. A man who will believe only what he sees remains a very narrow, one-sided, uneducated man all his lifetime.

There are others, however, who, while not adopting the rule, "Seeing only is believing", still make almost as bad a blunder by declaring that they will believe only what falls within the limit of men's past experience. Everything must be explainable in the light of the past, and what cannot be thus explained is improbable, incredible. These men reject the miracles of the Bible. They relegate a good many undoubted truths to the region of the fanciful. There is no doubt that an overwhelming majority of Christian people do not believe that living the life of complete dependence on God, as George Muller lived it, looking to Him for the daily supply of all their wants, while they are engaged in His work, no longer busied in "earning their bread"—they do not believe this is practicable. They hesitate to put a literal interpretation on Matt. 6: 33, "Seek ye first the kingdom of God and his righteousness, and all these things [i. e. food and raiment] shall be added unto you." But why do they scorn the idea of its literal application? Simply on the two-fold ground that it is contrary to the practice of the race and to their own experience. But before they have tried it themselves they are not capable of expressing an opinion or drawing a valuable conclusion. The fact is many men have tried it and have found it practicable. Missionaries in heathen lands have been compelled to fall back upon it, and they have found it to work. Many evangelists in this country are living such a life daily.

To illustrate how incomplete and inadequate human experience is, let us take a glimpse into the history of science and see what ludicrous shortsightedness is attributable to even learned reason, and how knowledge "puffeth up". When Columbus accepted the theory of the rotundity of the earth and proceeded to make practical use of it by sailing westward to arrive at the East, all the wiseacres of his time, proud of their learning, the achievements of mind, the "supremacy of reason", the record of past experience, scorned such a wild and fanciful notion. Almost single-handed, Columbus started out, fighting an Athanasian battle against the whole world and won. Faith triumphed.

Before the days of railroads, when at one time a genius predicted that trains would come to run sixty miles an hour, the sages threw up their hands in incredulous amazement. "Impossible! That would take people's breath away!" Yet we are over-fulfilling that prophecy to-day by almost half.

Science can not afford to be dogmatic. As soon as it assumes its present positions to be final and invulnerable, it shuts itself out from all possibilities, it degenerates into prejudice and becomes more unreliable than fancy itself. Science must live by breathing the atmosphere of faith. And all broad-minded scientific men know this. They have schooled themselves not to be surprised by the most unheard of discoveries or the most stupendous theories. The wizard of Menlo Park has made electricity perform what a hundred years ago would have been set down as miraculous. Perhaps no single scientific discovery has done more to shake the dogmatism of science and preach to her her own fallibility than the dicovery, a few years ago, of the X-ray. For thousands of years all the world, wise and ignorant alike, believed and taught that opaque bodies could never be penetrated by light. What is more, they assumed it could never be otherwise. To-day the confidence of scientific men in their axioms and assumptions is far less implicit than it had been, and the true votary of science speculates more boldly than ever in the realm of the unknown and the mysterious. To-morrow some discovery may be heralded abroad that may compel the entire outline and framework of science to be reconstructed. Scientists can not afford to sneer at the notion of perpetual motion. Some days perpetual motion may be demonstrated a tremendous fact.

In the light of all this what should be our attitude toward the teachings of the Word of God? Do we do right to say, "Whatever is reasonable in it we will believe; everything else we will either disbelieve or hold in abeyance till further proof is at hand." Supposing the Bible contained a record of men being able to see through solid substances, and that Jonah, for instance, could see through the whale's body, would such information not have been greeted by the infidel and the scientific world with guffaws of uncontrollable laughter, and would not the higher critics seize upon such an occurrence and brand it as capital proof of the improbability of the whole record? Yet the X-ray has demonstrated the possibility of such an occurrence. Only a short time ago learned men, even among devout commentators, had their doubts about the trustworthiness of the story of Moses' grinding the gold of the golden calf to powder and strewing it upon the waters which he made them drink. "Chemistry knows of no such treatment of gold", thought even commentators, and they worried over the helplessness of science to pronounce the Biblical statement true. But why worry? Why not believe the Word, and doubt chemical omniscience, instead of suspending faith in the Word and placing implicit confidence in chemistry, as so many of us are silently doing? Those who have taken the former course must have been inordinately gratified to read some time ago the able vindication of the Biblical record in this particular which appeared in the "Sunday School Times" under the signature of Patterson Dubois, a metallurgist of wide experience in the U. S. Mint in Philadelphia. He showed under what conditions Moses could grind the gold into powder, and that there was nothing unscientific whatever in the Scriptural account.

If there is one lesson that the not very flattering history of scientific progress must teach us, as opposed to the very opposite history of the progressive understanding of the Word, it is that we should believe the latter from cover to cover, even though such faith should compel the rejection of every doctrine of science. These may have to be rejected anyway in favor of the Word, and then we may have to be ashamed that our faith had been so dilatory and halting.

In the light of all this, is it quite fair to test the Bible by arbitrary standards, such as even the best science and reason afford? Is it just to subject the Word to such treatment? Since we know that the Word becomes a more plausible record in proportion to the growth of science, is it not the dictation of good common sense and sound logic to believe it with the whole heart, fact and spiritual truth alike, and to wait calmly till God permits human research to set its seal upon it that it is true? And if we believe that God says it, and that we have the original, unfalsified text before us, should we not honor Him who is the Truth by believing it even though experiment should never be able to verify it? It goes without saying that this is the proper attitude of a Bible reader.

Correspondence.

WADSWORTH, O.—On Sunday, Aug. 17th, Bro. Penner, of Hillsboro, Kansas, was with us. He was with us for but one service, that one being in the morning. Bro. Penner informed us that he had preached an English sermon only once or twice before. If he had not told us, we surely would not have thought that he had so little practice in English preaching.

On Thursday, Aug. 21st, our S. S. had its annual picnic. It was held in Cunningham's grove, a little west of town. As usual, as soon as the committees were on the ground, two long tables were built for the dinner, later on swings were put up for the children and a large crock of lemonade was prepared for the thirsty ones. After the dinner, which was all that a picnic dinner could be, the time was spent pleasantly in various amusements. In the middle of the afternoon the company was usually refreshed with watermelon, but this year the program was changed and ice-cream was served, instead. Soon after the serving of the cream the people began to disperse. Everybody seemed to have enjoyed themselves and surely no better day could have been selected to add to their enjoyment. It was an ideal day for an outing in the woods.

Assurance of Salvation.

(Concluded from last week).

The fifth and best of all, is, "Beloved, now." Notice the word "now." It does not say when you come to die. "Beloved, now are we the the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see Him as He is" (v. 2.). But some will say; "Well, I believe all that; but then I have sinned since I became a Christian." Is there a man or woman on the face of the earth who has not sinned since becoming a Christian? Not one! There never has been, and never will be, a soul on this earth who has not sinned, or who will not sin at some time of their Christian experience. But God has made provision for believers' sins. We are not to make provision for them, but God has. Bear that in mind. Turn to 1 Jno. 2:1 "My little children, these things I write unto you, that ye sin not." And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is here writing to the righteous. "If any man sin, we"—John put himself in,—"have an advocate with the Father, Jesus Christ the righteous." What an Adyocate! He attends to our interests at the very best place—the throne of God. He said, "Nevertheless, I tell you the truth, it is expedient for you that I go away" (Jno. 17:7.). He went away to become our High Priest, and also our Advocate. He has had some hard cases to plead; but He has never lost one; and if you entrust your immortal interests to Him, He will "present you faultless before the presence of His glory with exceeding joy," (Jude 24.) The past sins of Christians are all forgiven as soon as they are confessed; and they are never to be mentioned. If our sins have been put away, that is the end of them. They are not to be remembered; and God will not mention them any more. This is very plain. Suppose I have a son, who, while I am away from home, does wrong. When I go home he throws his arms around my neck and says, "Papa, I did what you told me not to do. I am very sorry. Do forgive me." I say "Yes, my son" and kiss him. He goes off rejoicing. But the next day he says, "Papa, I wish you would forgive me for the wrong I did yesterday." I should say; "Why my son, that thing is settled, and I don't want it mentioned again." "But I wish you would forgive me, it would help me to hear you say, 'I forgive you.'" Would that be honoring me? Would it not grieve me to have my son doubt me? But to gratify him I say again, "I forgive you, my son." And if the next day he were again to bring up that old sin, and ask forgiveness, would not that grieve me to the heart? And so, my dear readers, if God has forgiven us, never let us mention the past. Let us forget those things which are behind, and reach forth unto those which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus. Let the sin of the past go; for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," (1Jno. 1:9). Job lived in a darker day than we do, but we read in Job 19:25: "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth." The same confidence breathes through Paul's last words to Timothy: "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." It is no matter of doubt, but of knowledge. "I know," "I am persuaded." *The word "hope," is not used in the Scripture to express doubt.*" It is used in regard to the second coming of Christ, or to the resurrection of the body. We do not say that we "hope" we are Christians. I do not say that I "hope" I am an American, or that I "hope" I am a married man. These are settled things. I may say that I "hope" to go back to my home. I do not say that I "hope" to come to this country, for I am here. And so, if we are born of God we know it; and He will not leave us in darkness if we search the Scriptures.

It is the privilege of every one of us to know, beyond a doubt, that our salvation is sure. Then we can work for others. But if we are doubtful of our own salvation, we are not fit for the service of God. "Verily, verily I say unto you: He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jno. 5:24. Let us pray God to keep us in perfect peace, and assured of salvation.

MOODY.

A Successful S. S. Convention.

The twenty-ninth annual convention of the Eastern District Sunday-schools was held in Bethany Mennonite church at Quakertown on Tuesday, Aug. 19. The convention was a marked success both in point of attendance and interest shown.

The morning session opened with devotional exersises, conducted by the retiring chairman, Harvey Gottshall, after which Dr. J. K. Hedrick, in a short address, warmly welcomed the convention. J. A. Rosenberger responded in behalf of the convention.

The convention organized by electing the following officers: President, Samuel Gross; secretary, James A. Rosenberger; treasurer, Frank Rosenberger.

A conference on "Successes and Failures in our Work During the Past Year" was conducted by Miss Amelia Landis. The necessity of having a high ideal in Sunday-school work was emphasized. Aim high and strive to hit the mark.

The subject of "Teachers' Meetings" was discussed. While no such meetings are held in many places, the fact was brought

out that they have been maintained in Rev. A. B. Shelly's charge for upwards of forty years. Rev. N. B. Grubb recommended pledging and installing teachers so as to make them feel a greater responsibility and said that better attendance and better results would follow.

This conference was very appropriately followed by the closing devotional study by Rev. A. S. Shelly. His theme was "What does God say regarding our successes and failures?" The Sunday - school worker should feel encouraged by Paul's words, "Know that your labor is not in vain in the Lord." The Sunday-school teacher should ask himself the question, "Will the words spoken be such as will make the pupils believe in Christ?" He said, "Interest your pupils but interest them for Jesus. Adapt the word of God to the pupils before you."

At the afternoon session, Wm. Grubb gave an address on "Preparation." He said that a general plan of the lesson should be formed early in the week. Only the prepared teacher is fit to teach.

The topic "Music as an Aid to Worship" and "The Study of the Lessons" was very ably treated by Miss Florence Shelly. She showed by biblical quotations that music was an aid to worship, was worship itself. Music is the sacred vessel in which the soul sends its incense of praise and prayer to God. She declared that music should be heart service, not lip service.

A conference on the "Forward Movements" was conducted by Rev. S. M. Musselman during which such movements as the Home Department, Normal Classes, Decision Day and Cradle Roll were explained and ways of introducing them discussed. Rev. Musselman closed with an earnest plea for the adoption of these movements.

One of the new features of this year's convention was a Bible Study by Rev. G. H. Culley of Philadelphia. His subject was "The Tuition of the Holy Spirit." He said that the Holy Spirit exercises a motherly function in the life of the believer. The child of God is born and fed by the Spirit and he is also taught to walk, talk, see and pray by the Spirit. His address was very much appreciated.

During the evening session a number of "Five-minute Talks on Sunday - school Problems" were given. Elwood Shelly recommended (1) teaching by example and precept and (2) teaching total abstinence in teaching temperance. The question, "How can we get pupils to bring their Bibles?" was dealt with by James Horne. He said that the Bible did not occupy the place in Sunday-school it once did, and thought that lesson helps should be laid aside on Sunday and the Bible used instead. Frank H. Bean recommended the blackboard as a means of impressing important facts in the lesson upon the mind of the pupil.

"How may the teacher secure the attention of restless boys and girls?" was the subject of a paper by Miss Annie Allebach. She thought the teacher should find out the reason for restlessness and be alive. Joseph Myers considered teachers and lesson helps adapted to the different grades to be the chief requisites of a graded Sunday-school.

Miss Hattie Wile read an excellent paper on "Personal Spiritual Work in the Sunday-school."

The address of the evening was given by Rev. G. H. Culley. His subject was, "The Supreme Need of the Sunday - school Worker." He said that a vision of Jesus was this "supreme need." The Sunday - school teacher must see Jesus as a personal Savior.

A review of the convention was given by Rev. H. S. Gottshall.

The secretary then gave statistics in regard to the work as follows: Number of schools, reported, 14; total enrollment, 2135; average attendance, 1335; money contributed for school purposes, $1161.66; for outside purposes, $53.47.

Upon invitation it was decided to hold next year's convention at Deep Run.

The Sunday School Lesson.

Subject for Aug. 31: THE BRAZEN SERPENT. Num. 21:1–9

GOLDEN TEXT: And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. Jno. 3: 14, 15.

LESSON OUTLINE.

Dr. R. A. Torrey outlines the lesson thus:

I. ISRAEL PRAYING AND CONQUERING, 1–3.

II. ISRAEL MURMURING AND DYING, 4–6.

III. ISRAEL LOOKING AND LIVING, 7–9.

Israel was conquered because they fought in their own strength. See v. 1. Many were taken prisoners. They needed the Lord's strength, and they prayed for it (v. 2). They vowed a vow (v. 2), which means that they surrendered themselves to God—and on this condition God could help them. Our enemies are described in Eph. 6: 12. Light on prayer is given us in Eph. 6: 18, Heb. 4: 16, Jas. 4: 21. That their prayer prevailed is indicated in v. 3—"He hearkened and delivered"—the enemy's cities were "entirely destroyed."

From praying and victory Israel passes to murmuring. Is this not a faithful picture of the average Christian in his wilderness life, before he has attained to the Canaan spiritual rest which Jesus desires in Matt. 11. 28–29? The way was long (v. 4) and they were discouraged. They found neither bread nor water in the wilderness and they cast up to God that He had brought them out there to die. Moses shared the dishonors with God (v. 5), Also, the manna was light and unsatisfying. When people once begin to murmur, there is no telling where they will stop. Everything appears blue when seen through blue glasses. Israel misrepresented the truth in their complaining, for God had just provided water for them from the rock (Num. 20: 11), and manna—"bread from heaven" fell every morning. The manna is a type of Christ. Do we "loathe" Christ? Is communion with Him too tame and colorless a thing for us modern believers? If so, God will punish us as He punished them. Fiery serpents bit the people (v. 6), and many died. Note that though they died as to their bodies, the passage says nothing about their spiritual fate. We have no reason to infer anything from this silence. Paul derives some good teachings from these events in 1 Cor. 10: 5–14. Read and consider them. The severe punishment has its due effect—it drives the sufferers back to Jehovah in repentance and prayer. "We have sinned" is their confession. They asked Moses, the man of God to intercede for them. Christ is our Intercessor. The repentance and pleadings of the people and the intercession of God are powerful to move God to the exercise of sovereign and wonderful grace. This event of Moses elevating the pole on which a serpent of brass was fixed, and the people healed by a second look is utilized by Christ in John 3: 14, 15 to explain and apply the grace of God toward sinners of every age and clime. Notice the following parallels between this serpent and Christ:

1 A serpent bit them; a serpent healed them. See Rom. 8: 3; 2 Cor. 5: 21.

2. Serpent and pole together make a cross. See John 3: 14, 15; 12: 32, 33; Gal. 3: 13.

3. Those who were bitten were to look. 1 Tim. 1: 15; Matt. 9: 13.

4. The only thing to do was to "look". Isa. 45: 22. Spiritual looking is believing. Eph. 2: 8; John 3: 16.

5. The moment the bitten one looked, he was cured. The moment of believing is the moment of salvation. Acts 13: 38–39. John 3: 36. Not to look was to die. John 5: 40.

6. Every one that looked, lived. John 3: 16—"whosoever."

7. "Any Israelite who refused to accept the naked word of God and demanded the philosophy of it, perished." Faith, not speculation, is demanded. Heb. 11: 6.—Adapted from Torrey.

A Bible Portrait of Woman.

1. Her heart is opened by the Lord. Acts 16: 14.

2. She will follow Jesus anywhere. Mark 15: 40.

3. She will not marry any one but a Christian. 2 Cor. 6:14.

4. She will consecrate her children to God. 1 Sam. 1: 27–28.

5. She will be domestic. Prov. 31: 11, 21.

6. She will be hospitable. Acts 16: 15; Rom. 16: 6.

7. She will help in the church. Rom. 16: 1, 12.

8. She will work for the poor. Acts 9: 36.

9. She will be modest in dress. 1 Tim. 2: 9, 10.

10. She will not gad nor gossip. Titus 2: 4, 5; 1 Peter 4: 15.

11. She will be industrious and benevolent. Prov. 31: 19, 20.

12. She will "publish salvation." Psa. 68: 11 R. V.

13. She will take her sorrows to Jesus. John 11: 2, 3.

14. She will wait for the coming of the Lord. Matt. 25: 1–4.

15. "She shall be praised." Prov. 31: 30.—Sel.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

THE COAL STRIKE.

HANNA SAYS HE CAN'T STOP IT.

BUFFALO, August 25. — Senator Hanna has abandoned all efforts to settle the coal strike. He believes that the operators should meet the miners to arbitrate. "I have exhausted my efforts", he said. "I have done all in my power and can do no more. I will make no further attempts, for it would be useless."

He said there was no chance of arbitration so long as only one side, the miners, was willing to arbitrate. He gave it as his opinion that the miners will not give in so long as they are able to fight.

"It will not be a short fight," said he. "It will be prolonged, and such prolongation will mean not only hardships for the miners and the women and children dependent on them, but it will have its effect on the American people. The longer the struggle continues the greater will be the increase in the price of coal."

He said he considered the refusal of the operators to arbitrate as final. "I talked with Mr. Morgan before he went to Europe," continued the Senator, "and before the strike was fully under way. He deplored the situation, but would take no active part toward a settlement. His attitude, in my opinion, is unchanged."

SAGE SAYS MORGAN COULD END STRIKE.

NEW YORK, August 25. — Russell Sage says the responsibility of the continuation of the coal strike rests with Mr. Morgan.

"Mr. Morgan," Mr. Sage said, "is the greatest man in the financial world of this country. No one can deny this, and it is through this fact alone that he can bring an end to the coal strike. His influence is so great that all that is necessary for him to do is to speak. Of course, I think Mr. Morgan has more influence with the mine owners than with the miners. This is true because of his closer connection with owners from a business standpoint.

"I don't want you to misunderstand me, so I will further explain. Everyone knows that Mr. Morgan not very long ago organized the billion-dollar steel trust. I would venture to say that nearly every mine owner in the country has some interest in this corporation, and as Mr. Morgan is at the head of it he wields a great influence over the stockholders. They respect him and will do whatever he says. His successful management of those many millions has won my admiration. It is in this way that he can influence the mine owners — that is, through his business connection with them in the steel trust. What he says to them would soon meet with their approbation."

M'Kinley's Memory.

BUFFALO, August 22.—Mayor Knight has issued a proclamation suggesting that on Sunday, September 14, the first anniversary of the death of President McKinley, memorial service be held in all the churches in Buffalo, and that the American flag be displayed. He has appointed a committee to arrange for other special observances fitting to the occasion. He further suggests that on the day following the anniversary special exercises be held in the public schools.

Winona Directors Meet.

WINONA LAKE, Ind., August 21.—At the annual meeting of the Winona Assembly directors to-day the financial statement for the last year was read and showed that the receipts were $203,812. In 1900 the receipts were $73,000; last year, $174,000.

The annual statement concerning the new reorganized Winona summer university showed that there were in excess of 1,100 registrations this year as compared with less than 500 last year.

The $200,000 of improvements, including an electric lighting and power station and the $50,000 Mount memorial have been settled on.

Officers of the Logansport, Rochester & Northern Traction Company were in the conference. The electric line from Warsaw to Winona will be built by the Winona Assembly if the L. & N. can not build it before spring. Winona Assembly has placed contracts aggregating $50,000 depending on its operating next summer. Under whatever management no cars will be run on Sunday.

Directors of the new Winona agricultural and technical school, who are also behind the National technical school for Indianapolis, have begun their annual meeting here. James R. Carnahan, of Indianapolis, and Richard S. Holmes, of New York, were elected to the board of directors. The reports show that there are fifty-three scholarships paid for already.

Picturesque Immigrants.

NEW YORK, August 22.—Elias J. Ivanovich, with his wife and eight children, were held over night by the immigration authorities at Ellis island, and this in spite of the fact that Ivanovich has with him $10,000 in gold coin and $10,000 in jewelry.

It was suspected that they were Gypsies. Elias, the head of the family, is a man about fifty years old. He is more than six feet tall, of impressive bearing and in picturesque attire.

Under his waist, beneath a Persian lamb coat, he wears a belt containing Spanish doubloons three deep. His watch chain is of massive silver studded with turquois and of large size.

No less gaudily attired is his eldest son, who likewise wears a belt of doubloons. His wife's ears hold gold ear-rings nearly two inches long, and in the ears of his pretty daughter are large pearls.

The National Bible Conference.

WARSAW, Ind., August 25. — The chief meeting to-day at the national Bible conference was the conference of special church work, conducted by John H. Converse, of Philadelphia, chairman of the national evangelistic committee of the Presbyterian church. Mr. Converse opened the session with a discussion on the support of the home and foreign missionaries, and evangelists. This led to a discussion of the relations existing between pastor and evangelist, in which D. W. B. Jennings, of Detroit, made a rather severe arraignment of much of the modern styled evangelistic methods. Dr. Jennings closed, however, by declaring that the pastor, rather than the evangelist, is to be blamed that such services are not productive of greater permanent good. Dr. A. B. Malbrum, of Cleveland, followed with a brief address, stating that there was an ever increasing demand for evangelists, and he regarded this as a hopeful sign of a closer feeling between pastor and evangelist. From time immemorial, there has been more or less friction between the evangelists and pastors.

Rev. A. C. Zenos, of McCormick Theological seminary, Chicago, delivered a strong address on "Bible Criticism," bringing out two main points in his criticism — first, that it established the history of the Gospel; second, that higher criticism has been bringing people into the churches. Rev. John Roberson, a Scotch preacher, delivered the principal speech tonight. Rev. MacArthur, of New York, presided at the meeting of the Baptist denomination.

Fleet of the Enemy Forced to Surrender.

ROCKPORT, Mass., August 25. — Commander Pillsbury's white squadron, representing a hostile naval force, was captured early yesterday morning off the summer settlement of Magnolia, by Rear-Admiral Higginson's blue squadron, the home defense contingent, while trying to steal into Salem harbor, almost under the opponent's nose. The bloodless victory was achieved after a night of hard work and anxiety among the battleships of the blue. With Commander Pillsbury's surrender, the naval war game came to an end.

The rules of the game provided that the white squadron to win should enter a port and remain there six hours, the time considered necessary to mine the channel and provide other protection before the arrival of Rear-Admiral Higginson's three battleships, which composed the only division of the blue squadron capable theoretically of defeating Pillsbury's force.

Bible Students at Winona.

WINONA LAKE, Ind., August 22.—The Rev. Dr. John Balcom Shaw, of New York; the Rev. Dr. A. C. Zenos, of the McCormick Seminary, Chicago; the Rev. E. T. Bulgin, of Chicago; the Rev. James Rodgers, of Springfield, Ill; the Rev. J. E. Vonant, and the Rev. George Jackson, of England were attractions on the Bible conference program to-day.

The national Sunday-school conference that began yesterday, under the direction of W. C. Pearce, of Chicago, closed to-day. The principal speaker heard to-day was Mrs. Lamorcaux, of Chicago, who spoke on the art of primary teaching. The conferences were almost entirely devoted to discussion of methods.

The foreign missionary conference will begin to-morrow and a great many foreign missionaries are arriving. The attendance at the Bible conference will reach its highest Saturday night and Sunday.

Electric Road for High Speed.

WHEATON, ILL., August 25. — Beginning to-day regular passenger trains will be run between Aurora and the Fifty-second avenue terminus of the Garfield branch of the Metropolitan elevated railway, over the Aurora, Elgin & Chicago electric railway. This line, on which the motive power is electricity taken from a third rail, has been three years in construction, and has attracted much attention because of the solidity of the work on it and the promise that has been made by its management of extraordinarily high speed.

Forty-five miles an hour, including stops, will be made at the start, and as soon as the track has settled into permanent condition sixty miles an hour, it is promised, will be made. Experiments will be carried on continually to determine the maximum speed consistent with safety and economical management, and a train is now being built for the road at Lynn, Mass., that is expected to travel 100 miles an hour.

The road has been built especially for speed, and nothing that science or the ingenuity of man could evolve has been left undone to bring that condition about.

It is claimed for this road that it is one of the most important suburban electric railway undertakings which have been attempted up to this time. It covers one of the most populous suburban districts in the neighborhood of Chicago, and with nearly 100 miles of its own track and direct connections with several other suburban electric railways, the system will serve some twenty cities and towns outside of Chicago, having an aggregate population of about 200,000.

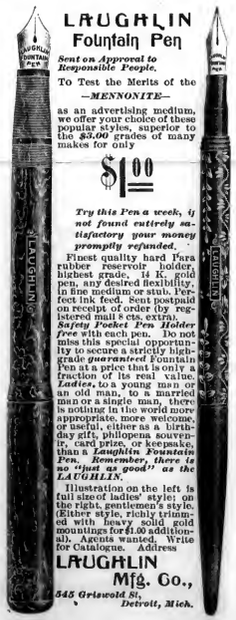
The Sultan Will Pay Up.

CONSTANTINOPLE, Thursday, August 21.—Through the medium of Izzel Bey, one of his secretaries, the Sultan to-day sent a friendly message to the United States minister, John G. A. Leischmann, assuring him that all the pending claims of the United States would be complied with, and begging the minister to resume his visits to the Porte.

New French Ambassador.

PARIS, August 22.—The successor of Jules Cambon, French ambassador at Washington, has not yet been appointed, but M. Jusserand, the French minister at Copenhagen, has been selected for the post. M. Jusserand speaks English fluently and is the author of several English books. His wife, who was a Miss Richards, is an American.

It is said on good authority that M. Cambon will be appointed French ambassador at Madrid, succeeding M. Patenotre.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Emancipation.

MALTBIE D. BABCOCK.

Why be afraid of death as though
your life were breath?
Death but anoints your eyes with clay.
O glad surprise!
Why should you be forlorn? Death
husks the corn.
Why should you fear to meet the
thresher of the wheat?
Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.
Why should it be a wrench to leave
your wooden bench?
Why not, with happy shout, run home
when school is out?
The dear ones left behind! O, foolish
one and blind:
A day—and you will meet: a night—
and you will greet!
This is the death of Death, to breathe
away a breath
And know the end of strife and taste
the deathless life.
And joy without a fear, and smile
without a tear,
And work, nor care to rest, and find
the last the best.

Items of News and Comment

Rev. William H. Grubb, of Philadelphia, preached for the Bowmansville, Pa. brethren on the 24th inst.

Prof. H. H. Ewert read a most spirited, realistic, rather humorous and certainly helpful essay at some S. S. gathering in the Northwest. It is entitled "Order in the Sunday School", and has appeared in the "Bundesbote."

Rev. Benj. Ewert, of Edenburg, Manitoba, in company with James E. Sprunger, visited the brethren at Langdon, and Klein, N. D. a few weeks ago. Rev. John D. Bartel is the pastor of the former congregation. The latter comprises a district about 25 miles in area.

Rev. S. M. Musselman left Philadelphia last week for Clarence Center, N. Y. on his home missionary tour.

He preached in the Clarence Center, N. Y. church Sunday a week ago. His territory is the Middle District and the duration of his tour will be about three months.

Dr. F. E. Clark, in the "Record of Christian Work," writes thus of the fame abroad of Mr. Moody:

"Everywhere I heard his name spoken with love and veneration. Everywhere anecdotes were told of his life and preaching by men who had been brought out of darkness into the light, by his written or spoken words. Everywhere his influence seemed to be an abiding factor in the religious thought of the generation".

Rev. J. S. Moyer, in this week's "Bundesbote", suggests that all home missionary preachers be directly under the supervision of the General Conference, instead of under a committee, as now.

He believes too much time is lost and too much expense involved under the present arrangement. The Home Mission Committee should meet at least once yearly. But the members live a thousand miles apart and sessions are consequently costly. The Executive Committee of Conference might take this matter in hand, and the traveling preacher would be responsible only to the Conference. The whole matter is ably presented, and the Conference will do well to give it careful consideration. The care of neglected congregations he believes, should be left to the district conferences.

The "International Union Monthly" tells the story of a young infidel's speech which he made at a religious meeting in London.

"I have come here to-night to demonstrate to you what sort of a book the Bible is, and that you may not think that I have selected any special passages I will let it fall open at any place and read the first verse that catches my eye and you will all hear what a miserable book the Christians believe in." He opened the Bible carelessly and began to read: "Pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

A little embarrassed he opened the book at another place and read: "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke" (Isaiah lviii 6).

He again opened the Bible and began: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly before thy God?" (Micah vi. 8.)

The infidel left the platform.

New School at Winona.

WINONA LAKE, Ind., September 1. — It was unofficially announced today that Dr. J. Wilbur Chapman, who established the Winona Bible conference eight years ago, with thirty-five members, and directed its growth until the attendance reached 7,000 this year, will establish a national interdenominational summer Bible study university at Winona next summer.

The university courses will run five or six weeks and conclude with the beginning of the Bible conference, when the most noted Bible scholars in this and other countries are here.

Dr. J. Wilbur Chapman, who comes the nearest of any man in the country to being the successor of the late Dr. Moody, is at the head of Presbyterian evangelistic work, and is pastor of the Fourth Presbyterian church in New York city. He was born and reared at Richmond, Ind.

James E. Sprunger's Letter.

FROM SASKATCHEWAN TO EDMONTON, ALBERTA.

(Concluded from last week).

The Didsbury colony belongs, properly speaking, to southern Alberta; or perhaps better said, it is a kind of connecting link between northern and southern Alberta, as mixed farming is receiving considerable attention and is promising to prove successful.

As soon as there will be more land broken up, the conditions of the soil and atmosphere will change considerably and the late and early frosts will disappear.

The northern states and Manitoba used to be considered almost hopeless on account of the frost, but conditions have greatly changed in the course of years.

With right we say: "Westward moves the star of Empire;" but it is just as true that northward moves the "Sunny South."

A hasty side-trip to Edmonton, the northern limit of railroad transportation, gave me a somewhat limited idea of the possibilities and conditions of that country. But to the Hoosier schoolboy who was born in a log-cabin and studied his natural philosophy in the forests of old Indiana, there comes at once a homelike feeling as he enters the great fertile valley of the Saskatchewan, made picturesque by the groves of fir, pine, hemlock and poplar.

The scenery around Edmonton is of varied beauty. "No stern, rugged and awful mountains, nor long dead monotony of flat, treeless prairie strain the vision here. Level and rolling prairie, hill and dell, clad in grass and flowers, delight the eye. Lakes, lakelets and ponds reflect the bright blue skies above, and the deep and magnificent valleys of the great Saskatchewan and other smaller, but not less beautiful streams, lend boldness to a landscape of otherwise ideally pastoral prettiness." Mother Nature has also conferred vast mineral wealth upon this region, the possibilities of which now only begin to dawn upon the people. Great supplies of coal underlie this country and crop out on the sides of the valleys, rendering the work of mining very cheap. The farmer can obtain his fuel at the mouth of the pit for 50c to $1.50 a ton.

The first and greatest necessity of a progressive civilization is schools, and the northwest is keeping step in the onward march of education. There exists a well-organized school system, and judging from the many school teachers that I had the pleasure of meeting, I dare say that they are by no means the scum of the East or the South, but a class of *well-trained men and women*. The organization of a school district is optional with the settlers. The government liberally supports all public schools and a thorough system of inspection has been inaugurated.

The educational standard, I'm glad to say, is quite high. Every teacher employed must pass an examination that requires quite an advanced education, and in addition is compelled to attend a normal training school before taking charge of a school. The salaries vary from $35 to $50 a month, for twelve months out of the year, giving the teacher an eight weeks' vacation. In this way teaching can be made a profession and the standard of requirements much higher than where they pay a teacher $35 to

$40 a month for six months of the year.

I'm glad to see the activity our Mennonite people manifest in organizing school districts, and the interest they show for education in agitating the building of a Mennonite school in Saskatchewan, where their young people can obtain a more advanced education and prepare themselves for teaching in both German and English.

Religion has kept pace, or perhaps better said, prepared the way for social and educational progress. Missionary enterprise has been a prominent feature of Northwestern pioneering. Ralph Connor's "Sky Pilot" has not been a mere product of imagination. The Christian zeal of the various church bodies has not allowed the Northwest to lack in Christian teachings. So with the beginning of every new town; you can see one or more church spires pointing heavenward. The enterprise is by no means superfluous for there is great need of it.

The Life of Faith*

FLORA FELLMAN.

Abram was living with his near relatives when God called him to leave them and depart for a land that He would show him.

God surely saw the material in him, He knew what He could make out of him, what a help he would be to Him, or He would not have called him. Abram obeyed God's call, just trusting in Him and accepting Him as his Leader. So God sometimes calls us to help Him in his work. Our faith in Him should be like Abraham's, if it is necessary, if He asks us to leave our country, or relatives or friends, just to follow Him where He leads us; for if He calls, He will not forsake us, He will supply all our need. God took Abraham out and told him to look in all directions and promised him and his seed forever all the land that he saw; at another time He called his attention to the heavens, telling him to number the stars, and saying, so his seed should be—numberless. And "Abraham believed in the Lord and He counted it to him for righteousness."

Will some one read the 22nd chapter of Genesis, verses 1-13? He was willing, for God's sake to kill his only son Isaac, if it was necessary to glorify God. I believe this to be one of the greatest works of faith. God tried Abraham's faith by his works; it teaches us that faith without works is dead.

Abraham was justified by works when he offered up his only son Isaac upon the altar. If we are faithful we will show it in our daily lives, our deeds, conversation, etc.

When Job, one of the greatest men of the East, was tested by God, what did he, say when all his possessions and sons were destroyed? Did he yield to Satan? No; he said, "Naked I came into the world and naked I will leave it. The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." Does this not show how we can undergo trials by faith? Did not Daniel and his friends go through the fiery furnace unsinged, by faith?

"Now faith is the substance of things hoped for, the evidence of things not seen."

Faith like all things must have a starting point. At first it is small and must grow and develop—if we just have a little somewhere on some point, it can develop and become large and mighty, since Christ tells us if we have faith like a grain of mustard seed we can remove mountains. Now there are many of us assembled here, young in years, yet just starting in life. But in whatever occupation we may be engaged, if it is only doing errands for our fathers and mothers, we should do our work cheerfully and in the best way we know how; for nothing pleases our parents more than if we honor them by promptly obeying them, and doing our work in the best way we can. So let the little ones especially be careful to be true and dutiful, since this is just what God wants of us when he says, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Concerning ourselves who are just starting in our work, in whatever we are employed, whatever is our position, humble and lowly as it may seem, we should do our part faithfully, in the best possible way, always trying to improve, working diligently and untiringly, never complaining or lacking interest in the work, making it agreeable for all around us, cheerful, contented, using all energy—being so interested in the work that the time will be over before we know it, and we will not have to feel guilty of having spent the time watching the clock for the closing hours. This is working faithfully. If we are faithful in little things the Lord has promised to reward us.

Some may imagine if they want to rise in their occupation or position they must use all efforts and suddenly push and force themselves into it. But that is not the faithful way of gaining promotion. The faithful ones, we will see, are the ones that are always exalted and promoted, not by just seeking for such promotion, but by being faithful in the little things that lead up to it, however humble these may seem.

We can begin to get this faith by doing our work the best we know how and unceasingly asking God in prayer to show us how and what to do, and to bestow the gift of faith on us more and more every day.

(Concluded next week.)

*Read at Young People's Meeting, Flatland, Pa.

Missionary Blunders.

People living in America can hardly imagine the multiplied difficulties in the way of a true spiritual missionary in foreign lands. We naturally think that all the difficulties arise from heathenism, and of learning the language, and adaption to the climate; but in many instances, added to all these difficulties, there are others which spring from other so-called missionaries, who are sent out from the home lands.

1. In a great many instances the main work of certain missionaries is not to bring the heathen to Christ, and into the experience of regeneration, but simply to educate them in worldly knowledge, and what is called Christian civilization. Of course education is an integral part of missionary work, but when that has the supreme emphasis, with scarcely any effort for the real conversion of the heathen heart to Jesus, it not only does but little good, but in most instances prevents others from getting them converted, puffs them up with modern knowledge, and puts in their hands weapons of infidelity to turn right around and antagonize Jesus and holiness of heart and life. Imagine missionary schools in Japan, China and India, turning out smart infidels, whose ideas of the Christian religion are as vague and useless as the graduates of our skeptical colleges. One of the leading missionaries in China said his aim was simply to reach the cultured classes, and when he preached to them he did not begin with the Gospel, but with picking out the best things in the teachings of Confucius. Such a man is a million miles from the true Gospel missionary, and in the day of judgment such missionary preaching will be found wood, hay, and stubble. This kind of missionaries are a hindrance to the true work of Gospel missions.

2. Another blunder in the mission field, is the exporting to foreign lands the half infidel theology of the popular English and American pulpits.

Very few modern church members really believe God's awful words about an everlasting hell, and of the absolute necessity of the new birth and there being no sort of salvation except through the death of Jesus. It is a common thing for ministers and church members to believe in evolution, and that the heathen have a spark of divine life in them, which can be evolved under culture, without special stress on the atonement of Jesus, and this Satanic theology is being taken to heathen lands.

Another common notion is that a great many heathen who are simply sincere and conscientious, will somehow get saved in spite of their idolatry and other sins.

God's Word presents no such notions, but shows the necessity of presenting Jesus as their only Saviour. People who hold these loose notions will never give much money to send the Gospel abroad, and the missionaries who hold these unscriptural notions, will never do much to get the heathen converted. The missionary who is not perfectly sound in Bible doctrines does the heathen more harm than good, for he sugar-coats his followers with a mere nominal Christianity, and is a constant barrier to the true Spirit-filled messenger of Jesus.

3. Successful mission work in heathen lands, as well as home lands, must push like the apostles, the truth of sanctification, and the definite baptism with the Holy Ghost for believers. The true Gospel missionary often finds the greatest hindrance to his work, by having some other missionary deny or antagonize the fullness of salvation receivable by faith.

4. Protestant popery is a terrible blunder in many places in heathen lands, that is some missionary will enter a district with from one to three million people, and claim that as his private parish, and sets up a grievance if any other missionary of some other board enters his parish, though he has more people in it than he could instruct in over a hundred years. Think of such blind popery of the middle ages fastening itself upon the modern missionary work in heathen lands. Any true Gospel preacher, led by the Holy Ghost, will absolutely ignore such imaginary claims, and enter any and every open field as he has opportunity. These are only a few of the blunders which some professed missionaries make in foreign lands. As at home so abroad, it is the real Spirit-filled preacher that gets people into positive salvation; and more and more God is sending forth independent missionaries, filled with the Holy Ghost, who take a short cut across red tape, and parish boundaries, and infidel culture, and present to the heathen at once the crucified and risen Lord, whose blood alone can wash away their sins, and whose indwelling Spirit alone can keep them from committing sin, and if ever the world is evangelized, it must be done by those who are baptized with the Holy Ghost.—Sel.

Inspiration.

ELWOOD S. SHELLY.

There are some people in this world who possess qualifications and capabilities inferior to those of others who accomplish much more labor for Christ and His people. The question is then quite frequently asked, Why is this? To some people it seems very mysterious, but to me it seems to be a very easy problem to solve. In Matthew 10, where we find Christ sending forth his disciples to preach and teach and labor for him, we find that He reminded them of the fact that they could not accomplish anything in their own strength, but that He would give them the words that they should speak. Again on the day of Pentecost it was only after Christ had filled the hearts of Ilis people with His Spirit that they were able to go forth and speak with other tongues in such a language as they needed to carry out the Master's work. Inspiration from on high was needed before success could follow.

Is this inspiration needed any less to-day than it was at that time? God is the same God that He was at that time, never changing, the same yesterday, to-day and forever. Therefore, if Christ's disciples needed the inspiration of the Holy Spirit, then they also need it now, and that is why so many people fail in their attempts to accomplish work for Christ. As long as we rely on our own strength we will truly fail. We must however not infer from this that we can fold our hands and need not make any material preparation for our work in the Lord's vineyard and think the Lord will do it all. God's promises are all conditional. God is only willing to do that part which we ourselves are not able to do. As the minister studies his sermon and the Sunday-school teacher studies his lesson, let them remember that it is essential to study our texts and lessons with the aid of the very best material that we can get; but let us not take it to hand without asking God's help and guidance, and let us continually plead most earnestly for His Divine Spirit, as without it our efforts will all be in vain. Whatever our calling may be in the Lord's vineyard, let us go forth boldly; but let us not attempt to do anything, however great or small it may be, in our own strength.

Let us realize that we in ourselves are nothing. Paul said; "I can do all things through Christ which strengtheneth me." Paul realized his weakness in himself, but at the same time also realized his strength through the inspiration of the Holy Spirit. There are many people in this world who might be instrumental in doing much work for their dear Master, but they are not willing to receive His aid and power. His disciples of old could not have accomplished their mission so faithfully if they would not have been filled with the divine Spirit. If we at times fail in our work for the Master, let us examine ourselves and see whether we perhaps do not rely too much on our own strength, and let us ever be willing to say with Samuel of old, "Here am I, Lord, take me, use me as thou seest best. I will go where you want me to go, I will be what you want me to be, I will say what you want me to say and I will do what you want me to do." Let us consecrate our entire life to His service, and through the inspiration of the Holy Spirit go forth to our various duties of life; and as the many enticements and allurements of Satan confront us, let us not yield, but depend on God's continual and ever-present help and strength. Let us be able to say with Paul: "I can do all things through Christ which strengtheneth me".

Milford Square, Penna.

The Temper of the Chinese People.

The phrase 'the people' is in China a compound noun of multitude, and connotes highly diverse elements. Among them are some whose importance is out of all proportion to their numbers. Almost all the trouble heretofore experienced by foreigners in China may be ascribed to the direct or indirect influence of the officials, or the literati. The latter are the most compact, and homogeneous body in the Empire, seldom enjoying much opportunity to broaden their mental vision, and having no desire to do so. Officials are greatly influenced by a varied experience which often becomes to them an education; but your Chinese scholar is born, reared, lives, and dies in a rut. Probably his obstinate irreconcilability is one of the serious menaces to the future of China. In 1898 he might have been recast by the new forces in the air. In this year of grace, to use the literati for reconstruction is like trying to fill moulds with fragmentary brick-bats, instead of employing plastic clay, or building with solid rock. In many regions men of substance patronized the Boxers, and sometimes formed their actual leaders. There was one of this sort in the Tung An District of Chihli, half way between Tientsin and Peking. He destroyed the railway stations and the chapels impartially, and exerted himself to turn back Admiral Seymour and Western Civilization—in the former case with success. He slew as many Christians as he could, and persecuted the rest into precipitate flights. His followers were well armed and numerous. In the boldness of his daring he visited Peking, as he had often done before, for he was a military 'Entered Scholar', had a button, and belonged to the Emperor's body-guard. He formally accused the Christians in a certain village of being Boxers, and actually led a British expedition to a Chapel as a Boxer headquarters. This was a straw too much, and on evidence shown he was himself arrested, tried, and on several counts condemned to death. On the very day on which this occurred in Peking, Rev. Joseph Stonehouse, of the London Missionary Society, while crossing at a ferry near this man's home, was shot with five bullets, one of them an explosive one, carrying away the entire calf of the leg, the hemorrhage leading to death in a few hours. This may be taken as a typical case, and all of its essential elements may be considered as constant factors. They are not a hopeful subject of contemplation, while it is not easy to perceive how social forces so terrific, once liberated, are to be restrained without other means than any at present in sight. There is not visible (although there may be latent) material enough in all China to form a new Government in the countless disturbed districts of the agitated provinces. Every Magistrate is as dependent upon his underlings as a General on his troops. Without them no proclamations are really posted, no warrants actually served, no business done. But it is probably no exaggeration to say that every local Yamen is full of ex-Boxers, who will systematically put chestnut-burrs under the saddles of all those who ride in the interest of the rights of foreigners. A broken rail may ditch a train.—Arthur H. Smith.

Our C. E. Topic.

Topic for September 7: READY FOR HIS COMING. Luke 12: 31-40.

MEDITATIONS.

The burden of this passage is the suddenness of the Lord's coming. The uncertainty of the time of the coming largely helps to make it sudden. The Lord refers to this uncertainty in v. 38: "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." If we knew just when Christ would be likely to come, there would be no surprise at His coming. For days and months beforehand, believers would be preparing to meet Him. But this suddenness is likely to strike terror to the hearts of many, who had been consoling themselves with the excuse of 2 Peter 3: 4: "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Let us hope that none of us has adopted that excuse, but may the words of the same chapter, be true of us: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

The Lord's expression, "Let your loins be girded and your lights burning", suggests the night: It will be night when He comes—the night of unbelief, apostasy, unholiness. Our duty under these circumstances is to keep our lights burning, be strong in faith, exemplary in walk and character, with Christ, the true Light, illuminating every step of the way, with His name continually in our mouth. All loins, too, are to be girded. We are not to be as those who always expect to remain here, who have made the world their permanent home; but we are Christ's, and when He comes for us, we must go out to meet Him and go with Him.

The best way to wait is to work. If you do not work, you may fall asleep. This is the experience of most people who have had to stay up a whole night. As long as they were busied at something, they could fight sleep; as soon as they sat down to rest, they surrendered themselves into sleep's hands, and became easy victims. So it is spiritually. The sleep of worldliness is not likely to steal upon us so long as we are actively engaged in performing the duties of our stewardship. Let us be found faithful stewards "that when He cometh and knocketh, we may open unto Him immediately." The great reward will be, "He shall gird Himself, and make us to sit down to meat, and will come forth and serve us." What this means, we will find out at the proper time.

The Mennonite.

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Editorial.

Moody is said to have proposed this practical test to be applied to all men who claimed to be sinlessly perfect: If he is a married man, go home and ask his wife's opinion, and if he is single, ask what his neighbors think of him.

What is the matter with many of our young people in their own Societies? Spontaneous participation is sadly lacking. Such a state of affairs betokens not life, but at best suspended animation. We venture upon a possible explanation, in the form of a question: May it not be because we expect that to come out of the young people which was never put into them? It seems to us a home Bible course of some sort ought to precede, (for a time at least) the school of testimony, such as the Young People's Society aims to be.

On the first page will be seen a short sketch of a proposed "Bible study university" to be established at Winona Lake, Ind., next summer. The founder of the Winona Bible conference, Dr. J. Wilbur Chapman, is also the projector of this movement. It surely is a step in the right direction, for it is a natural growth of these conferences. Bible study, if rightly conducted and pursued, means the study of the mind of God, certainly the most exalted occupation in which the human mind can be engaged. It ought to meet with as great success, at least, as the Bible Conference itself.

Laws of Giving.

1. Why should I give? "As ye abound in everything, in faith, and utterance, and knowledge and in all earnestness, and in love, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8: 9. "Freely ye have received, freely give." Matt. 10: 8.

"It is more blessed to give than to receive." Acts 20: 35.

2. Why give regularly? "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him." 1 Cor. 16: 2.

3. How much shall I give? "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

"Let the same be a matter of bounty, and not of extortion. But this I say, he that soweth sparingly shsll reap also sparingly: and he that soweth bountifully shall reap also bountifully." 2 Cor. 9: 5, 6.

"Let each man do according as he has purposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver." v. 7.—A. M. FRETZ.

Under the Evening Lamp.

Science and Scripture.

It never was the intention of Scripture to be a text-book on science any more than it was ever intended that science should expound the Bible. Perhaps this last clause ought to be modified, in view of the attempts of the later "scientific" theology to arrogate to itself the only correct and legitimate interpretation of Scripture, and read into it such modern theories as evolution side by side with the older canons of literary style and art. But such tests are irrelevant and impossible. The only evolution that has a place in Scripture is the evolution of its material out of the mind of God. The only canon of style to which the Bible can be subjected is that it must conform to the "grand style" of the Holy Spirit. "Holy men of old spake as they were moved by the Holy Spirit," and certainly when they wrote, they wrote as they were moved by the same Divine agency. Any attempt to reduce the person and methods and activities of the Holy Spirit to mere elevated or ecstatic spells of consciousness, explainable in terms of human psychology, is doomed to ignominious failure. The Spirit is a person, as much so as is Christ. Christ's own words ought to be final. He calls the Spirit "*another* Comforter", His own authoritative Successor, and ascribes to Him attributes that can be predicted of naught else than a self-conscious personality, and that a divine personality. Science must leave the Spirit alone, and cease calling Him an "influence".

It was a beautiful idea, that of Henry Drummond, to extend the domain of evolution to spiritual things. There is doubtless much truth in it. Use and disuse largely determine the shape and functions of a natural organ; use and disuse preside over the growth and development or the degeneration of a spiritual faculty. Inheritance is a powerful spiritual factor as it is a tremendous natural factor. Thus far there is a suggestive parallelism between the two worlds. But when we come to consider the relation of these two spheres to each other, the priority of the one to the other, can we decide? "Natural law in the spiritual world"—good; but it is at least equally correct to say, (in the phrase of a reply to that famous work): "spiritual law in the natural world." Which body of laws existed first, the spiritual or the natural? Which is the original and which the derived? Very much depends on the answer to this question, supposing us to be able to furnish an answer. If the spiritual laws were first, it is our duty to ascertain what these are, and seek to interpret physical facts and laws by them, instead of forcing physical analogies and uniformities upon spiritual things.

No better illustration of the mischievous tendency of the latter course can be cited than the ominous growth scientific materialism enjoyed for many years. "The brain", said the physiologists and the physiological psychologists, "is the only seat of mental life and activity. Every thought can be traced to the activity of a brain-cell. Even the idea of God is due to certain molecular movements in the brain." A charmingly self-consistent philosophy!—too self-consistent to be true. But a good many honest and earnest seekers after truth allowed this dust of self-consistency to be thrown into their eyes. Shakespeare could have said of it, "Consistency, thou art a jewell" Only one little item was forgotten, which was, nevertheless, a mighty item: What called the cell-movements of the brain into existence? Every link in the chain must be accounted for, and until this is done, science has no business to impose her dogmatism on spiritual men as final.

How about this materialistic theory to-day? It is a back number. Professor Hudson, an able psychologist of the present day, teaches that there are two seats of consciousness, two sources of thought, the one the brain, the other a spiritual center. Not all men of his profession may have accepted his position, but the likelihood is that they will be compelled by the logic of the situation to take it.

This illustration may serve to make it apparent to all that it is dangerous for science to judge spiritual things by natural phenomena—at least as long as it has still failed to master the truths within its own field. No profounder statement has ever been made by the human mind than the declaration of Paul in 1 Cor. 2: 11: "Even so the things of God knoweth no man, but the Spirit of God." And if we should ever be able to demonstrate that spiritual laws were first, and that all nature must be interpreted by these, we shall have to admit that we must first have the mind of God before we can theorize or philosophize on natural facts. Then, instead of crowding the vast spiritual universe of God into their little half-acre lot of scientific "laws", learned men will learn the larger wisdom of annexing nature to the heavens. Then, perhaps, they will see that it is possibly more rational to proceed on the theory of "spiritual laws in the natural world."

So much for the unhallowed attempt to make science a Biblical text-book. Next time we will consider more fully how far the Bible pretends to be a text-book of science in the ordinary and present acceptation of the latter.

Correspondence.

SALEM CHURCH, DALTON, O.—We are glad to mention the pleasant visit (although brief) extended by Rev. H. D. Penner, of Hillsboro, Kans., accompanied by Rev. J. W. Kliewer, of Wadsworth, Ohio, the former preaching two very instructive sermons on the 19th and 20th ult.

Catechetical instruction has again begun, and it is encouraging to note that quite a number are attending. But they need our sincere and earnest prayers that they may fully accept and confess Christ.

Introducing a Friend.

EMMA BERGSTRESSER.

Beloved readers, in this world of ours we must all have friends from infancy to old age.

I have several very dear friends. They are so kind, generous and loving that I think it would give you pleasure to know them; but yet, like myself, most of them have their faults and failings.

But I have one friend that claims my special regard. If you only knew his worth, I know you would love him too. He has carried me through many difficulties and dangers, when no other hand could help me. He as chonsoled me in sore affliction,

has been true to me when other friends have turned coldly away. He has taken great pains in my behalf, has put himself to great inconvenience to do me good. He has sought me, been patient with me almost beyond belief, has forgiven me when I could not forgive myself, has pitied my sinful condition and won me back.

He never flattered nor justified me in my wrong-doing, but told me of my faults so kindly, quietly and patiently that I could only love him for it. When my heart was heavy laden and my eyes were wet with tears, he came and took the weight away, and dried all the tears, he gave me consolation making my weary heart leap as if a new life had inspired it. All this and more has been done by my Friend— do you wonder that I love him and seek to introduce him to you? Think of him — he is an impartial, wealthy Friend, he has the means to carry out all he wishes. Oh, never was there such a friend! Much as he has done he has promised to do more. His life has been spent in planning and making promises. He performs all his promises; he abides ever faithful. None of his words have ever failed; they are very sure.

Would you not like to know this Friend? His name is called *Saviour* because he saves those who trust in him. God has sent his Son into this world to be our friend, and he is your friend as really as he is mine. He accommodated himself to you in your lonely and lost condition, suffered and died to redeem us from the curse of the law which we had broken. Then he rose again from the grave to show his friends the way of life from the dead. He ascended into heaven, and there he waits to-day. He stands within the holy courts above, looking down on you and me pleading to us to come, where otherwise our weary feet would never dare to tread. There he waits to do all a friend can do. When we pour out our sad complaints and griefs before him, he bears our feeble requests and we can feel the sweet sympathy that gushes from his brother heart. More than this he has gone to prepare a place for his friends; in his Father's house are many mansions, garnished with everlasting beauties, with golden streets, gates of pearl, and all filled with glory. After this preparation is accomplished, and all the mansions are prepared, this friend is coming back again to take his friends to himself.

Now do you not wish a share of these blessings? You may have them; there is room in paradise for you and me; we may all have a home, a song, a crown, and stand stainless within the Jasper walls. We may meet all the saints of God. Our friends who sleep in Jesus will be there, we will see their glory and partake of it, never to part any more.

Will you not have this Saviour for your friend? Give yourself to him, cast your cares upon his mighty arm, forsake all other friends, if need be, in order to obtain his friendship. Are you not ready to make him your only hope and refuge? Other friends can only weep for us in hours of death, while he goes with us down the dark valley and comforts us.

O will you not love my friend? will you not seek his face? But one condition we must comply with — we must obey him. Remember the words how he said in John 15: 13–16. "Greater love hath no man than that he lay down his life for his friend, etc." "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

Souderton, Pa.

Echoes from the Bible Conference

HELD AT THE QUIET SHORES OF WINONA LAKE, IND. AUG. 17–27.

WINONA LAKE, IND., Aug. 25. While the cool breeze from Winona Lake is reviving and renewing the strength of our bodies the rich spiritual fountain at which we are enabled to sit here and drink draughts of blessing deep and long, on the sunlit mountain side, tends to call forth the heartfelt cry and desire of Peter, as he stood amazed, beholding the glory of his Master on the mountain, saying: "Lord, it is good for us to be here, let us make here three tabernacles," etc. We are certainly dwelling on the sunlit mountain top in close communion with the Master, while listening to one address after another full of fire and the inborn power of the Spirit.

The effect of the intense zeal and earnestness of these inspired speakers is not lost on the intelligent listener whose soul goes out to meet God. Almost every day there are from nine to ten services held, and often special meetings going on by request. It is impossible to attend all these services and feast on all that is offered or else we might be said to suffer from indigestion of the brain, as Dr. Stewart related in one of his addresses, using the illustration of the colored boy, who when asked what ailed his master who was then suffering from congestion of the brain, said, "He's got indigestion of the brain."

So far the writer has been attending no fewer than seven meetings every day since Aug. 16th, and the more we attend, the less we find it possible to miss many of them, from the early sunrise service to the late evening sermon.

Meetings for pastors, evangelists, for young people, for the evangelistic singers, are held, and this night, by request of Dr. Henry Varley, is to be spent at the Inn in prayer, by such ministers whose heart is longing and desirous for the outpouring of the Spirit.

It is impossible even to begin to give a report of those sermons and addresses; but let me just briefly give a short synopsis of the conference sermon given by Dr. J. Wilbur Chapman, from New York, chairman of the conference, delivered on Sunday morning, Aug. 17, in which he certainly struck the keynote of the conference.

The subject of his sermon was, "From Bethel to Bethel", based on Gen. 35: 3, "Let us arise and go to Bethel". The Doctor said: We all have our Bethels. By some of them we have been separated by the lapse of years as Jacob was. The cause of separation with some has been an active business life, with others a foreign residence, with still others, marriage, but with most of us, worldliness. Then he gave us three preliminary steps that we must take if we would return: first, Put away the strange gods, or literally the gods of strangers; secondly, We must be clean, and third, We must change our garments.

There are certain reasons why it would be wise if we should return to Bethel. First, "The people who are enemies to God would be afraid of us." Gen. 35: 5. Secondly, God will commune with us. In conclusion the Doctor expressed the deep and sacred truth that we have all had our Bethel experience and many of us have wandered away from them. Let us go back, pray as we used to pray, work as we used to work, preach as we used to preach, and the heavens will be opened again.

This is only one of the many sermons which I wish all my dear readers could have heard to their blessing.

One of the most impressive meetings was held Monday evening, Aug. 18th, on the hillside, by seven rescue missionaries: Rev. S. H. Hadley, of New York; Col. H. H. Hadley, of Chicago; Mr. Harry Monroe, of Chicago; Rev. W. M. Bruce, of Louisville, Ky.; W. K. Wheeler, of Indianapolis; John Callohan, of Duluth, Minn.; and Mr. Trotter, of Grand Rapids, Mich.,—all telling the story of their life, which is a marvellous testimony to the love of Christ, and the work they are doing in reaching out for others is bearing fruit in thousands of lives returned from sin and shame to God. They are as Dr. Chapman said, living pictures and are all engaged in rescue mission work in various parts of the continent. It was a scene to move any heart to breaking, when the seven men who were once drunkards, robbers, thieves, etc. stood on the platform shoulder to shoulder and sang "Rescue the perishing".

Not less uplifting and inspiring was the music we were privileged to hear. Three gospel cornetists were with us every day, besides the many evangelistic singers, such as Harper G. Smyth, Prof. W. S. Weeden, E. O. Excell, P. P. Billhorn, Lewis D. Eichhorn and Mrs. Eichhorn, George A. Fisher, John P. Hillis and others. But some of the most attractive and soul-refreshing music was rendered day by day, by the Claflin University jubilee singers, colored. The company is composed of five young men, neatly uniformed, who have sung six vacations and have succeeded in singing up four buildings for their university located at Orangeburg, South Carolina, besides singing their way through college. The Jubilee singers at Winona, certainly have lifted many a drooping heart to higher and nobler aspirations with their music, rendered with heart and spirit.

We also have the pleasure to find ourselves not the only Mennonites here. At least 32 Mennonites have been here so far during the conference, coming and going, among them Rev. H. J. Krehbil from Trenton, O., S. F. Sprunger, I. A. Sommer from Berne, Ind., J. A. Lehman from Goshen, Ind., and —Kohler from Ill., all enjoying the blessing.

S. C. S.

The Sermon That is after a Soul.

The sermon that is after a soul is, like the master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the Gospel, the pathos of a suffering

and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times," compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the Gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, "throw out the life line!"—Herrick Johnson.

An Unfortunate Class.

The young convert of to-day has a difficult place. If he manages to run clear of the card-signing, baptismal regeneration, and church-joining substitutes for repentance, and gets converted, his difficulties have only just begun.

If he is a young person, he is expecting to get his instruction, not by being associated with older Christians so much as being relegated to a young people's organization, usually led by some one as callow and inexperienced as himself.

He is not particularly encouraged to go to the church prayer meeting, for the majority of the church themselves do not attend. He does not get much encouragement to live right from the majority of the church, for they say they cannot live without sinning, and when a rare specimen declares that he does so live, he is looked upon as a fanatic.

He expects to get mad occasionally and lose his temper, because this is taught as an experience that can not be avoided. If he aspires to be holy in heart and life, he is frequently rebuked for such presumption. He has little opportunity to practice liberality for Jesus' sake and the upbuilding of His kingdom, for the church teaches him that he is not expected to give except he gets it back in a good supper or an evening of fun.

The upbuilding grace of self-denial is rarely urged, and so he misses that blessed discipline. He is not taught to expect a joyful service in the Christian life. And lest he may have nothing to hold him to the church, worldly amusements are brought in, to make the church attractive.

Thus he is unconsciously taught that religion is a very dull affair, that we need worldly fun and frolic to make church life enjoyable. We pity the converts. We do not wonder that the number of unconverted church members is upon the increase. We almost wonder that any one remains converted, and still more do we wonder that any one seeks for conversion at all, in some churches.—Christian Witness.

The Sunday School Lesson.

Subject for September 7: THE PROPHET LIKE MOSES. Deut. 18: 9–19.

GOLDEN TEXT: This is of a truth that prophet that should come into the world. John 6: 41.

The lesson title and text suggest a study of comparisons and contrasts between Moses and Christ.

I. RESEMBLANCES.

1. Both were Hebrew children, of lowly parentage born in a strange land.

2. The life of Moses as a child was sought after by King Pharaoh. Ex. 2: 2–4. The life of Jesus as a child was sought after by King Herod. Matt. 2: 13.

3. Both providentially preserved and brought out of Egypt.

4. Moses was the prophet of the Old Covenant. Jesus is the Prophet of the New.

5. Both were identified with their own people. Heb. 11: 25; 2: 11.

6. Moses sent forth twelve to survey the land and appointed seventy to serve the people. Jesus sent forth twelve, then seventy.

7. Both were under Divine appointment, yet disbelieved and doubted by their own families. Aaron and Miriam rebelled against Moses. The brethren of Jesus did not believe.

8. Both fasted in the desert forty days and nights alone with God.

9. Moses contended with magicians and wizards. Jesus contended with demons and cast them out.

10. Israel "were all baptized unto Moses in the cloud and in the sea and all ate the same spiritual food." See 1 Cor. 10: 1–4. We are baptized unto Christ and feed upon Him, the Bread of Life. Jno. 6: 33.

11. Moses instituted the passover in commemoration of Israel's deliverance. Jesus instituted the Lord's supper in commemoration of our deliverance. 1 Cor. 5: 7.

12. Jesus was transfigured on the mount. Matt. 17: 1–5. Moses enjoyed "face to face" communion with the Father. Ex. 33: 11. Lu. 10: 22.

13. During Israel's redemption, an awful darkness that could be felt prevailed. During the crucifixion the sun withdrew his light for three hours.

II. CONTRASTS.

1. Moses was a man. Christ was the son of God. Heb. 1: 1–2.

2. Moses' deliverance was physical and temporary. Christ's is spiritual and eternal.

3. "The law came by Moses but grace and truth came by Jesus Christ." Jno. 1: 17.

4. Moses' law was written on stone. Christ's law is written on hearts. Heb. 8: 9–10.

5. Moses was angry, sinned and displeased God. Christ never committed these sins. Num. 20: 10–11. Psa. 106: 32–33. Deut. 32: 51. Jno. 8: 29.

6. Moses led to the promised land. Christ leads into it.

7. Moses was a servant. Christ was a son.

8. Moses lived among his own. Christ lives within His own.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below. THE OFFICERS.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church. A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it? Missionary R. Petter.
7. Discussion of the paper.

V. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. ILLUSTRATED LECTURE ON INDIA WITH MAGIC LANTERN EXHIBITS.—D. Goerz and N. B. Grubb.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festiva' to be arranged later.

A. M. FRETZ, J. B. BAER, J. S. HIRSCHLER } Committee.

PROGRAM

for the General Meeting of the Ladies' Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

THE COAL STRIKE.

SHOOT TO KILL.

TAMAQUA, Pa., August 30.—Supplementing his order to shoot, General Goblu to-day directed Major Gearhart, in command here, to arrest all women and girls who insult the troops in any way.

Strike leaders went from door to door in the Panther creek last night, spreading the news of General Goblu's stern warning, and his instruction to the men to shoot, and shoot to kill, if molested in any manner.

General Gobin gave the following reason for this order:

It is very evident from the recent conduct of the riotous element in this section that the conservative attitude with which the troops have heretofore borne insults has been misunderstood and has encouraged this element to repeated assaults upon the men in the performance of their military duty. This can not longer continue, and I have personally informed the chief burgess of Lansford and Tamaqua and directed that information be furnished the authorities of Summit Hill and Coaldale that the troops will no longer submit to insults or violence from any source.

PRESIDENT OF THE PEOPLE.

WILKESBARRE, Pa., Aug. 30.—The Public Alliance of this city has sent an appeal to President Roosevelt and Senators Penrose and Quay are asked to interfere in the hard-coal strike. The appeal to the President is as follows:

"Since the inception of the barbarous and senseless struggle in the anthracite coal region we, the non-combatants, who stand upon neutral ground, have suffered the inevitable fate of such unfortunates. The tide of battle ebbs and flows over and above us. We have endured patiently. We have petitioned humbly. We had hoped for much upon J. P. Morgan's return. But now, after a struggle of four months' duration, a period of suffering and progressive business paralysis, when it seemed to us that the time was propitious for a settlement of some kind, if not as a matter of concession to public opinion, yet as a plain business proposition, Mr. Morgan has met with his henchmen and the edict has gone forth: 'There will be no settlement, no arbitration, no conciliation, no mediation, no concessions. The fight must go on.'

"Mr. Morgan has placed a ban upon us which means universal ruin, destitution, riot and bloodshed. Is J. P. Morgan greater than the people? Is he mightier than the Government? Will he be permitted to retain this menacing power?

"It is time that the people should speak. It is time that their voices should be heard.

"Representing the interests and sentiment of nine-tenths of our people, we appeal to you to use your influence to stay the Juggernaut which crushes us. Encouraged by your recent utterances, relying upon your judgment and patriotism, confident of your moral courage, we appeal from the king of the trust to the President of the people."

John Mitchell Denies Divine Rights Theory.

PHILADELPHIA, September 2.—President John Mitchell, of the United Mine Workers of America, in his Labor day speech here yesterday afternoon, denounced the "divine rights" theory of the coal operators, and asked aid for the miners in their struggle. He said, in part:

"The year that has just closed has been unprecedented in the growth of the trades union movement and the growth of independent thought and independent action, but with the great growth of the trades union movement new problems have arisen that will tax our greatest strength to solve.

"We have this year government by injunction and ownership by divine right in their most accentuated form. If one of the most conspicuous of the capitalists of our country properly represents the sentiment and feeling of his assistants, then we must take it for granted that they believe that God, in his infinite wisdom, has given into their control all the resources of our country.

"I was taught to believe when a boy that God loved all His people alike. I was taught to believe that he conferred no more power or favors upon one than upon another; and, notwithstanding the declaration of the controller of trusts, I am not prepared to abandon the teachings of my boyhood days.

WINONA'S NEW SCHOOL.

IT WILL SEEK TO TRAIN BOYS FOR TRADES.

WINONA LAKE, Ind., August 22.—The directors of the Winona Agricultural and Technical Institute closed their sessions here last night by drafting a platform.

The platform says the school is founded "because changes in modern conditions render a change in educational methods a necessity. The average college graduate does not have a fair chance. Plenty of A. B.'s, Ph. D.'s and other D.'s are driving street cars, and many of them are glad to get work as ordinary laborers. They know enough, but they can not turn their knowledge to practical account. Hands and eyes trained practically are often more necessary to procure bread and butter than trained minds, and this is an intensely practical age.

"The college graduate at twenty-one or twenty-two is worth no more in business or higher mechanics or higher agriculture than the fifteen or seventeen year-old graduate of a grammar or high school, while at twenty-one or twenty-two the latter has had from five to seven years invaluable practical training in his life work.

"We do not propose to educate boys for the law or medicine or ministry, or any of the so-called "learned professions." The trend of teaching will be away from the professions, and in the directions of making the students masters of agriculture in all its various branches. In the technological and mechanical department, the pupils will be trained in the theory, practice and principles of higher mechanics, the principles and practical application of electricity in all its branches metallurgy, forge work, etc. In short combining theory and practice in every department and not attempting to teach anything where this can not be done.

"The common branches will be taught, and there will be military instructions.

"The directory is a unit regarding Christian character as the foundation for all real success in life. Nonsectarian, but strictly evangelical, religious teaching will be impressed upon the heart and conscience of every pupil, and the Bible will be given its proper place as the most important text-book.

"There will be no charity student and no free endowment. The most precious possession any boy has or can have is his manhood, and we believe that no boy can retain his manhood unimpaired and obtain or accept something for nothing. We do not believe that the State or society or the church owes any man or boy either a living or an education. But every boy is entitled to a chance to obtain an education, and also that which is just as important, the chance to pay for it, either in money or labor.

"If a boy's parents or friends want to pay in full for his education at Winona or Indianapolis, he will be paid in cash for his physical labor, but he must work just as many hours as the boy who pays for his education by labor alone."

The meetings held here yesterday were enthusiastic. The plans for the Mount Memorial Building were passed on finally, and the order issued to go ahead with the $50,000 structure.

Foreign.

Seventy Persons Drowned.

CAPE TOWN, September 2.—It is now estimated that seventy persons were drowned in Algoa bay during the storm which swept over Port Elizabeth yesterday. Among the wrecked vessels is the British ship Inchcape Rock, Captain Ferguson, which arrived at Algoa bay August 2, from Portland, Ore. Part of her crew was saved.

Mont Pelee Again in Eruption.

CASTRIE, Island of St. Lucia, B. W. I., September 1.—The British steamer Corona arrived here yesterday evening from Fort de France, Island of Martinique. She reports that a terrible eruption of Mont Pe'ee occurred at 9 o'clock Saturday night and that people who arrived at Fort de France from the northern part of the island reported that the village of Morne Rouge, near the district previously devastated, had been entirely destroyed, and that Le Carbet, a village on the coast, which was destroyed at the time of the great eruption, had been swept by a tidal wave. About two hundred persons lost their lives.

A sloop from the island of St. Vincent, which reached here this morning, reports that Mont Pelee's crater is now quiet, but that the detonations during Saturday night were the loudest heard up to that time, and that the inhabitants were terribly alarmed.

POINTE-A-PITRE, Island of Guadaloupe, September 1.—The renewed eruption of Mont Pe'ee, which began at noon on August 21, has been constantly growing in violence since that date.

The eruption on August 21 was in the nature of an explosion and was followed by almost total darkness extending five miles out to sea. At the same time cable communication with the island of Martinique was broken off. Since August 21 there has been no word from the island.

A series of loud detonations was heard from the direction of Martinique from 9 o'clock until midnight.

PARIS, September 2.—The Havas agency has received an undated dispatch from Fort de France, Island of Martinique, announcing that about 1,000 persons were killed and that several hundred were injured as the result of a violent eruption of Mount Pelee on Saturday, August 30, which destroyed Morne Rouge and Ajoupa Bouillon, two villages near Mount Pelee.

The dispatch confirms the report that the village of Le Carbet was damaged by a tidal wave, which was also felt at Fort de France, where the people were panic stricken.

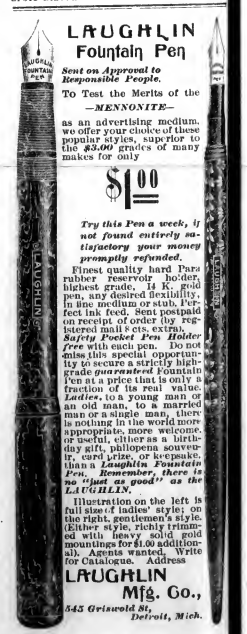
The French cruisers Suchet and Tage are embarking people in the northern part of Martinique.

Strike in Italy.

FLORENCE, Italy, September 1.—It is estimated that 40,000 men are idle in Florence, as the result of the strike which began last Friday. The municipal newspapers have ceased to appear. Certain workmen who were repairing the belfry of the English church, in Minchill street, refused to join the strike; the strikers thereupon threw petroleum over the board fence surrounding the building and set it on fire. The flames were extinguished before serious damage resulted.

Numerous arrests have been made and the jails are filled to overflowing. Large numbers of prisoners have been transferred to neighboring towns. What is most feared in Florence is that the strike contagion may spread to Milan, Genoa and other industrial centers.

The town appears to be in a state of siege. Troops have been recalled from the maneuvers and from camp, and every square in the city is occupied by a company of soldiers. Strong infantry with fixed bayonets and cavalry patrols are parading the streets and its suburbs. Six thousand troops, in addition to a number of policemen and carbineers, have been concentrated in the city. Plenty of other soldiers are available should order be disturbed. The summer exodus has left the town party empty and a number of other persons have left, fearing possible disorders.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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, SEPTEMBER 11, 1902. No. 39.

The Wabash's Sermon.

H. G. ALLEBACH.

I love to sit and doze and dream
A poet's happy life away
Beside the Wabash's placid stream,
Where fifty steel-clad minnows play
At tourney with the August sun,
And see their burnished bucklers shiver
Each lance, hot from his bristling quiver,
To countless fragments, one by one;
The mighty maples breathless lean
Their towering bulks across the scene,
Then shake with lofty humor, spread
Through all the lightsome leaves o'erhead.

I love to see the full-eyed frog
Blow bubbles in his slimy home
Or sit upon a jutting log
Above the eddies and the foam,
Wrapped in a reverie sublime,
Proof against thought and care and time;
To see the water beetless float
On an unruffled sea of glass,
A fleet of pirate craft alas!
Chasing each midget, speck and mote
To sure destruction—sad to note!
Yet o'er this microcosm, old
Nemesis holds unquestioned sway,—
A swallow crisps the glassy gold
And sweeps the pirate-king away.

A flawless image of the sky
The soundless depths around me show,
The vision cannot pass me by—
A heaven above, a heaven below;
'Tis sweet to sit and doze and dream,
Learning such lesson from the stream,
'Tis sweet to sit and dream and doze
Trusting in God in rapt repose,
Hearing soft liquid voices tell
"There is a God who loves us well,
He knows our secrets, keeps us sweet,
Makes our simple lives complete,
Bids us your poet heart control,
And please your eye and charm your soul."

Items of News and Comment.

The Western District Conference will meet at Pawnee Rock, Kansas, the eighth day of October.

James E. Sprunger has returned to Berne from his British America trip and is now making preparations to resume his studies at Oberlin.

Rev. A. S. Shelly was chosen Secretary of the Pennsylvania Sunday-school Assembly at their last session in Sanatoga Park, near Pottstown.

Rev. S. M. Musselman preached in the Stevensville, Ontario, church last Saturday evening and Sunday. He reports having had a blessed time with the brethren at Clarence Centre, N. Y. This week he expected to be with the Falls brethren.

A correspondent to the "Bundesbote" from Cook, Nebraska, speaks of a small settlement of Mennonites there, and though their number is small, he believes it would be a suitable locality for future settlers and a Mennonite congregation. There is no telling what may be in the years to come.

August 31, the brethren, H. M. Wiebe and B. W. Harder were consecrated to the ministry in the Emmaus church, near Brainerd, Kan., Rev. W. J. Ewert, pastor. Bro. Wiebe preached on 1 Cor. 3: 11, Bro. Harder on Rom. 1: 16. Prof. C. H. Wedel read a discourse on "Two Hundred Years of Mennonite History in America" on this occasion.

The "Weekly Bulletin" of the First Mennonite Church, Philadelphia, contains two fine cuts. The one is a picture of the mud bungalow bought by Missionary Penner for 75 rupees (about $25) but altered later into a kitchen and chicken-house. The other is a fine view of the new tile-roofed house at Champa, 30x41 ft. surrounded by a veranda, which he built for himself and family, finished June 1.

Missionary Kroeker has written to Rev. N. B. Grubb, Philadelphia, Penna.: "Our work goes on slowly. Our Sunday-school is opened and the attendance is good. The attendance is usually from thirty to forty boys. What may not be accomplished by this opening work of our missionaries among the boys of India! We hope out of that number we may soon hear that native helpers have come."

The C. E. Society of the First Church in Philadelphia is raising money by the two-cents-a-week plan to support a native India missionary educated and Christianized by Missionary Kroeker.

Rev. A. B. Shelly, for 24 years president of the General Conference, has written a very clear and timely exposition of the character and object of our General Conference, which appears in this week's "Bundesbote". It is written to inform individuals and congregations who are ignorant of these things, but who when once informed, would most likely be induced to join with us. To many of our younger people, who have never been present at a General Conference, this article will be valuable. Even those who attend next month can have the article in their hands as a convenient guide in understanding the drift and goal of all the business transacted. We will publish an English translation in our next number.

Conventions Announced.

The Sunday-school and Y. P. S. conventions of the Middle District will be held at Summerfield, Ill., Oct. 13, following the Conference, which will begin Oct. 10. Everybody is invited to attend. The program will follow later.

THE COMMITTEE.

The Greatest Bible Class in America.

Among the many papers coming to our table our attention has been especially called to the "Union Gospel News", published at Cleveland, Ohio. It is a large 16 page undenominational religious weekly and already enjoys a wide circulation in all parts of the country—going to ministers and laymen of all religious denominations.

Its Fall announcement calls especial attention to a course in Dispensational Bible Study conducted by Rev. James M. Gray, D. D., of Boston. Dr. Gray is one of the leading Bible teachers of America. During the Summer of each year he is at the head of the Moody Bible Institute of Chicago. The past Summer his class there contained nearly 1,500 persons.

In October of last year Dr. Gray began a two years' course in the "Union Gospel News. The first year of the course was in the Old Testament, but beginning in November of this year the New Testament will be taken up and each week the readers of that paper will be given a lesson of exceptional value. Dr. Gray is taking up the study of the Bible by Epochs—a plan altogether out of the ordinary, and those who have followed the first year's lessons are enthusiastic over the work. Although Dr. Gray has devoted a large part of his life to Bible Study, he has been making special preparation for these New Testament Studies and they cannot fail to be of the greatest value to all Christians.

At the beginning of the course last year over 10,000 new subscriptions to the "Union Gospel News" were received from persons who were anxious to take up the Dispensational Studies with Dr. Gray. Now that he is coming to the New Testament, for the second year in the course, the publishers confidently expect that Dr. Gray will have the largest Bible Class ever conducted by one man, as thousands will want to avail themselves of the opportunity to be led by him into the rich fields he will open up to his followers.

The "Union Gospel News" has a number of excellent departments, making it a clean and attractive family paper. These include Editorial, Sermon (by Dr. J. Wilbur Chapman of New York), Bible Study, Sunday-school Lesson Page, Young People's Society Notes, Inner Life Articles, Science Notes, Stories, Children's Page, Puzzle Column, and general reading.

The subscription price of the paper is only 50 cts. a year. Subscriptions should be sent at once to the "Union Gospel News", Caxton Building, Cleveland, Ohio.

Men Who Should Not Marry.

A daily paper gives the following list of "men who should not marry". It is not complete, but is suggestive and worth reading even by some men who are already married:

The man who talks about "supporting" a wife when she is working fourteen hours a day, including Sundays.

The man who thinks it is "all nonsense" for a woman to want a few flowers.

The man who thinks a woman's bonnet ought to cost about seventy-five cents.

The man who provides himself with a family and trusts Providence to provide the family with a home and something to eat.

The man who thinks that women are angels.

The man who thinks that nobody but an angel is good enough

to be his wife.

The man who thinks a woman ought to be glad of the chance to work in his kitchen without salary for her board and a few clothes.

The man who labors under the delusion that his wife's money belongs to him.

The man who has $75 worth of fishing-tackle and can't afford a new set of curtains for the dining-room.

The man who always leaves his wife at home when he takes his summer vacation.

The man who doesn't know what on earth a woman wants with money when she has a credit at the store.

The man who thinks a sick wife would feel better if she would "just get up and stir around."

The man who forgets his manners as soon as he crosses his own threshold.

The man who thinks he can keep house better than his wife does.

The Secret of the Church's Lack of Power.

"If the church is losing her power over the masses," says the New York Sun, "is she not responsible when we consider the following illustrations of buffoonery which must certainly detract from the respect and reverence due her?

" 'PLYMOUTH CONGREGATION.—Ladies' Society, foreign missionary department, 2: 30 p. m. 7: 30 p. m., Pancake Social; oration on "Pancakes," quartet about "Pancakes," Syrups and Pancakes.'

" 'PARK BAPTIST. — Midweek prayer-meeting Thursday evening. Friday evening, a Hard Times Social. "All pussons must wear close suitable for the occasion." Fried chicken, baking-powder biscuit, and sherbet for 15 cents.'

" 'FIRST PRESBYTERIAN. — Tuesday, 3 to 9 p. m., the caterers who have been at——the past week will serve supper. Muffins, ham, pickles, coffee, 10 cents. Friday evening, Jun. or Christian Endeavor will give a concert—ice cream and fun for all. Don't forget chicken-pie supper. Good program, good company; tea served in true native style, all for the small sum of 15 cents.'

" 'PILGRIM CONGREGATIONAL.—The young ladies will give a soap-bubble social Wednesday evening; cake of soap, pleasant entertainment, songs, recitations, in exchange for a silver dime. Prize awaits the one who blows the largest soap-bubble. Poverty Social; Kum to the Poverty soshul to-night at the Congregational chapel. Admission only ten cents. There won't be no poverty about the supper. Yu will be fined if you ware good close or jewlry. Prize for gent and lady what dresses most suitable for the ocashun. Kum and have a good time!'

" 'Go to the First Baptist Church to-night to hear John DeWitt Miller tell about "Uses of Ugliness." You'll kick yourself twice around the Capitol if you miss that side-splitting lecture to-night! Chicken pie to-night at First Baptist Church.'

" 'PRESBYTERIAN CHURCH.—The taking comic cantata, "Cox and Box," will be given at the Franklin Street Presbyterian Church. If you hear "Cox and Box" next week, take out an accident policy on your buttons. It's funny. Franklin St. Church. The last chance to laugh at "Cox and Box" for 10 cents. If you never ate persimmons or saw opossum, you can do both at Franklin St. Church to-morrow night. Beautiful booths, delicious supper, and *heaps of fun*! Don't forget.'

" 'One pastor says: 'If my choir want to sing the "Ohio Girl" or a love song, they can do it. All I want is beautiful music. I don't believe in singing, "Lo! From the Tomb a Doleful Sound," all of the while, or any of the while.' "—"The Christian."

The Life of Faith.

FLORA FELLMAN.

(Concluded from last week).

We cannot ask God to bless and prosper our work and help and guide us if we know we are employed at anything that Jesus would not do; so our first start should be to have such faith in God and His glory as to think before we begin anything whether it really is for the benefit of humanity, or only for our selfish gain, it may be that mighty dollar. Hence we should be very thoughtful at what and where we seek employment. If we feel clear that we are just working what Jesus would work if He were in our place, we may feel comforted, and can ask God's blessing at all times.

If we want to live spiritual lives we ought to be faithful in our duties and deny ourselves.

The reason that many do not advance in Christian progress is because they stick too much to their old habits, and this appears plainly in their works. We need nothing in going to God but a heart resolutely determined to apply itself to nothing but Him, for His sake, and to love Him only. An excellent method of going to God is by doing our common work or business without any view of pleasing men and purely for the love of God.

This is the way Christ worked when He was on earth. He did not try to please the people of the world, but was continually working for God. He loved us so much that He finally gave his life for us just to save us.

We sometimes need not wonder that Satan is tempting us all the time by trying our faith, so that the more we try to do right, the more we are tempted, thus requiring more and more faith to resist temptation. When Jesus was among His disciples, they sometimes thoughtlessly lacked faith when storms arose on the sea. He said, "Why are ye fearful, O ye of little faith?"

Let us try to remember that He is always near by, wherever we are, ready to take care of us, and to guide us if we are traveling alone. He always has a friend near by if we need any assistance. May we be thoughtful and look to Him and trust in Him!

Will some one please read Matthew 24: 11, 12, 13? In the 12th verse He says: "Because iniquity shall abound, [that is unrighteousness and wickedness], the love of many shall wax cold;" but in the 13th verse comes the precious promise, "He that shall endure unto the end, the same shall be saved." He that has faith enough to steer clear of, and not become overpowered by the workers of iniquity, shall be saved.

All things are possible to him that believeth. They are less difficult to him who hopes, more easy to him who perseveres in the practice of these virtues. To entertain little evil thoughts often leads astray; we should not think of anything that is not uplifting. I recently overheard a young waitress say to the others, "I would rather live a lady's life than work."

Now what is a "lady?" That word becomes less to me every time I think of it. All mothers who aim to make their daughters "ladies" sadly fail in the attempt, and girls entertaining such thoughts are very apt to be led astray by such a thought. God did not make "ladies", but *women*, and we should aim to be good, whole-souled, true women, willing to do what our hands find to do and not shirk our duty. It is the woman that is faithful in her home, to her children, faithfully rejecting all thoughts but this that she may perform all her deeds for the love of God, who will receive abundant blessing.

About two weeks ago, I was shown through the home of a millionaire, where everything that money could buy was displayed — oil paintings, costing thousands of dollars, and everything in proportion — but before I left the home, I learned that the family was not happy and had great troubles. It again strongly appealed to me, as often before, that money cannot make people happy; it is the root of all evil. But if we live a life of faith, we are happy. As the Christian lives by faith, he is not governed by the feelings of a moment or ruled by the degree of warmth or cold, like the thermometer, or by fortune or misfortune. Whether the sea be calm or restless, whether the heavens be clear or covered with threatening clouds, he nevertheless follows the course pointed out toward the promised haven of rest. He follows the word of God, not because he feels like it, but because he believes the truth thereof.

He is not a Christian because some one else is, or because he seeks some gift or honor, or because it costs less to move in religious than in worldly society, or because he expects to die and escape eternal punishment, but out of love. "For God so lovèd the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He died on the cross to save us. If we are faithful we will want to make all the return we can for it. We want to live for Him. It takes faith, and remarkable are the blessings that those enjoy who are faithful. Those who have not given themselves up fully to God cannot realize and understand — and they do not believe. Oh that we all might see that our troubles arise from want of faith, and that as soon as we receive faith, we will pass our life in liberty and continual joy.

Living the life of faith is doing nothing, saying nothing and thinking nothing that may displease God.

A Christian is the only person who enjoys true happiness, not only for a season but now and forever.

Will you not try it? May God bless your efforts.

For the MENNONITE.

Loyalty.

ELWOOD S. SHELLY.

As we observe the lives of the people in this great world of ours and see how greatly they vary, we are perhaps inclined to think at times that there must be many different masters whom the world at large is serving. But such a conclusion can only be formed by those who do not seek their authority from the word of God, since God's word gives us no evidence for such an idea. We find distinctly that there are only two masters whom we can possibly serve. "No man can serve two masters; either he will hate the one, and love the other; or else he will hold to the one, and despise the other; ye cannot serve God and mammon." These are the only two masters whom we may serve and we cannot possibly serve both. Either we are serving God or we are serving Satan. It is indeed very hard at times to distinguish which one of these two, people are serving. Why is it so hard to distinguish this? Simply because so many professing Christians are not loyal to their profession or rather to their God. If every professing Christian would show in his life that he is a Christian, what a beautiful world this would be. We must always remember however that all true Christians are loyal to their master. All those who are truly cleansed of their sins by the blood of Jesus Christ and are truly redeemed from them, and thereby have truly repented and received Jesus Christ as their personal Savior from sin, such are not ashamed to confess Christ at any time and wherever they may be.

At all times, under all circumstances of life all true Christians will stand up for Jesus. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If we are not loyal to Christ at all times we have no right to bear his signature. Thereby we do, however, not cheat God, because he knoweth our hearts, but we do cheat the world, and are an obstacle in the way of many a soul which will through our hypocrisy be led away from God and will deceive itself.

There are some people who want to be loyal to God on Sundays and loyal to Satan during the other days of the week; others who want to be loyal to God when in their own neighborhood or in the presence of those who know them, and loyal to Satan when out among strange people. Is this possible? Not according to God's Word. "Ye cannot serve God and mammon." While Christ sojourned upon earth in the flesh, he classed such people as hypocrites and that is just what they are to-day. There is no class of people whom God denounces more or even as much as the hypocrites, who seem to be what we are not. The world is not ashamed to confess its master, which is Satan.

The question I desire that every reader might most earnestly ask himself is: "Whom am I serving, God or Satan? This question can be answered by asking: "To whom am I loyal, to God or to Satan?" and: "Is my life similar to Christ's?" If we are not willing to be loyal to Christ under all circumstances of life, it is evident that we have not yet truly repented and have not yet accepted Christ as our Savior. If such is your position, if you have not yet accepted Christ as your Savior, do not delay the matter any longer, for there is always great danger in delay. It may at any moment be forever too late, and oh how sad this would be! Paul said: "Now is the accepted time." Christ is most eagerly knocking at the heart of every unsaved soul. Will you not permit him to enter?

Milford Square, Pa.

A Lesson in Liberty.

John Ruskin tells the following story of himself:

"One evening, when I was yet in my nurse's arms, I wanted to touch the tea urn, which was boiling merrily. It was an early taste for bronzes, I suppose, but I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.'

"So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last that for some time I asked."

Pray for your minister and attend the preaching services regularly and we will assure you a rich, useful and happy Christian life. If your minister is to preach effectively you must pray for him during the week. His success is your concern even more than his, for if he preaches effectively it will enlarge your knowledge of God. Said Dr. Dale, "I have come to the conclusion, for a very long time that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs rather than mine. Never find fault with a sermon you may hear if you have not been earnestly praying during the week that your minister may be filled with the Holy Spirit. This is God's own law and is eminently illustrated in the relation between a minister and his people." —N. B. Grubb in "Weekly Bulletin."

A waif of a boy was eating a half loaf of stale bread on the street corner, with the air of a starveling, when a stray dog came along and crouched at his feet. The hungry look remained in the boy's eyes, but he glanced down at the vagabond dog and said, in a tone more friendly than his words, "W'at you want? This ain't no bone. Git!" The dog moved off a little, and again it crouched and looked wistfully at the food. "Say, do you want this wuss nor I do?" asked the waif. "Speak, can't yer?" The dog gave a quick bark, and the boy threw him the rest of the loaf. "Nuff sed," he remarked as he watched the dog eat ravenously. "I ain't the feller to go back on a pard in trouble." And the boy went one way and the dog another, both the better for the encounter.

If a starving boy would willingly share his crust with a wretched dog, how ashamed should we be, who have so many of God's blessings, not to give of them to hungry souls about us. —The Helper.

And Enoch Walked with God.

A little child gave a most exquisite explanation of walking with God. She went home from Sunday-school, and the mother said, "Tell me what you learned at school." And she said, "Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went." That was true. Enoch had become so familiar with God that he "just went in and stayed." —Rev. G. Campbell Morgan, D. D.

Having in his audience an infidel, a minister preached on the text, "The fool hath said in his heart, there is no God." First, he preached on the latter part, "There is no God." The infidel seemed to enjoy it immensely. Then he spoke on, "The fool says so in his heart." The infidel got restless and squirmed and writhed. After the service he was asked how he enjoyed the discourse. "Well," said he "the first part, there is no God, was excellent; but he spoiled everything when he spoke about the fool saying there is no God."—W. G. Gehman.

Christ's career runs through the whole Scriptures, just as when you take a rope from the British navy yard, you will find a single scarlet thread running through the whole of it. You cut it into inch pieces and there is that same mark in every piece. So in the Bible, the Christ of God shines through every book. —H. L. HASTINGS.

Our C. E. Topic.

Topic for September 14: DELIGHT IN GOD'S HOUSE. Psa. 84: 1–4; 100: 1–5.

MEDITATIONS.

The house of God is such a joy and delight not because it is God's exclusive dwelling place, for God is everywhere; but because it represents a two-fold communion—a communion of united believers with God and with each other. It is a place where praise swells up from hundreds of hearts to the Giver of every good and perfect gift, and each one feels "it is a good thing to give praise unto the Lord." The Lord blesses each Christian individually, but He reserves certain blessings for the assembly of the saints. It is to this that Christ referred when He said: "For where two three are gathered together in my name, there am I in the midst of them." It was on such an occasion that the Holy Spirit baptized and filled the waiting disciples. It was while the ten, and later the eleven, were together in one common cause, in one common sorrow, that Jesus appeared to them with His benediction, "Peace be unto you." In heaven, where all fulness of blessing and happiness will be realized, the saints will be together with the Lord forever. The communion of saints below is, or should be, a foretaste of the eternal communion above; and the heavenly things enjoyed in such gatherings here are to a great measure identical with those which belong to the assembly of the first-born above.

The lofty joy of the psalmist in the above passages should be re-echoed in every true worshiper's heart.

"Blessed are they that dwell in thy house: they will be still praising thee." "Make a joyful noise unto the Lord." "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." These passages clearly indicate why the Lord's house is such a source of gladness—it invites and inspires worship and praise. Worship is praising God—nothing else. Praise is the keynote of the Psalms. Read especially Psa. 104–107, 135–136 for lessons in how to praise and for what to praise. The last five of the 150 psalms begin each with the word "praise." Praise is the language of the saved soul. The unsaved soul can't praise. Its business is to pray. Praise should be natural to the children of God by faith in Christ Jesus, and as the place of united praise, the sanctuary should be the most soul-rejoicing spot to the grateful believer.

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Editorial.

Can a Christian man be burdened with too much intellect? "The Sunday School Times", in a recent editorial says no. We can never know too much; on the contrary, the danger is the other way. But the mind should not crowd out the feelings and action. The three should always work together in harmony. It is only when feeling and action are undeveloped or under-developed, and the intellect, in comparison over developed, that a man's "high larnin" is popularly counted against him. But even then, it is not that the "larnin'" is too high—it is probably then not what it should or might be—but that it is out of proportion to the rest.

There are more than a few good things in this week's comment on the Sunday-school lesson for next Sunday, appearing on our sixth page. Among other things, the brother who writes them says: "No unredeemed man can obey God because he cannot love Him." Then he says that the only command intended for such is Acts 17: 30—"Now [God] commandeth all men everywhere to repent." How needful in our day this elementary distinction between the duties of saved and unsaved respectively! How many are there in our churches who have never really repented so that God could accept them and give them a new heart! And of what use is it to preach Christian morality to them, since they are entirely unable to profit by it? As long as they have not faith "which worketh by love", all their morality is but as sounding brass and a tinkling cymbal.

It is said that "the Zulus are very reverential, and if during a service, anyone has his cap or head-gear on, he is nudged by his neighbor to take it off. If not removed he is nudged again, and then if still on his head it is knocked off for him." When they pray, they lie "flat on the ground with their faces buried." Whether this is a reverence born of superstitious fear or of intelligent adoration, the writer fails to say, and perhaps he could not tell. It is imperative that reverence fill the adoring heart, though that a striking outward show of piety is necessary, dare not be too strenuously insisted on. If the heart bows, even if the knees fail to bow, God is most assuredly worshipped. And it would almost seem that within certain limits, the more spiritually intelligent the worshipper the less ostentation in the worship.

Under the Evening Lamp.

The Bible No Scientific Text-book.

Scripture does not look at nature from the scientist's, but from the popular standpoint. There is astronomy in the Bible, botany, geology, geography, meteorology — anything you please; but Orion and the Pleiades, rain, hail, snow and whirlwind, thunder and lightning, the dust and the clods, the young lions and wild goats, the unicorn and the ostrich, the horse and the grasshopper, the eagle and the hawk, behemoth and leviathan are all observed not for their own sake, but to teach the soul lessons about God. There is much keen observation of nature, especially in Job; but not with the object of proving or establishing some theory like evolution or of confirming the record of geology. Nature is searched and ransacked not for her own secrets — these are counted dross — not in quest of deep-seated laws; but, if possible, to unveil God. Nature is the sum of the wonderful works of God beneath the heavens, and the heavens themselves declare the glory of God. The deepest teachings of nature can be summed up in the words of Paul (Rom. 1: 20): "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

This view of nature is akin to the poetical or literary view. The poet's nature is the beautiful that is to be found in it—the awful, the sublime, the striking, the touching. The repulsive, the ugly and the harmful are shunned. No poet has ever yet written verses on the centipede, and it is doubtless if any ever will; but volumes have immortalized the butterfly. These beautiful, awful and sublime aspects of nature are thus embalmed in literature not for their own sake, but because of their effect on the soul, or for the light they throw on the soul. The Bible delves in nature to find out God, the poet to find out the heart of man. Neither of these satisfies the thorough-going scientist. He is in pursuit of the inherent constitution, origin and tendency of things. Beauty and ugliness alike appeal to him, and call for investigation. The highest poetic flight he cares for in his nature study is the unity of all nature. He therefore seeks to establish relations between objects, and, if possible, to demonstrate that

"All are but parts of one stupendous whole."

This contrast between the method of science and that of revelation may, at this early stage of our inquiry, serve to emphasize how far the Bible is from attempting to teach science. The difference may be further illustrated by setting over against each other the diverse aims of two such men as Mendelssohn, the musician, and Helmholtz, the physicist. Both studied the same thing— musical sounds. But the musician, driven by his sense of beauty, sought to please the ear and entrance the imagination by an endless combination of chords and harmonies, while the physicist, in cold scientific fashion, busied himself with waves of sound, tone-colors, discords, and the mechanism of the human ear. The musician's goal was spiritual elevation, the physicist's, scientific accuracy. Every reader will at once see which of these two men more closely represents the spirit in which the Bible views nature.

But though the Word of God is not to be regarded as a text-book on science, it is not meant to say that it must therefore be scientifically inaccurate. A poet can observe a bird quite as keenly as an ornithologist. John Burroughs is just as much the one as the other. It was Goethe, the poet, who made some of the most pregnant observations on the scientific aspect of jaw-bones and colors. So the Bible record of the creative week is in many respects strikingly confirmative of geological and astronomical thought. Astronomers believe there was light before the sun existed. God said, "Let there be light", and there was light the first day, though the sun was not created till the fourth day. Astronomers say that while the universe was in the nebulous or fire-mist stage, the earth became a separate globe. The Scriptures speak of the division of "the waters which were under the firmament from the waters which were above the firmament, and God called the firmament Heaven". Though skulls, skeletons, bone and ivory carvings, and other human remains are found in caves and beds dating back to the time when the extinct mammoth, or great elephant, roamed over Europe, Sir J. W. Dawson believes that man came on the earth not earlier than between seven and ten thousand years ago. And this is not far from the Scriptural figures. Elihu, in the story of Job, says the whirlwind cometh out of the south and the cold out of the north, and doubtless they were as correct as our farmers to-day, who must be skilled in weather-lore, if they would be successful. The descriptions in the same book of wild goats and wild asses, of the ostrich, the eagle, and notably the leviathan, if published to-day, would call forth the approbation of the scientific world, as witness the extraordinary vogue of Ernest Seton-Thompson.

But accurate though the Bible may be in all these particulars, it may at any moment choose to abandon the standpoint of scientific precision and definiteness. It has the right to do so without deserving the charge of medieval ignorance or out-and-out opposition to scientific principles. It is not bound to refer to atoms or molecules every time it refers to the air, or to hydrogen and oxygen every time it speaks of water, or variation or heredity every time it refers to an animal. Scripture says: "In the beginning God created the heavens and the earth", and it does not specify when "the beginning" was or how long it lasted. It is not germane to its purpose, and there is room for the speculations of astronomers and geologists. Dr. J. M. Gray says: "If the final conclusions of science prove the primal creation to have been hundreds of thousands or millions of years ago, there is nothing in the sacred text they would bring into disrepute."

When the Scriptures represent the sun and moon on one occasion as "standing still", this is not to be read as a challenge to the astronomer, calling on him to prove if he can that the earth moves on its own axis, while the sun is stationary. Here the Word doubtless chooses to employ the everyday phrase of the ordinary man, since the effect it wants to convey would be the same, whether the sun or the earth did the moving. In other words, all the statement vouches for is that the day was lengthened. By the use of such familiar words of expression, the Bible does not necessarily mean to dispute the word of science.

Correspondence.

BEATRICE, NEB.—Bro. C. Hege, the young traveling missionary from the Pacific coast, stopped over at Beatrice on his way to Wisner, Neb., Sunday, August 31. He preached twice to a large congregation—Sunday forenoon at the church west of town, Sunday evening at the town church. The sermons were very earnest and impressive and well delivered. In the morning, his text was 1 John 3: 14–18, and he dwelt principally on the love of Christ as necessary in the heart of a Christian to enable him to do the works of righteousness and be acceptable in the sight of God, Who searcheth our minds and hearts and knoweth our thoughts afar off. Pilate's question put to Jesus, "What is truth?" was the theme of his evening discourse. Very attentive audiences greeted the young brother's impressive sermons, who, in carrying the love of God within him, was anxious that all his hearers might have the same happy experience and hope of eternal life.

The Reverend John Smith, of Arkland, Prepares His Sermon.

S. R. CROCKETT.

It is Friday, and the minister of Arkland was writing his sermon. Things had not gone well in Arkland that week. The meeting of the church court charged with the temporalities had not passed off well on Tuesday. One man especially had hurt the minister in a sensitive place. This was Peter M'Robert, the shoemaker. The minister had represented that a bath in a manse was not a luxury but a necessity, when Peter M'Robert said that as for him he had never "had sic a thing in his life, an' as for the minister, that auld Maister Drouthy had dune without yin in the manse for thirty-three year to the satisfaction o' the pairish."

Then there had been certain differences of opinion within the manse itself, and altogether the sermon had been begun with the intention of dressing down the offending parishioners. Nearly all sermons are personal to the preacher. They have been awakened within him by some circumstance which has come to his knowledge during the week. Preachers use this fact for good or evil, according to their kind.

A plain man was John Smith, of Arkland—as plain and hodden gray as his name. He had succeeded to the church with the largest majority that had been known in the presbytery, for in that neighborhood to have given a man a unanimous call would have been considered a disgrace and a reflection on the critical discrimination of the congregation. He had tried to do his duty without fear or favor, only asking that his hands should not be tied. He visited the sick with a plain, quiet helpfulness which brought sympathy with it as surely as the minister entered the house. His sermons were not brilliant, but they were staves and crutches to many.

Now as he sat at his manse window that bitter November morning he watched the rain volleying on the round causeway stones and the wide spaces of the village street dimly white with the dancing spray. The minister felt grimly in unison with the elements as he sat framing his opening sentences. He had chosen his text from a wonderful chapter. "Wisdom is justified of her children." And in this wise he began to write: "To be ignorant is to be dangerous. The ignorant man, though he be but one, can make of no account the wisdom of many men. After the wise of many generations have been striving to teach a people wisdom, a knave or fool may come and cry aloud, 'There is no god but ourselves, there is no law but our own desires, there is no hereafter but the grave which we share with our sister the worm and our brother the dead dog!' Yet so great is the folly of man that such an one may draw away much people after him into the wilderness of sin and self-indulgence. It is in accordance with the nature of man that ignorance and narrowness should often succeed where wisdom is wholly rejected."

"That will do," said the minister, looking over his work. He had Peter M'Robert in his mind, and he rose and walked his study, "mandating" his opening sentences with appropriate gestures, much to the astonishment of Marget Lowrie in the kitchen, who said, "Save us! What's wrang wi' the minister? This is no' Setturday!"

As he came in his sentry walks to the window, which looked up the rain-swept street, he saw a dark-colored oblong patch with a strange protuberance on the right side, hirpling like a decrepit beetle athwart the road, till, being caught at the manse corner by a bitter swirl, this irregular shape—

"If shape it could be called, that shape had none,"

stumbled and fell within thirty yards of the study window, discharging on the muddy road an avalanche of shavings, small branches, knobs, angles, and squares of wood. In a moment the minister was out at the door and was helping old Nance Kissock to her feet, and then under the eyes of all the wives in the village assisting her to collect again her bagful of chips and kindlings which the good-natured joiner allowed her to take once a week from his floor.

"I hope you are none the worse, Nance?" said the minister.

"I thank ye, Maister Smith; I'm sair forfoughten wi' the wun', but gin the Almichty be willing, I'll be at the kirk on Sabbath to hear ye. It's guid to think on a' the week what ye tell us. Whiles it gars me forget the verra rheumatics!"

When the minister got back into the friendly shelter of his study, he took up the sheet which he had laid down in order to rush out to Nance Kissock's assistance. He read it over, but when he took his pen again, he did not seem to like it so well. If Nance were speaking the truth, and she fed during the week on the spiritual food which she received in his kirk on the Sabbath, he could not conceal from himself that next week she had a good chance of going hungry. Yet he could not allow Peter M'Robert to get off without a word, so he put the thought away from him and went on with his task. "How often does a man of limited view mistake his own limitations for the possibilities of others. He never judges himself — he could not if he would — and naturally when he judges others it is only to condemn them." A gust more then ordinarily powerful took the minister again to the window, and he saw John Scott, the herd from the Dornel, wringing the wet from his plaid. He knew that he had come down to the village from the hills three miles out of his road to get his wife's medicine. Presently he would trudge away manfully back again to the cot-house on the edge of the heather.

Now, the minister knew that come storm or calm John Scott would be at the kirk on the next day but one, and that he would carry away in the cool, quiet brain that lay behind the broad brow the heads and particulars of the sermon he heard. As he went steadily knitting his stocking, conquering the heather with strides long and high, visiting his black-faced flock, he would go revolving the message that his minister had given him in the house of God.

"Wisdom is justified of her children," repeated the minister, doggedly; but his text now awakened no fervor. There was no enthusiasm in it. He thought that he would go out and let the November winds drive the rain into his face for a tonic. So he slipped on his Inverness and let himself out. His feet carried him toward the garret of one of his best friends, where an aged woman, blind and infirm, was spending the latter end of her days. She could not now come to church, therefore the minister went often to her — for it was sunshine to him also to bring light into that very dark place where the aged servant of God waited her end.

Mary Carment knew his step far down the stair, and she said to herself: "It is himsel'!" and deep within her she gave thanks. "It is a great thing to hae the bread o'life broken to us so simply that we a' understan' it, Maister Smith," she said.

"But, Mary, how long is it since you heard a sermon of mine?"

"It's true it's a lang time since I heard ye preach, minister, but I hear o'yer sermons every Sabbath. Yin and anither tells me pairt o't till I get as muckle as I can think on."

As the minister said goodbye to Mary Carment, she said: "Ye'll hae ower muckle to think on to mind me on the Lord's day when ye're speakin' for yer Maister; but I hae nane but you to mind, sir, so I'll be prayin' for you a' the time that ye're uphaudin' His name."

"Thank you, Mary, I'll not forget!" said her minister. And he went out much strengthened.

As he went manseward he passed the little cobbler's den where Peter M'Robert was *tap tapping* all the day, and the sound of Peter's terrible cough called to him with a voice that claimed him. He stepped in, and after the word of salutation, he asked his office-bearer:

"Are you not thinking of getting that cough attended to, Peter?" he said.

"Wha—me? Na, no' me; hoots, it's but a bit hoast, nocht to speak aboot, thank ye for speerin', Maister Smith."

Just then the minister saw the doctor walking rapidly up the far side of the street, calm-faced and dignified, as if this howling November northeaster were a beautiful June morning. Him he summoned.

"Here's Peter'll no' speak to you about his cough. He must have some of your drugs, doctor."

The doctor called the unwilling cobbler from his last, and after a brief examination, he said:

"No, I don't think there will be any need for drugs, Mr. Smith; if you, Peter, will use a gargle to get rid of a trifling local inflammation, less lapstone dust and less snuff, Peter, and warm water three times a day," said the doctor, succinctly, and proceeded on his rounds.

As the minister went out, Peter looked up with a queer twinkle in his eye.

"Maister Smith," he said, "gin water be sae needful for the inside o', a cobbler's thrapple,

maybe I was wrang in thinkin' that it wasna as necessary for the ootside o' a minister!"

"Then we'll say no more about it, Peter," said the minister, smiling, as he closed the door, "Mind your gargle!"

When the minister got to his study, he never stopped even to wipe his feet, and when the mistress followed to remonstrate, she found him putting his sermon into the fire.

* * * *

The minister's text on the following morning was an old one, but it was no old sermon that the Arkland folk got that day. The text was, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Nance Kissock was there, and did not go home hungry; John Scott had come down from the muirs, and had something better than physic to take back to his ailing wife; Peter M'Robert sat in his corner looking cleaner than he had done within the memory of man — also he never coughed once; no less than eight different folk came in to tell blind Mary Carment about the sermon.

But none but the minister knew who it was that had been praying for him.

The Sunday School Lesson.

Subject for September 14: Loving and Obeying God. Deut. 30: 11–20.

Golden Text: For this is the love of God, that we keep his commandments. 1 John 5: 3.

Lesson Outline.

I. THE BOOK.

The book of Deuteronomy, about which so many questions have been raised, but on which such high honor was placed by our Lord Jesus Christ (Matt. 4), occupies a place unique and distinct in scope and object. It is not, as the Greek title signifies, a "Second Law", for Scripture space is never given to mere recapitulation. While the grand lesson it inculcates is obedience, it is not in the letter only, but in the spirit of loving fear, grounded upon a recognized relationship and quickened by a sense of obligations of the most influential character. It is in type a putting of the law in their inward parts and writing it in their hearts "after those days" of trial and distress yet to come. Jer. 31: 33.

II. DIVISIONS.

The Book has three main divisions:

1. The righteousness and grace of the Almighty as persuasive to obedience.

2. The exposition and enforcement of the law.

3. The outcome as revealed prophetically.

III. EXPLANATION.

The great cardinal truth which Israel was to hold fast was the unity of the Godhead. This lay at the foundation of the Jewish economy. It was the bulwark of the nation. Abraham had been called out from the midst of heathen idolatry to be a witness to the one true living God; and it was the high and holy privilege of the children of Abraham to bear a steady testimony, in the face of an idolatrous world, to the same truth.

But alas! here they most signally and speedily failed. Rank apostasy set in; idolatry swept away the very foundation of the national faith. Israel forsook the Lord and followed strange gods.

IV. TWO REFLECTIONS.

1. Christians understand better what the Jews ought to have done than what they themselves ought to do. But our conception of truth, our expressions of truth and our responsibility should keep pace with revelation.

2. It is the point of faith for which we are responsible that we are most in danger of holding loosely or dropping altogether, for it is that which Satan seeks to obscure so as to destroy our testimony. The unity of the Body of Christ is where Christians fail.

V. INSTRUCTION.

1. God's object in all His demands and commands is not only His glory but also our welfare (15). Deut. 6: 24. His will is our weal.

2. The hearing ear lies at the very foundation of all practice—all Christian life. Rom. 10: 17. Real hearing includes receiving and retaining. Luke 10: 39.

3. The secret spring of all genuine obedience is Love—a deep, true adoring love. This delights God, though its outward expression be imperfect and its actual performance insignificant. John 14: 14, 21.

Every command is reverenced if the Commander be loved. He cannot express a desire that does not find a quick response in a loyal heart. King David just "longed" for a drink from the waters of Bethlehem, and three devoted ones went for it at the risk of their lives. 2 Sam. 23: 15. John 14: 23.

No unredeemed man can obey God because he cannot love Him. Rom. 5: 5. The only command given to an unconverted soul is Acts 17: 30.

4. An open confession of God is imperative. The lips cannot but utter what is filling the heart. God's word is never out of place any more than a ray of sunshine is out of place. It will glorify whatever it rests upon.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below. The Officers.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. Opening Session at 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. Foreign Missions.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
   A. S. Shelly.
7. Discussion of the discourse.

III. Publication.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. Home Missions.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
   Missionary R. Petter.
7. Discussion of the paper.

V. Unfinished Business since last Conference.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. Illustrated Lecture on India with magic lantern exhibits.—D. Goerz and N. B. Grubb.

VII. Report of Trustees of Conference.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. Election of Conference Officers.

IX. Place of next Conference.

X. Closing Resolutions.

XI. Adjournment.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. Fretz, J. B. Baer, J. S. Hirschler } Committee.

Deaths.

Bewighouse. — On August 10, 1902 in Plumsteadville, Pa., Sarah Bewighouse, nee Kratz relict of John H. Bewighouse, aged 73 years and 9 months. Interment on 15th at Old Deep Run Mennonite burial grounds. Services at the house by Jacob Rush, at the church by Allen M. Fretz. Text selected by the family, Job 19: 25.

Contributions.

For Foreign Missions.

During the month of August, the following gifts were received:

General Fund. From a friend of missions, $2.00; Johannesthal S. S. Kan., $11.81; mission collection of the Lehigh S. S., Kan., $18.00; Y. P. S. Zion church, Iowa, $14.20; Eden church, Schwenksville, Penna., $64.94; Deer Creek church, Okla., $4.42; the late Andrew Schrag, S. D., $100.00; a friend of missions, Okla., $5.00; Zion S. S. Donnellson, Iowa, $3.35; Deep Run church, Penn., $17.20; Zion church, Souderton, Penna., $18.08.

For India Missions.

From Garden Township, Kan., $10.00: two students of Bethel College, as proceeds from sale of vegetables raised for missions, $.50; St. John's S. S., Pandora, O., $35.00.

Gratefully Acknowledged,
Gustav Harder, Treas.

For the Evangelical Work of Middle Conference.

From H. J. Krehbiel, Trenton, O., $5.00; Pulaski, Ia., congregation, $1.00.

Gratefully Acknowledged,
W. W. Miller.

Donated to the Mennonite Home, Fredericksburg, Penna.

From Deep Run congregation, $21.74; Springfield, $35.00; Souderton, $22.06; Saucon, $14 00; West Swamp, $33.00.

Gratefully acknowledged,
John L. Bauer,
Financial Secretary.

Great Reduction.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

MISSIONARIES ARE DRIVEN OUT.

INDIANIANS THREATENED WITH DEATH UNLESS THEY LEAVE A MEXICAN TOWN.

AUSTIN, Tex., September 6.—The wide publication a few days ago of the dispatch stating that the lives of Mr. and Mrs. Everett Morgan, missionaries of the Quaker church in Mexico, had been threatened, has been the cause of much uneasiness among their friends in the United States and in Protestant circles generally of this country.

Mr. and Mrs. Morgan are from Plainfield, Ind., and were sent as missionaries to Mexico several years ago by the Western Yearly Meeting of Friends. The first full account of the existing situation in which Mr. and Mrs. Morgan are placed and the condition of affairs surrounding them in the remote mining town of Catorce, where they are located, is contained in a letter written by Mr. Morgan to a friend in Austin, under date of September 2, and just received here. This letter says:

"We are located in the mining town of Catorce, seven miles back from the Mexican National railroad, and almost ten thousand feet above sea level. We are the only Americans here, and being Protestant missionaries, our situation is somewhat more critical than it would be otherwise.

"Until last April, missionaries and Bible colporteurs were generally roughly handled if they dared enter this stronghold of Rome. About six years ago E. G. Taber, who was sent out by the same board that sent us, was stoned and his Bibles torn into pieces and thrown into the streets to be trampled under foot. However, a great change has come in Catorce within the last few years. The fanatical cura, a man of unbounded intolerance, has been removed by death and a man with more liberal views has been installed in his stead, which fact made it possible for us to enter the city and open Gospel and school-work.

"We can not be too loud in our praise for the authorities in protecting us from the fanatical vagabond element who wish to disturb us. Many have been arrested and the punishment given them has been the extreme of the law. For this reason we enjoy our meetings for worship, with no fear of disturbance, though as a precaution, a policeman is stationed at the door at our night meetings.

"As to the threat on our lives, we have felt all the time that it only was meant to frighten us away. However, the authorities at present look upon it as having greater significance. As you know, the 16th of September is Independence Day in Mexico, when all feel that they have more or less liberty to follow their own inclinations. There is an element among the miners who seem to think that their liberty consists in annoying the mine owners and foreigners. It is customary to call out the rurales, a military organization performing the duties of rural police, on that day for protection of property.

"The military authorities guarantee us all the protection that they can command, but the commandante (chief of police) says frankly that unless the force is very greatly increased he will be unable to protect us if a determined attempt or assault should be made on our house. He also fears the use of dynamite, a very powerful element of destruction in this city, owing to its location upon the mountain side, thus enabling them to throw a bomb from the street above into our patio. The commandante is a particular friend of ours, being a member of our congregation, and he is no coward, but his force is small and his arms in bad condition.

"It is the mind of several of the authorities that we should leave town on September 15, returning with perfect safety on September 17. We have never felt afraid; yet, with five thousand half-savage miners, filled with pulque, one could not forsee the outcome. We, therefore, though very much against our wish, shall probably take the advice of the authorities and pass those two days in the station or in the city of San Luis Potosi. The Mexican authorities protect its foreign residents regardless of religion. Miss Sarah A. Lindley, of Elizabethtown, Ind., is with us.

Presbyterians Reunite.

WASHINGTON, Ind., September 8.—Morgan Presbytery, of the Cumberland Presbyterian church, in annual meeting yesterday, at Union church, near this city, passed resolutions unanimously favoring the union of the regular Presbyterian and Cumberland Presbyterian churches as soon as practicable.

President Roosevelt Narrowly Escaped Death.

LENOX, Mass., September 3.—Theodore Roosevelt, President of the United States, had a marvelous escape from instant death at 10 o'clock this morning, when, accompanied by Governor Crane, Congressman Lawrence, Secretary Cortelyou and Secret Service Agent William Craig, he was coaching through the Berkshire hills, taking a twenty-mile drive from Dalton to Lenox. He had spent the night with Governor Crane at Dalton. It was a delightful ride and the tallybo coach had reached Pittsfield, near Lenox, when an electric car, running at full speed, came into collision with the coach. It caught the coach from behind, threw it over on one side and reduced it to wreckage.

William Craig, secret service man was instantly killed.

Those who saw the collission, and the complete wrecking of the President's coach, ran to the place expecting to find the President dead. He, however, managed to make his way out of the debris. He had several cuts on the head and a deep one in the right side of his chin, and he was badly bruised and scratched. Secretary Cortelyou and Governor Crane escaped with injuries scarcely more serious. Coach driver Pratt's skull was fractured.

James Kelley, motorman, and Luke J. Madden, conductor of the electric car that came into collision with the President's coach, were immediately placed under arrest.

Eye-witnesses place the blame on the motorman. It is claimed that secret service agent Craig signaled to the motorman to stop, but he paid no attention and kept speeding and failed to set the brakes.

Foreign.

Loss of Life in Japan.

VICTORIA, B. C., September 5.—Heavy rainfalls and floods have caused heavy loss of life and great loss of property in Japan. In Hiroshima seventy-nine lost their lives and twenty-nine were injured, while many houses were washed away and vessels were wrecked.

In Yamaguschi seventy-eight were drowned, thirteen crushed to death, eleven washed away with their houses and seventeen injured. Several thousand houses were inundated. In Siamo province twenty-four persons were drowned and four crushed to death. Cholera has claimed many victims along the Asiatic coast.

PELEE AGAIN.

ISLAND OF MARTINIQUE DOOMED.

CASTRIES, Island of St. Lucia, September 5.—Passengers who have arrived here by the steamer Yare, from Fort-de-France, fully confirm the reports of the devastation wrought by the eruption of Peelee. They state that about two thousand persons were killed. Numbers of the inhabitants are leaving the island, abandoning everything. Mont Peelee was in eruption from 6 o'clock last night until 3 this morning. The flames from the crater ascended to a great hight.

The steamer Savan, from Grenada, has just arrived. Captain Hunter reports a terrible eruption of La Soufriere, on the island of St. Vincent, at 3 o'clock this morning. When the Savan was ten miles south of St. Vincent, it ran into a dense cloud of ashes. The Savan steered twenty miles off the coast, but found the same conditions prevailing there. It was enveloped in the clouds and in almost total darkness until 9 o'clock this morning. It saw nothing of the island of St. Vincent. The steamer is caked with ashes.

POINT-A-PITRE, September 5.— It is generally believed that the island of Martinique is doomed to total destruction, and the fear is that when the catastrophe comes Guadeloupe will be visited by an all-destructive tidal wave.

Details that have been received during the last few days prove that ithe eruption of Mont Pelee of August 30 was far more violent than any of the earlier explosions.

As the eruptions continue the mouth of Mont Pelee grows in size. It is now of enormous proportions. Morne La Croix, one of the peaks that reared skyward from the side of Pelee, has fallen bodily into the crater, and has been completely swallowed. There seems to be a side pressure in the crater, and the burning chasm widens perceptibly every day.

Clouds no more hang about the crest of Mont Pelee. The terrific heat seems to drive everything away. The column of flame and smoke rears directly into the heavens, so that its top is lost to sight. In the darkness of the night it has the appearance of a stream of molten iron, standing fixed between heaven and earth.

From Morne Capote the relief troops were compelled to make a quick retreat, although they succeeded in taking out a few wounded. The entire country near to Fort-de-France is buried under a deep cover of ashes. This has made it almost impossible to find the bodies of those who have perished while fleeing to the sea coast.

PARIS, September 6.—A correspondent of the Associated Press learns that neither the partial nor the total evacuation of the island of Martinique has been decided upon. The question has not even been considered by the government.

The only instructions sent to the Governor which may have given rise to the report, are directions to avoid a conglomeration at Fort-de-France by the distribution of the fugitives in the Southern communes. The Government will shortly again send to Martinique Professor LeCroix, who was the head of the last scientific mission to establish a permanent observation station on the volcano. It is probable that several army and navy officers will be added to M. LeCroix's new mission.

Twenty Villages and 700 People Destroyed.

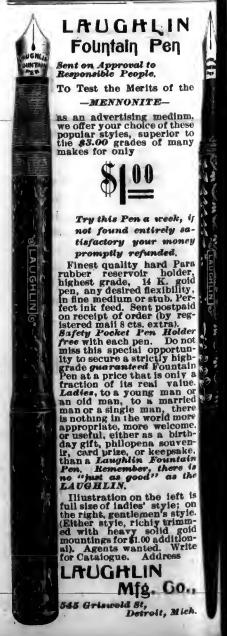
VIENNA, September 4.—Correspondence, received here from Tiflis, Transcaucasia, Russia, gives a graphic account of a disaster which occurred August 17, when as the result of a landslide supposed to have been due to seismic disturbances, some twenty villages were destroyed and nearly 700 persons were killed.

On the northern slope of Mt. Kasbek lies the watering place of Tmenkau. Early in the morning of August 17, subterranean disturbances were noted there, but the hundreds of bathers in the hot springs scouted the idea of a catastrophe, and in spite of warnings continued their bathing.

At 7 o'clock of that evening the entire valley where the hot springs are situated was filled with a deafening noise resembling thunder, and loud rumblings were heard. The valley stream swelled to the dimensions of a mighty torrent, and sweeping along it carried with it huge blocks of rock and ice. Then the bathers tried to escape, but it was too late.

The entire northern slope of Mount Kasbek, with the glacier above, began to move rapidly. Village after village was swept away and everything in the path of the landslide was destroyed. Within a few minutes the valley, which is nearly twelve miles long, has been devastated by a wall of rock, ice and earth.

The valley was completely filled up in some places to a depth of nearly a thousand feet by the matter that was hurled into it. A fierce hurricane raged at the time, and the bodies of the people and animals were flung to a great hight and dashed against the rocks.



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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, SEPTEMBER 18, 1902. No. 40.

Paradise.

Somewhere in vast and distant space,
So far I do not know the place,
There swings a sphere, where, face to face,
Our dead behold the Lord of grace.

Of diverse language, tribe and land,
As countless as the ocean sand,
A blood-washed and elected band,
In Christ's dear presence now they stand.

As one by one we saw them go,
Away from us, away from woe,
Our hearts rejoiced, their gain to know,
Though crushed beneath the blinding blow.

Their griefs are past, their toils are done,
Their race of patience grandly run;
The fight was fought, the promise won,
Through faith in God's beloved Son.

Till with full glory He arrays
The bodies that His power shall raise,
How blest must be those waiting days
While on the Light of Life they gaze.

Sweet paradise! So far, so near;
So veiled to sight, so closed to ear;
To faith so sure, to hope so clear,
Thou keepest all our hearts hold dear.

E. A. NEEDHAM.

Narberth Grove, Pa.

Items of News and Comment.

Rev. N. C. Hirschy preached in Woodburn, Ind., last Sunday.

The new Mennonite church at Edenburg, Manitoba, just completed, will be dedicated next Sunday.

The third biennial General Conference of Old Mennonites will be held at Elida, O., November 13–14, 1902.

"Father Kliewer", one of the aged inmates of the Bethesda Hospital, Goesscl, Kan., died August 3, aged 81 years.

Miss Martha Richert, from Alexanderwohl, Kan., is a student in Bethel College, preparing herself for the work of a deaconness.

On the 28 inst., Abraham Ratzlaff, who, several months ago was made an elder in the Hoffnungsau church, Kan., will be formally installed.

Rev. S. M. Musselman reports a good attendance at his Stevensville meetings. He was with the brethren at Niagara Falls last Sunday. He expects to be at Wadsworth, O., on the 21st inst.

A professor, once asked to recommend three courses of Bible studies, said: "I would recommend that they study, first, the Life of Jesus Christ, secondly, the life of Jesus Christ, thirdly, the life of Jesus Christ".

A Mennonite conference and S. S. convention will meet at the Washington, Ill. church, Rev. Valentine Strubhar, pastor, October 1 and 2. All that can attend are cordially invited to assist in the work of the churches that they may all grow up into an holy temple in the Lord.

Rev. N. C. Hirschy, principal of Central Mennonite College, Bluffton, O., in company with Prof. D. F. Jantzen, of the same institution, visited Berne and its vicinity last week, doing some canvassing for students. They succeeded in arousing a more lively interest in educational matters, which will bear its fruits in the near future.

Ella Romero, the Indian girl from Oklahoma, who had been adopted into the family of Joel Welty, at Fort Wayne, Ind., left last week for the Bethesda hospital at Goessel, Kan., of which she will be an inmate. The girl is about twenty years old. She attended the Indian school at Carlisle, Penna. about five years, and if her health permits, will return some time in the future to complete her schooling. She was baptized last spring by Rev. S. F. Sprunger.

Rev. G. H. Culley, of Philadelphia, the writer of our spiritually instructive S. S. Lessons, will contribute to the MENNONITE a series of Bible studies on the subject of "Knowing God". The series will appear in the following order:

1. The Need of Knowing God.
2. Incentives to Knowing God.
3. Results of Knowing God.
4. Means of Knowing God.
5. Need of Prayer.
6. Power of Prayer.
7. Conditions of Prayer.
8. Time for Prayer.
9. Place for Prayer.
10. Objects of Prayer.

The first paper will appear next week.

"The Creation."

On Sunday evening during the Conference Session at Berne, a choir of over a hundred voices will sing Haydn's great oratorio, "The Creation." It is safe to say that if it is at all well rendered, this truly grand burst of sacred music will deeply affect the listener. There are solos and trios in it surpassing in their loveliness and several of the choruses are uplifting and soul-inspiring. The story goes that the composer himself toward the close of his life listened to its rendition and was so affected that he had to be taken out of the hall. There is a deep spiritual undertone in all which justifies its being sung in a church and on an occasion like a General Conference.

What's the Use?

JOHN J. SUTTER, M. D.

There was a time when no manly man could afford to brook an insult. If prompt resentment did not follow, he was prompt to receive evidence of the contempt of his fellows.

When we look back over the history of our country, brief though it be, we find many instances where noble lives went down as victims of a false sentiment. We are familiar with the Aaron Burr and Alexander Hamilton episode, wherein one who failed by one Congressional vote of becoming President of the United States, was made a murderer, a fugitive from his country, and three years later, was tried for treason, barely escaping the hangman's rope for having conspired to found a new nation out of a part of territory belonging to the United States. The life of Aaron Burr, the cultured and able statesman, was ruined by yielding to a false sense of honor; and that of the noble, beautiful, brilliantly brainy colleague of Washington, the first Secretary of the Treasury of the United States, the creator of our present ideal treasury system, Alexander Hamilton, was sacrificed, leaving a mourning nation, a bereaved, idolized wife, seven fatherless children whom he had no right to desert, and all for what? A mistaken sense of honor, and a timid inability to suffer wrong rather than do wrong. Many such instances could be given that happened in this enlightened country, but this suffices to express my thought.

Fortunately the education and moral development of our people has resulted in the growth of a healthy sentiment which has crystallized into a law, that is almost universal, against the cruel relic of barbarism, the code duello.

There can be no question however that in communities where the code duello obtains, men, knowing that they will be held to a strict accountability for their words and deeds, exercise a greater care regarding the same, and one could almost wish that in all matters where name and character are involved it might apply. The present reckless manner in which men of supposed good blood and breeding are permitted to dally in a gossipy way with the names of good and true people is deplorable, and some check should be placed upon it.

American history records many instances where a coterie of jealous officials have tried to ruin the reputation of military heroes. George Washington was the first great American to feel the injury of the want of support at the capitol by intrigues among his officers; the cabal against him almost reached the strength of that against Schley.

Andrew Jackson, when winning glory in Florida, was compelled to hurry north to defend his character against the shafts hurled at him by the "stay at homes" at Washington. His opportunity of defense saved him. Many to-day could save themselves from tongues of their enemies if they had the opportunity.

U. S. Grant was assailed with the greatest virulence in Washington. He was called a drunkard, a liar, a man wanting in military knowledge, and even when winning his greatest success, his jealous enemies in the capitol were giving him more annoyance than the enemy in the field. It was only the strength of President Lincoln that kept Grant at the head of the army. If the President had had less courage, Grant would have been recalled and one of his enemies

given the command. "A friend in need is a friend indeed" True happiness will not be found in the multitude of friends, but in *one* of genuine worth, possessed of a heart to feel and a mind to think.

Thus things were and still are, not only with military heroes, but with all classes of people in all walks of life.

Had we more such men as President Lincoln, more true, good and honest men would be defended and their honor upheld, who are now cast aside without even being given the privilege to defend themselves, and figuratively speaking, killed, by unjust censure and unfriendly criticism.

Do we not all feel at times like adopting the "Litany" presented in Munsey's magazine by Theodosia Pickering Garison some years ago:

"Nor from the dangers that beset our path,
From storm or sudden death or pain or wrath,
We pray deliverance;
But from the envious eye, the narrowed mind,
Of those that are the vultures of mankind,
Thy aid advance.

Not at the strong man's righteous rage or hate,
But at the ambushed malice laid in wait,
Thy strength arise;
At those who ever seek to spot the fair
White garment of a neighbor's character
With mud of lies.

Not from the good intentions of the fool,
The honest enemy, or unjust rule,
Or flame or sword;
But from the venomed word, the slanderous guess,
From envy and uncharitableness,
Deliver us, good Lord!

Should voices from the dead come to us the cry would be: more knowledge, more light, less gossip for our people. More education, better training is the only remedy for this malady. As knowledge increases so does superstition decrease — and just in proportion as superstition recedes does peace and good will to man advance.

After all, however, time, the great leveler, makes all things right; the really worthy cannot be injured by the tongue of slander, and its victim may well feel that life is too short to worry over gadflies. What's the use? Truth will prevail; some day, perhaps not in your day, you will be all the better and wiser for having tried to keep her.

The manly man knows that a real gentle, gently-born man will not injure or insult his fellowman, and no other can. On a sudden impulse, face to face with his injurer and traducer, the injured one may be pardoned for prompt resentment, but when the conditions are favorable to calm second thought, judicious, kindly action should follow. Let us keep in mind the sentiment that "he that is ruler of his own spirit is greater than he that taketh a city."

Indeed the man who insults and attacks you is, as a rule, too far beneath you to be noticed. He is probably the victim of ill breeding, unhappy association, unbridled passion, drink, drugs, or disease, and as such commands your sympathy.

In your busy round of work, with your body and soul almost breaking under the weight of burdens, you may be bitten by the burly bull-dog or the sneaking cur, and your natural impulse may be to kill the dog as a possible mad dog. But no, don't do it; if he is mad he will die anyway from the effects of his own venom; and if he is not, the poor brute should be forgiven, for he bit only because he was built that way. At either event, dress your wounds and be more careful of your future movements and avoid *dogs*.

Even though you fall a victim to real estate sharks, grain gamblers, ingrate employees, alleged friends (whose ideas of friendship are to "work" their friends rather than to work for them, to "do" them rather than to do for them) don't mind, don't worry, for worry will make matters worse and produces an irreparable injury through certain cells of the brain-life; but go on "sawing wood" on your own wood pile and use the sawdust for sprinkling the slippery places which encompass you, that you, and others may not fall, and figuratively speaking, break your bones and bruise your flesh. No! * * * No! No! Let us not burden our time with trifles and our soul with grievances. We are, every one of us, good, bad and indifferent in our daily journeys, walking with steady or unsteady steps directly toward an open grave, and why worry and fret over such things?

What's the use? Yes, what's the use of noticing annoyances, the shafts of envy and jealousy, the injustice of false friends or the attack of enemies, be they ever so aggressive; for man's time is short, and ere long every enemy and false friend will be in his grave, or else you will be. In either case we will soon be in a position to know *who judges*.

What is the laurel wreath of fame but a shadow? What is wealth but a bubble? Let us do our duty, the right as God gives us to see the right, with malice toward none, with charity for all.

Remember that it is better to be a burden-bearer than a burden. So bear your burdens bravely and if an extra one is thrown upon you, "grin and bear it!"

We believe that every man should love his enemies, for 'tis they who make him. We also believe that in spite of the fact that things do not always go our way, whatever is, is right; that life, be it long or short, is really worth living; that this is a beautiful world full of lovely people.

In your journey of life go on then from day to day and take your medicine, be it ever so bitter; indulge in neither "swears nor groans," but be happy in making others happy. Do all the good you can, to as many people as you can, as often as ever you can. Live temperate lives in thought, word and deed and leave all else to God. Above all don't worry, don't hurry, don't judge—what's the use?

Bluffton, O.

Music as an Aid to Worship and The Study of the Lessons.

FLORENCE SHELLY.

The subject suggested these questions: What is the true use of music? and What need was it first made to fill, back in the sixth century when music consisted only of simple melodies? We find that it originated in the church and was used in the worship of God. It gradually developed until the time of Luther who was the first hymn writer of any note. If music was first used as an expression of praise to God, that is its true use; and it becomes not only an aid to worship but is worship in itself. The beautiful words of David's songs are preserved to us and it is evident that they sprang from a heart full of the love of God. This love found expression in words like these: "I will sing of the mercies of the Lord forever, with my mouth will I make known thy faithfulness to all generations." "Praise the Lord with the harp, sing unto Him with the psaltery and an instrument of ten strings." Also, "Serve the Lord with gladness, come before his presence with singing."

These Psalms express so beautifully the devotion of a soul like David's to his God.

The sacred character of music is proven from its having been constantly interwoven with the history of the church. Since then music has been listed into the cause of sin, and evil made of what was meant only for good. But church music is still, as ever, worship music, its purpose is edification, not entertainment, its beauty is the beauty of holiness.

The birth of the pure and noble religious faith, Christianity, became an incentive to a refined and heartfelt musical practice. The new Christian belief with purer, higher, more unselfish aims; its stronger appeal to the human heart, through the example of divine love and sacrifice; its more immediate association of the individual soul with its Creator, — these provided a soil peculiarly rich for the use and growth of music.

"Jesus the soul of music is—
His is the noblest passion;
Jesus' name is joy and peace,
Happiness and salvation.
Jesus' name the dead can raise—
Show us our sins forgiven;
Fill us with all the life of grace,
Carry us up to heaven.

"Who hath a right like us to sing,
Us whom His mercy raises?
Merry our hearts, for Christ is King,
Cheerful are all our faces;
Who of His love doth once partake,
He evermore rejoices;
Melody in our hearts, we make
Melody with our voices."

It is natural for a heart filled with love and adoration to express those feelings in song. Music is the sacred vessel in 'which a worshiping soul wafts its incense of prayer, praise and thanksgiving toward heaven."

Thus the songs which we sing in Sunday-school should express our feelings of praise, our confession of sin and our prayers to God. To the smaller children a song is the means of bringing their thoughts away from playmates to thoughts of Jesus; and though they may not grasp the full meaning of the words, they often sing with more earnestness and life than those who better understand the words.

Very much depends on the character of the song, on both the words and the music, to make it impressive. The old hymn tunes were written with the devotional spirit uppermost in the writer's mind and many of the old tunes will live forever by reason of their inherent musical worth. They are reverenced and loved by all who know them. Our Sunday-schools have discarded most of the old hymns for newer songs, songs better adapted to the young life of the church. There are many song books published at present for use in the Sunday-school, and care should be taken to get those which are the most spiritual. Some songs seem to have entertainment as their purpose instead of the cultivation of spirituality. When these songs are brought into the Sunday-school they hold up a low ideal before the children. We want gospel songs in the School and such that with their life and variety have the promotion of the devotional spirit as their chief motive.

The words and the music of a hymn are in such close relationship that the one is very largely dependent upon the other for its best expression. No matter how inspiring the time, if the words do not mean anything to us, the song has failed in its true mission.

To make the music of the School an aid in the study of the lesson, is not an entirely new thought. You will find in the "Sunday School Times" suggested Hymns and Psalms to be used in connection with the Lesson. These are songs whose words bear very appropriately on the lesson. Some schools may be following that suggestion, and in that case the words may be used by the teacher, to make some part of the lesson clearer or as supplementary work.

The superintendent might often arouse the interest of the children by asking questions about the hymn after it is sung, or by making a few remarks before the hymn is sung. It will cause them to think about what they had been singing and so get them to pay more attention to the words and perhaps get some to sing who otherwise are indifferent. There should not be one in the School who does not take part in the singing. This is the part of the exercises in which all can join. Let us join in and sing from the heart. May not God sometimes have to say of us as he said of the Jews, "This people honoreth me with their lips but their hearts are far from me". Only as we make our singing a heart service will it be an aid to worship. "Come let us sing unto the Lord" and in giving God the glory, the blessing shall be ours.

Success.

ELWOOD S. SHELLY.

Everybody in this world with an intelligent mind is naturally desirous of being successful in his pursuit of life, whatever sphere of work it may be. Even the little child greatly delights in its early achievements. Success is what the human race is naturally striving for. The man who is not enthusiastic and energetic in his pursuit will never attain success.

Let us for a moment take a glance at the business world and we will find this to be a fact. We find that the man who does not surrender himself to his work will never be successful. You may, however, say that there are some who indeed give themselves up to their work and yet their business is a complete failure instead of a success; such is indeed quite frequently the case, and the mystery of the problem may seem very difficult for many to solve.

Different reasons are evident for these frequent failures to which we have thus alluded. First of all, we must remember that as long as we only apply ourselves to our work in our own strength and power, we have no right to expect to succeed. We must never forget that even in our secular work we can never succeed in our own strength. If God is not with us in our pursuit, we are sure to fail. Some may say, "I have constantly pled with God for succor and strength, and for His divine blessing upon my life-work, and still I have ever failed." A quite evident reason for this is that your pursuit may be altogether contrary to the divine will of God. God will never bless and prosper us in anything that is contrary to His all-wise will. The Lord has repeatedly promised to prosper the way of the righteous, and God will truly fulfil His promises. He has fullfilled all His promises thus far and He will ever continue to do so. He is an unchanging God, the same ever-present friend, the same yesterday, to-day and forever.

Therefore if we are not successful in our secular or spiritual pursuits, let us pause for a moment and see whether it is not our own fault. In our Christian life, career we would often be more successful if we would not so often yield to the call of Satan. We desire to be successful, yet we are not willing to comply with God's conditions. We must remember that God's promises are all conditional. We cannot expect to indulge in lust and sin and then ask God's divine blessing upon us. God will ever abide by His promises, and as long as we are not willing to submit all that we do to His will, we will never succeed in our pursuit. It is indeed a great satisfaction and blessing to be truly successful, even in this life; but the old adage, "All's well that ends well", stands far superior in prominence in this respect. We must not forget that we are only truly successful if we retain our Christian life unto the end of our career. Christ says, "Be ye therefore also ready, for the Son of man cometh at an hour when ye think not". This urgent command of our Savior behooves us to be ever ready. Paul says: "To-day is the accepted time". Therefore in order to be truly successful, we must accept Jesus Christ as our personal Saviour from sin; then we will be in a full measure successful here in this life, and successful to full perfection in the life to come.

Milford Square, Pa.

What God is Able to Do.

W. G. GEHMAN.

Able to make thee wise unto salvation. 2 Tim. 3: 15.

Able to save your souls. Jas. 1: 21

Able to save and to destroy. Jas. 4: 12.

Able to save forevermore. Heb. 7: 25.

Able to save from death. Heb. 5: 7.

Able to save soul and body from hell. Matt. 10: 28.

Able to build you up, and give you an inheritance. Acts 20: 32.

Able to keep you from falling. Jude 24.

Able to make you stand. Rom. 14: 4.

Able to keep what I have committed to them. 2 Tim. 1: 12.

Able to hold His sheep in His hands. John 10: 29.

Able to succor them that are tempted. Heb. 2: 18.

Able to graft Jews into Christ again. Rom. 11: 13.

Able to do exceeding abundantly above all that we ask or think. Eph. 3: 20.

Able to make all grace abound. 2 Cor. 9: 8.

Able to deliver from fire. Dan. 3: 17.

Able to deliver from the lions. Dan. 6: 20.

Able to subdue all things to Himself. Phil. 3: 21.

Able to perform what He promised. Rom. 4: 21.

The Regenerate Man

Has peace with God.—Rom. 5: 1.

Does not commit sin.—1 John 3: 9.

Loves the brethren.—1 John 3: 14.

Confesses with his mouth. —Rom. 10: 10.

Hath the witness in himself.—1 John 5: 10.

Is led by the Spirit.—Rom. 8: 14.

Has the fruit of the Spirit.—Gal. 5: 22, 23.

Keeps Christ's commandments. —John 14: 15–21.

Is entirely separate from the world and worldly things.—1 John 2: 15–17.

Desires holiness.—1 John 3: 2, 3.—Sel.

Our C. E. Topic.

Topic for September 21: THE FULNESS OF GOD; HOW SECURED. Eph. 3: 14–21.

MEDITATIONS.

To be filled with all the fulness of God means to be full of all that makes a perfect Godhead. We were originally created in the likeness of God, and though we lost it through sin, at our regeneration by the Word and Spirit of God we were "renewed in knowledge after the image of him that created him"; and our destiny, our final and eternal character is to be God-like. "Be ye therefore perfect even as your father which is in heaven is perfect" said Christ. We are to be full of those qualities of mind and heart which perfect God and and without which no one can ever be perfect.

The mental and moral dimensions of God's character are indicated in v. 18 of our Scripture passage: "the breadth, and length, and depth, and height." These were exhibited in Christ, and constituted His fulness, "for it pleased the Father that in Him should all fulness dwell." Bengel has remarked by way of comment on this passage: the "breadth" implies Christ's world-wide love, embracing all men; the "length," its being extended throughout all ages; the "depth," its profound wisdom, which no creature can fathom; the "height," its being beyond the reach of any foe to deprive us of. So we are to be filled with the wisdom and love which are in God —"filled with all the fullness of God." We are to grow into this state as a tree expands in the free air and sunlight, sending out branch after branch, twig after twig, until from a humble beginning it finally develops into the most imposing object in animate nature. "Rooted and grounded in love," writes Paul; and keeping up his figure, we may add, growing in breadth as the tree increases in ampleness of form and girth of trunk, in length as it towers heavenward, in depth, as its roots pierce downward through soil and subsoil, cleaving the solid rock, reaching the underground fountains, and in height as it lifts it fifty, seventy, one hundred feet into sheer space. There is no grander picture of spiritual fulness than a forest-tree in its vigor and prime.

Then we are to "know the love of Christ"—not adequately, for it "passeth" or "surpasseth" knowledge—but just so much of it as we can fathom and imitate. "Greater love hath no man than that he lay down his life for his friends"—this is the earthly, human standard. Even the Gentiles have such love. But the standard of heavenly love is indicated in these words: "For God commendeth his love toward us in that while we were yet sinners, Christ died for us." Christ's love for His enemies will always be to us the proof of His surpassing love. We can understand it to some extent and by the help of grace, practice it in a feeble way; but the depth of meaning in it we may never, this side of heaven, fully comprehend, God's wisdom and Christ's love—in these qualities we are to abound if we would attain to divine fulness.

The Mennonite.

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Editorial.

Whoever of the three in the Committee had the drafting of the Middle District Conference Program in hand, must have been inspired by a sense of the fitness of things. Business and literary feature are nicely dovetailed into each other. Just before the Evangelization Committee's report, a topic bearing on home mission work will be read. Similarly, just before the School Committee's report, a discussion of some branch of school work will be taken up. This is a capital idea, since the real and the ideal will thus be brought into close proximity, and the ideal will more likely get to influence the real. Another excellent and noteworthy feature of the program is the goodly number of topics rich in theme.

This is the season for certain timely utterances on the part of some of our brethren. As we look forward to the meeting of brethren from the four points of the compass in conference, four weeks from yesterday, are there not helpful suggestions we might throw out, whether in the line of Conference work, an interesting program, spiritual advice, assurance of earnest prayers ascending in behalf of the cause, or of any other nature? It is the desire of the MENNONITE to do all it can to infuse into our people the Conference spirit, the sense of fellowship and that social feeling which, for want of a suitable English word, we will call by the French word, "esprit du corps," best translated "public spirit." And we do not want to forget our duties in this respect — to work unselfishly for the good of all, as the Lord gives us grace. Let us beware of making the Conference a "business" session only. Let enough of the spirit of worship pervade it, so that it will not only be merely a cold business record, but like a Northfield or a Winona Conference, a Bethel experience. Let us hear from our brethren.

Correspondence.

NOBLE IOWA. — Mr. Joseph Wenger, and Miss Josephine Widmer were married on Tuesday, Sept. 9, 1902, at the home of the bride's parents, Mr. and Mrs. Peter Widmer, Rev. Stuckey officiating. Mr. and Mrs. Wenger have gone to Denver, Colo., on their wedding trip. On their return they will go to house keeping on the groom's farm.

DONNELSON, IOWA, Sept. 15. Yesterday Christian Haegy, a son of Rev. Jacob Haegy, of California, and a theological student, occupied the pulpit in our church. The house was crowded with eager listeners. He is an earnest and forceful speaker, and I truly believe he receives his strength from his heavenly Father, to whom he referred us. He stopped off here over Sunday, being on his way to Chicago to attend the Moody Institute, with a view to further prepare himself for the ministry. May the Spirit of God guide and direct him!

Last Tuesday, the 8th inst., occurred the death of Mrs. Jacob Stauffer, at the ripe age of over 79 years. Her husband preceded her to that better land a number of years ago. Four children—three boys, Peter, John and Herman, and one daughter, Lizzie, — are left to mourn the loss of a kind mother. She was a faithful member of our church. The funeral services were held Thursday afternoon at 1 o'clock p. m., conducted by Rev. Chr. Schowalter.

TRENTON, OHIO.—On Sunday. Sept. 7th, it was ten years since Rev. H. J. Krehbiel assumed the pastorate of this congregation. The day was fittingly celebrated. We had expected that Bro. Baer, who installed Bro. Krehbiel at this place, would be with us to take part in the service, but the congregation at Bluffton having Harvest thanksgiving, at which he was appointed to speak, he could not be with us. Bro. John Augspurger, who with his brother Joseph led the congregation before Bro. Krehbiel, made a few very appropriate remarks and Bro. Krehbiel spoke both in German and English. At the close of the German address, in which he reviewed the history of the past ten years, he made mention of the many who ten years ago had worshipped with us at this place, but who have since gone to their heavenly home to unite their voices with the angelic choir. After the names of these departed ones had been read, the congregation arose and sang a hymn to their memory.

A statistical review of the work was also given. In 1892 the congregation numbered 163 members, at present there are on the membership roll 258. During the ten years he conducted 91 funerals, 31 for members of the church, and 11 for members who had moved away from here and united with other churches. For missionary and benevolent purposes the congregation gave during the 10 years, $1360.91, or an average of $151.21 a year. In 1897, 778 bushels of corn were given for the starving in India.

During the service the choir sang two songs and several quartets.

In his English address, Brother Krehbiel made an earnest appeal to the young to fully consecrate their life to Christ and thus make it successful and glorious for time and eternity. Surely God has been good to us. We have nothing to boast of, but many things to be thankful for. The service was a time of spiritual refreshing, and we hope the impression will remain with us to cause us all to pray more faithfully, work more earnestly and give more cheerfully, that God's blessing may rest upon us in the coming years.

The Priesthood of Christ.

BY W. W. FEREDAY.

The Scriptures attach considerable importance to the present life and service of the Lord Jesus. The Apostle lays down in Rom. v: 10 that "if, when we were enemies, we were reconciled to God by the *death* of His Son, much more, being reconciled, we shall be saved by His *life*." What life? Before the cross, or His present life in Glory? The very structure of the verse shows it to be the latter. His present life, as His death in the past, is for us.

It is a sweet thought that the Lord Jesus is carrying on a constant service on our behalf above. When we speak of His Calvary work, we rightly speak of it as His finished work, for it was the work of atonement, which is forever completed; but when we speak of His present service, we rightly call it His unfinished work. He entered upon it when He returned to God's right hand long ago, and it will not be completed until all His saints are at Home with Himself in glory.

But we must distinguish between the various offices which He deigns to fill. He is at once Mediator, High Priest and Advocate, but these things are not one and the same. As Mediator He may be preached to all the world (1 Tim. ii: 5–6); as High Priest and Advocate He interests Himself in those who have been given Him out of the world. Here again a distinction must be made; as Priest He acts in view of our *infirmities*; as Advocate He serves in connection with our *sins*.

His Priesthood is developed principally in the epistle to the Hebrews. In this epistle Christians are regarded as pilgrims passing through this world as through a wilderness to the rest that remaineth. In the wilderness we experience many difficulties. There are temptations, obstacles and enemies to be met and overcome, and in ourselves we have no competency for these things. So weak are we, that if we were left to ourselves for an hour, we should utterly break down upon the road. It is just here that the Priesthood of Christ comes in so blessedly. Having such a Priest, says the Apostle, "let us hold fast our confession" (Heb. iv: 14). As we go through this world, confessing Christ by lip and life, difficulties bristle around us, but let each believer remember God's High Priest above, and take courage.

There are four distinct thoughts brought out in Hebrews in connection with Christ's Priesthood. In ii: 17 we have His work of propitiation. This stands at the gate of His Priestly service. It was one act, the virtue of which abides forever. It is, too, the basis of all His present intercessory service. Then in iv: 14–16 we have His sympathy. In this connection He is called "Jesus, the Son of God". We learn much by observing the various titles given to the Blessed One in Scripture. "Jesus" is His human name, reminding us of Him as One who has trodden the path of faith before us, and who was tempted and tried to the uttermost. Yet in speaking of His temptations the Apostle carefully guards the holy person of the Lord—"apart from sin." When I am tempted by the evil thing within, which I ought to treat in faith as dead, I pass through an experience to which Jesus was a perfect stranger; but when temptations come to me from without, whether from man or Satan, I find comfort in the fact that He was tempted similarly (only immeasurably more severely), and now enters into all my sorrows. "Son of God" brings in the thought of power. As Son of God He upholds all things by the word of His power (i: 3); is He not, therefore, well able to uphold His poor feeble Saints?

Passing to vii: 25, we have His intercession. What a thought that day by day we are being remembered in the heavenly Sanctuary! He is the great Antitype of the Priest of old who appeared in the presence of Jehovah with the names of all Israel's tribes engrossed upon his jewelled breastplate and shoulder-pieces. We may forget the Lord; never can or will He forget us. We do not know at present how much we owe to this precious service of intercession. Not until we get home to be forever with the Lord shall we have any adequate idea as to it. But when from the standpoint of His own presence we review the path that we have trodden, we shall learn how often we were near to falling, but did not do so because of the intercession of the great High Priest. This character of service is largely preventive; His advocacy is rather restorative, as we shall learn on another occasion.

Turning now to xiii: 15 we have His presentation of our spiritual sacrifices to God. How very poor are all our attempts to worship and to praise! The more we learn what God is, and what we ourselves are, the more do we feel this. No wonder Cowper wrote:

"Weak is the effort of my heart,
And cold my warmest thought."

But in this, as in everything else, the Priest comes to our help. All our spiritual sacrifices come up to God through His hands, and thus ascend to Him accompanied by all the excellency and fragrance of His blessed Person and work, and are thus a delight to God's heart.

It will be observed that the Apostle makes much in Hebrews of the fact that Christ is Priest after the order of Melchizedek and not after the order of Aaron. This must not be misunderstood. It is not meant that He is at the present time fulfilling the type of Melchizedek; rather is He fulfilling the type of Aaron. Aaron offered sacrifices and incense to God. Christ has presented His one sacrifice, and is now making intercession for His people, which answers to the burning of the incense of old. Melchizedek, so far as the record speaks, never performed either of these functions. He is simply shown to us in Gen. xiv. as bringing forth bread and wine to those who had gotten the victory, blessing them withal in the name of the Most High God, Possessor of heaven and earth. Christians are not yet in the circumstances of Abraham and his companions. We have not yet gained the victory, but are still engaged upon the battlefield. But Christ will assume the full Melchizedek character when all His people's conflicts are ended at the close of the present age. Especially to Israel will He thus reveal Himself. When the godly among them emerge from the last dread conflict, weary and worn, yet victorious through grace, He will show Himself to them for their joy and comfort, and will refresh them after all their sorrows, dispensing blessing to them in the name of the Most High God, whose supremacy will in that day be recognized both above and below. Christ will then sit as Priest upon His throne.

But, meanwhile, He is Priest after Melchizedek's order, i. e., His priesthood is not successional, as the Aaronic. He holds the Priesthood intransmissibly, and in this we find our joy and blessing and the guarantee of our preservation until the end.—"Our Hope".

The Nature and Purpose of Our Conference.

A. B. SHELLY.

(Translated from the "Bundesbote".

Our General Conference is now in existence over forty years. During this time it has held regular sessions every three years, besides one or two special sessions. But though new churches joined the Conference at nearly every session, so that at present the number of co-operating churches is considerable, there are still a much larger number of Mennonite churches that have not yet become members of the General Conference of North America, many of which doubtless do not precisely know the nature and object of our Conference, but would join it were they better acquainted with it and with its endeavors. The fact remains that one does not love what he does not know. And we have the honest conviction that there are many Mennonite churches, preachers and church members in our country who have the same idea, the same desire, and are making the same effort undertaken by the General Conference but who have not yet had the satisfaction to participate with us in our Conference plans, simply because they do not know, as they should, the character of the Conference and the object it pursues. And as long as these are not known, it is only the part of consistency not to be identified too hastily with this movement, in advance of a proper examination of the same, and the conviction that one can join it without the consciousness of necessarily doing violence to God's Word.

In regard to the nature of our General Conference, it is

1. Not a law-making body, as are many other ecclesiastical synods and conferences. One of the principles laid down by the founders of the Conference is this, that Conference do not interfere with the business of the individual congregations, as far as discipline, services and congregational economy are concerned. Each congregation belonging to Conference is at liberty to arrange its church rules, services, etc. without any interference whatever by the Conference. All that is expected of churches wanting to join the Conference is that they shall hold fast to the Mennonite Confessions bearing on doctrines of salvation and the Mennonite faith with reference to the use of the means of grace, and shall put them into practice. Therefore, every congregation adhering to the doctrines of the divine inspiration of the Scriptures, of the divine-human nature of Christ, of the fallen state of humanity, of the complete redemption imputed to the sinner through the atoning death of Christ appropriated by faith on preceding repentance, of the Lord's Supper as a memorial feast, of non-resistance, non-taking of oaths, Biblical church discipline, of the Word of God as the unadulterated truth and the only reliable guide of life—such can become members of the General Conference, regardless of differences in forms of service and in other details. The motto of the General Conference is: In essentials, unity; in non-essentials, liberty; in all things, love.

2. Our Conference is a consulting as well as an advisory body. The object of its sessions is to entertain counsels, project plans and agree upon arrangements calculated to carry out successfully and with Divine blessing the mission preferred by the Conference. And when certain measures are instituted, these are to be commended to the congregations but not, in the least, commanded. It is certainly expected of the churches belonging to Conference that they give attention to these recommendations and assist in carrying out the work ordained and planned by the Conference. Still it has no authority to make definite demands of the churches or to issue definite commands to them. In a certain sense the Conference is the Executive committee of the churches, whose duty it is to act in their name and to accomplish the work resolved upon by the churches through the medium of the Conference. Consequently, the Conference through its boards can do only that which it is commissioned to do by the churches through their representative, and toward which they supply means and strength. Instead of being, therefore, lord over the churches, as is the case with law-making church corporations, our Conference is a servant of the churches, and can never rule or command them.

The object of our General Conference is then, as follows: It was the intention and conviction of many to be more active in spreading the Kingdom of God upon earth, especially among the nations which have not the Gospel, that proved to be the first impulse toward the founding of the General Conference. It was felt and acknowledged that the Lord wants us Mennonites also to be more active in the mission field. At the same time it was recognized that if something substantial was to be done in this direction, it would be necessary that the Mennonites of our country go to work more unitedly and undertake the cause more in partnership. As a means to this main end, a union of Mennonites must be achieved. The basis of this union must however, be so laid that all desiring to abide by our Mennonite confessions of faith could unite upon it, irrespective of their opinions and customs in unessential particulars. The upbuilding of the Kingdom of God at home and in foreign fields is the self-imposed task of the Conference. It devises plans and makes arrangements to build up the existing churches, to gather together the scattered members, and to proclaim the Gospel abroad. Every one ought to labor for this branch of activity called into life by the Conference.

The New Testament Never Lost.

It has frequently been said that even if all New Testaments and New Testament manuscripts were irrecoverably lost, we could restore the original text from the extant writings of the Church fathers.

Origen was a learned Alexandrian doctor who wrote many books and some fanciful commentaries on the Bible. He lived about 240 A. D. Two-thirds of the New Testament are quoted in his writings.

Tertullian, who lived about fifty years before Origen, also wrote many works, and in those still surviving, about 3000 passages from the New Testament occur.

The Sunday School Lesson.

Subject for September 21: THE DEATH OF MOSES. Deut 34: 1–12.

GOLDEN TEXT: The Lord spake unto Moses face to face. Ex. 33:11.

LESSON OUTLINE.

Moses' funeral ceremony was "strictly private". None saw him buried. The Lord "buried him" and "no man knoweth of his sepulchre" (6).

Is there not a probability that Moses' body was *raised* as secretly as it was buried? Such seems to be the inferential teaching of Jude 9.

"The archangel" seems to be peculiarly associated with "resurrection" (1 Thess. 4: 13). The word is never used in the plural. Jude gives his name. Why should the devil have been disputing with Michael about Moses' body unless it was then being raised

and the devil was being robbed of his prey?

We know that Elijah had his body on the Mount of Transfiguration and are inclined to believe that Moses had his also. If so, the Transfiguration scene was beautifully typical of the time when our Lord shall come again. See Matt. 16: 28; 17: 1–4.

Elijah represents the translated saints; Moses, the risen saints; and the three disciples, the nation of Israel restored and converted at His coming. See 1 Thess. 4: 15–17. 1 Cor. 15: 51–54. Zech. 12: 10. Ezek. 37: 11–14.

Many believe the "two men" of Acts 1: 10 to have been Moses and Elijah.

Some one may say: If Moses' body was raised, then Christ is not the "first fruits" (1 Cor. 15: 23). In answer to this, however, it may be said that the "two witnesses" of Rev. 11: 3–11 are believed by many to have been Moses and Elijah. In this event, both will die, and 1 Cor. 15: 23 will remain true of Christ, "the first-fruits".

By comparing Rev. 3: 6 with Jas. 5: 17–18 and Ex. 7: 19, it would seem quite plausible that the "two witnesses" are Moses and Elijah. Such however is merely a personal interpretation, and while interesting, may not be so profitable as some other more practical instruction which may be gathered from this lesson.

Mrs. Morrow's commentary speaks of Moses as:

I. A SOLITARY MAN.

Alone he walked for 40 years in Pharaoh's court; alone for 40 years in the desert; alone as he led the people through the wilderness (Acts 7: 23, 30, 36) and alone he walked to the mountain to die (1).

II. A SUPERIOR MAN.

"Up—unto the mountains—to the top" (1). Moses was a man of "mountain" experiences. Study Ex. 3: 1–10; 4: 27; 17: 10; 19: 3–20; 24: 12–18; Num. 20: 27–28; Deut. 32: 49–50; 34: 6; Luke 9: 30–31.

III. A SUBMISSIVE MAN.

"Thou shalt not"—"So Moses died" (5). His death was "according to the Word of the Lord" (5). Only once did he fail to submit to God. "Submission is the greatest mission." God's order is: (a) Remission of sin. (b) Submission of self. (c) Commission of Christ, and (d) Transmission of the Gospel.

IV. A SYMBOLIC MAN.

He typifies Christ. Of this we have fully studied in a previous lesson.

V. A STRONG MAN.

At "120 years" his eye was undimmed and his strength unabated (7) Rom. 8: 11.

VI. A SUCCESSFUL MAN.

Blessing and Influencing others (9).

VII. A SIGNAL MAN.

No prophet since like unto Moses whom the Lord knew face to face (10–12). True greatness consists in knowing God.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below. THE OFFICERS.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
   A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
   Missionary R. Petter.
7. Discussion of the paper.

V. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. ILLUSTRATED LECTURE ON INDIA WITH MAGIC LANTERN EXHIBITS.—D. Goerz and N. B. Grubb.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ, J. B. BAER, J. S. HIRSCHLER } Committee.

PROGRAM

for the General Meeting of the Ladies Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

PROGRAM

of the 15th Middle District Conference, to be held in Summerfield, Illinois, Friday and Saturday, October 10 and 11, 1902.

I. Conference Sermon October 9, at 8 o'clock p. m. by the chairman, Rev. J. W. Kliewer, Wadsworth, O.

II. Friday Morning's session — 9 o'clock.
1. Opening of Conference.
2. Organization.
   a. Receiving of Delegates' Certificates.
   b. Report of Congregations.
   c. Admission of new Congregations.
   d. Order of the Day.
   e. Distribution of Votes among Visitors.
   f. Reading of the Minutes.
   g. Appointment of Temporary Committees.
3. Reports of the Treasurer.
4. Topic: What could and should our conference do by way of organizing and assisting new congregations within its territory.
5. Report of the Evangelization Committee.
   a. Discussion.
   b. Appropriate Resolutions.
   c. Election of Members of the Committee.
6. Bible-reading.

III. Friday Afternoon.
1. Opening.
2. Topic: The necessity and object of higher education among Mennonites.
3. Report of Educational Committee.
   a. Discussion.
   b. Pertinent Resolutions.
   c. Election of Members on the Committee.
4. Bible-reading.

IV. Friday Evening.
1. Opening.
2. Topic: What is the special mission of the Christian Church to-day?—Discussion.
3. Topic: Preparation and Compensation of Ministers.—Discussion.

V. Saturday Morning.
1. Opening.
2. Topic: Is Catechetical Instruction Necessary? When, where, and how long should it be conducted?—Discussion.
3. Topic: Revival Meetings—their Advantages and how to Conduct them.
4. Referred Questions.
5. Place of next Conference.
6. Election of Conference Officers.
7. Closing Resolutions.
8. Bible-reading.
9. Adjournment.

C. v. d. SMISEN, D. C. SPRUNGER, N. C. HIRSCHY } Committee.

Marriages.

WENGER—WIDMER.—On September 9, 1902, by Rev. P. E. Stuckey, at the home of the bride, near Noble, Iowa, Joseph Wenger and Josephine Widmer.

Deaths.

SHELLY:— At Milford Square, Penna., Aaron Shelly, aged 46 years, 5 months and 2 days. Interment on the 12th at the West Swamp Mennonite church, funeral services being conducted by Revs. A. B. Shelly and P. I. Mohr. He leaves a wife and seven children. A true friend, a kind and good neighbor, and a faithful citizen have been laid to rest.

Contributions.

For Home Missions.

During the month of August, the following gifts were received:

From Trenton, O. church, $11.25; Y. P. S. of Christian workers, Quakertown, Penna., $10.00; Wadsworth, O. church, $10.05.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

For the Home Missionary Treasury of the Western District Conference.

From West Zion church, Mound Ridge, Kan., $9.25; Deer Creek, Okla. church 7.26; Bruderthal S. S., Kan., $11.25.

Gratefully acknowledged,
I. W. PENNER, Treasurer.

Great Reduction.

We have a few copies of the book **"The Beautiful Story"** in stock which we will close out at HALF price.

The Beautiful Story is a companion book to the Holy Bible containing a narrative history of all the events recorded in the sacred book, arranged chronologically, for the child, student, minister, and the easy understanding of all who love God.

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This Catechism was first published at Elbing, Prussia, in 1783. It was republished by request of the churches in Hesse and Waldeck, in 1797. In 1824 it was published in Upper Canada. In 1844 it was reprinted and introduced in the English language and published by the Eastern District Conference. Since then it has passed through many editions.

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

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MENNONITE BOOK CONCERN, - - BERNE, IND.

News of the Week.

Domestic.

THE COAL STRIKE.

COAL FAMINE AT CHICAGO.

CHICAGO, September 13. —Soft coal selling as high as $9 a ton in some parts of the city, anthracite almost unobtainable at any price — and the weather forecaster says "cooler, with frosts."

Coal prices went up yesterday with a bound until some of the smaller dealers in the more remote parts of the city were asking nearly triple the prices they charged ten days ago for the same sort of coal.

Many of the small dealers were without any anthracite, and their stocks of other varieties were soon depleted to a point which sent prices skyward.

The dealers are discourged by the outlook, some of them declaring that they might as well close their offices and discharge their employes.

WASHINGTON, September 15. — If the anthracite coal strike is not settled soon, householders in the large Eastern cities will have a difficult problem to solve. The question as to how they are to keep warm next winter is already giving them serious concern. The present supply of hard coal at the capital of the nation will last only a few days. There is a district law which makes it an offense to burn soft coal in the city, but it is well understood that this law will be winked at if citizens find they can burn soft coal in their stoves and furnaces. The trouble is that the furnaces and flues are all built for hard coal fires, and it is next to impossible to make use of soft coal from the West.

As a makeshift the Washington school board has decided to mix soft coal with coke, until the strike is settled.

Coke was to be had until this week, but now dealers say the supply is exhausted, and they do not know when they will be able to get more. Never before was the East so near a fuel famine. Dealers say that if the strike should be settled this week it would be two or three months before they could supply the demand for hard coal.

Not so Cold as in 1816.

Though there is no oldest inhabitant to be reminded of the "cold year of 1816" by this cold snap in September, many are turning to their scrapbooks to ascertain just how cold it was that September, and they find that ice formed. In the New England States the year went by the name of "Eighteen hundred and starve to death," and in other parts of the country was known as the "cold summer of 1816." The sun seemed unable to give out a particle of heat. Men and women became frightened, and thought the sun was becoming rapidly extinguished, and that the world would soon come to an end. Ministers preached sensational sermons about it, the papers published huge stories, and people got together and talked about it, in great excitement.

In many places the trees and shrubs budded but the frost soon nipped the buds and they dropped to the ground. June was no better. The thermometer registered as low as thirty all through that rosy month. One day in June snow fell to the depth of ten inches in Vermont, and nearly as deep in other New England States. Ice formed in the streams and ponds. Frost and ice prevailed all through July. August was, if possible, more cheerless than months already passed.

What little corn ripened in the unexposed States was worth almost its weight in silver, and farmers were compelled to provide themselves with corn grown in 1815 for the seed they used in the spring of 1817. This seed never cost so much, being difficult to get, even at $5 a bushel.

The last month of summer was ushered in bright and warm, and for two weeks the now almost frozen people began to thaw out. It was the mildest weather of the year, but just as the inhabitants got fairly to appreciate it old Boreas and Jack Frost came along and whitened and hardened everything in their path.

On the 16th ice formed a quarter of an inch thick, and winter clothing that had been laid away for a few days was again brought forth and wrapped around shivering humanity. By this time the people had given up all hope of again seeing the flowers bloom or hearing the birds sing, and began to prepare for a hard winter.

It kept cold up to December. Deep snow fell the first of November and continued to the end of the month. Strange to say, December was the warmest month of the year.

Senator's Wife Killed.

SAN FRANCISCO, September 13. — Mrs. William M. Stewart, wife of Senator Stewart, of Nevada, was killed yesterday at Alameda, in an automobile accident.

Mrs. Stewart was enjoying a ride with her nephew, Henry Foote, son of W. W. Foote, an attorney, and H. B. Taylor. They were going along Santa Clara avenue, in Alameda county, Mr. Taylor guiding the machine and sending it along at high speed. A vehicle approached, and Mr. Taylor swerved the auto in order to avoid a collision.

At that moment he lost control of the steering apparatus or made a miscalculation. The auto ran into a telegraph pole and the occupants were thrown out. Mrs. Stewart struck her head, and was carried in an unconscious condition to a sanitarium in the vicinity, where she soon died. The other occupants escaped with minor bruises.

Mr. Taylor is a cousin of Frederick Benedict, who recently was crushed to death under his automobile in New York. Mrs. Stewart was visiting her sister, Mrs. Louis Aldrich, who lives in this city.

Senator Stewart is at present at The Hague in connection with the Pius fund arbitration.

President Roosevelt Annoyed in Church.

OYSTER BAY, September 15. — The rector of Christ church, the Rev. Dr. H. H. Washburn, had received a communication from the President, saying that it would please the President if it could be arranged to have yesterday's services at Christ church as far as possible a memorial to President McKinley.

Dr. Washburn made the first part of his sermon conform to the request in a perfunctory sort of way, but after speaking briefly of President McKinley's life and good work he branched out into an extravagant eulogy of President Roosevelt, with a fervid discussion of the need of laws against great corporations.

Before Dr. Washburn finished, the President, who was in the congregation with his family, had the commiseration of everybody in the church, except the rector.

When the preacher intimated that a providential train of circumstances had brought Mr. Roosevelt to the presidential office, Mr. Roosevelt's agitation was so evident and so painful that those of the congregation who had been looking toward him turned away their faces.

Once the President was out from under the roof of the church he expressed himself emphatically with regard to what he considered Dr. Washburn's bad taste and tact and lack of consideration for the occasion.

He made it clear that he had come to the church expecting to attend a service of commemoration of President McKinley and that he had been disappointed and displeased that his name should have been mentioned at all and that he was particularly surprised that Dr. Washburn should have interjected a political discussion into the sermon.

Washington and Oregon Swept by Forest Fires.

PORTLAND, Ore., September 13. — The result of the forest fires which are raging in this vicinity may be summed up substantially as follows up to the present time:

Tillamook City has been saved from impending doom by a timely change in the wind. The forests in Douglas and Jackson counties are on fire.

Sixty people in the town of Springwater, Clackamas county, were forced to flee for their lives and rendered homeless. A timber belt was destroyed, great bridges and forests were attacked and residents threatened in South Portland.

The damage in eastern Multonomah county amounts to $45,000 and every family has been fighting the fire since Monday. Several families have been burned out on the section line road. Three dwellings and the county bridge are gone in the valley. The non-arrival of grain and coasting ships is due to dense smoke at the mouth of the Columbia river.

TACOMA, Wash., September 13. — Forest fires are burning in every county of western Washington, from British Columbia to the Columbia river. The conflagrations are the most extensive in Mason, Thurston, Chehalis and Lewis counties, to the southwest of Tacoma. The towns of Elma and Folsom, in Chehalis county, have been partly destroyed. Each was the center of large logging, lumber and shinglemill industries. Other towns which are in great danger are Shelton, Mattock, Black Hills, Ranier and Castle Rock, in southwestern Washington. Enumclaw and Buckley, in the Cascade mountains, are threatened. Every portion of Mason county is in flames with the exception of Shelton.

Forest fires are raging along the great Northern road, between Skykomish and Wellington. Telegraphic communication between Everett and Seattle has been cut off. Freight and passenger traffic from the east is at a standstill owing to the burning of a bridge at Alvin, near the Cascade tunnel. The Great Northern is patrolling the line.

A number of saw mills and lumber camps have been burnt out at a loss of thousands of dollars.

KALAMA, Wash., September 15. — D. L. Wallace, wife and two children were burned to death by the forest fires on Lewis river. They were camping in the woods when caught by the fire. A twelve-year-old boy of Mr. Hanley's also is dead. Mrs. John Polly and baby and a brother and Mr. Newhouse and Mrs. Graves are dead. Fifteen others were found without clothing, except gunnysacks.

FOREST FIRES IN MONTANA.

BUTTE, Mont., September 15. —Forest fires are raging in the mountains near Barnica, and only a heavy rain will save an enormous amount of timber and cut wood. Campers are supposed to have started the fires. North of Anaconda a fire is ravaging the timber districts with little prospect of abatement. Much timber already has been destroyed, and the loss will be heavy. In the timber districts of northern Montana the fires are spreading with terrible rapidity and the safety of the finest forests in the state is menaced.

Agent Berndt of the State Department is in the field with a large force of men fighting the flames.

"Mennonite Conference Daily."

During the session of the Mennonite Conference to be held at Berne, Ind., the middle of October, an 8-page daily paper will be issued from the office where the Conference Publications are printed, giving each day's conference proceedings in full in *German* and *English*. Besides this the edition will contain Rev. Charles M. Sheldon's famous serial story "Malcolm Kirk." Every issue will be full of interesting notes and news, items and personals about people whom you know. Each number will be richly illustrated with half-tone pictures.

The entire edition, 5 or 6 numbers, will cost only 10c. Send your name and address and 10c at once, that your name may be placed on the mailing list. Address:

MENNONITE CONFERENCE DAILY,
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, SEPTEMBER 25, 1902. No. 41.

Golden-Rod.

I never look on the golden-rod
But my heart is strangely stirred,
By a promise sent of the Father's love,
By the listening spirit heard,
That howsoever the winds may blow
Down over the field and wold,
The Spring will come when the chill is gone,
And the lilies of May unfold.

By every hedge and by every lane
Its beautiful plume is seen,
When the chilly winds of September days
Dull the tinge of the grasses green,
When the storm-king sighs thro' the poplar trees
And hustles across the dell,
And the sun itself takes a paler hue,
Where the clouds hang dark and fell.

O the love of God has never an end
For the children that trust His word;
The flowers may wither away and die,
Forsaken by bee and bird,
But the golden-rod still standeth forth
In the Autumn's frosty breath,
And saith to every hearkening ear,
"Life conquers the present death."

—Clarence Leland Miller in "Union Gospel News."

Items of News and Comment.

The Mennonite church at Newton, Kan. will be enlarged by 100 square feet.

The Mennonite school at Gretna, Manitoba, Rev. H. H. Ewert, principal, will open next Tuesday.

Elwood S. Shelly, of Milford Square, Penna., will supply Rev. A. M. Fretz's pulpits during the latter's attendance on the General Conference sessions.

Bro. Jacob H. Langenwalter, who was ordained to the ministry at Halstead, Kan., August 5, has been appointed to serve the Sterling, O. charge this coming year during his stay at Berea College.

Last Saturday evening, the brethren of Rev. A. S. Shelly's charge at Bally, Penna., enjoyed a rare musical treat. Signor Francisco Cortese, of Philadelphia, a finished harp player, was on the program for a number of solos, and it goes without saying that he made his royal instrument speak.

The Oklahoma Conference will meet November 9–10, in the Friedensau church, near Perry, Okla. The program is prominently home missionary in character. Among the topics are the following: Genuine and living Christianity among our young people—What can be done toward the rise of new congregations everywhere in the settlements and how can they arrive most rapidly at a prosperous conditions.

An unnamed party sends a few pointed questions to the "Bundesbote," bearing on missions and on publication work. He wants to know whether not more contributions toward foreign missions would flow into the treasury provided home mission work were more earnestly carried on, and the church-people thus reminded of it. He also asks whether it would not be better to have but two church papers, a German and an English, instead of so many periodicals representing the various institutions in our Conference. Now it is up to some one or more to make reply.

Peter Jansen, under date of September 15th, writes that he has just returned from the Rosthern district, having driven 125 miles into the unsettled country east of the Saskatchewan river. He reports that the grain fields around Rosthern are the finest he has ever seen. Everything commands good prices. No traces of frost, even in that high latitude, are yet visible. Pansies and other flowers are blooming in the gardens of Assiniboia. He says: "There are homes for unborn generations in this great Northwest, and if only the Stars and Stripes floated above it, I would almost feel inclined to move up here myself."

Our India Mission.

From letters of Missionary Kroeker's to the Board, we clip a few items.

Bro. Kroeker is well, but Sister Kroeker is subject to attacks of fever now and then, especially in the rainy season. Four orphan boys are in their care. In case of famine they will be crowded with orphans. The Missionary fears that hard times are at hand. The rice crop is good, but this year grasshoppers, or locusts, have done great damage by eating off the stalk so that the rice drops to the ground and withers. The Government has taken steps to see whether the insect can be killed. In case of the worst, the Missionary will give us an opportunity to send relief.

Under date of August 13, Bro. Kroeker writes that a fifth orphan boy has been taken into the station, a boy about 9 years old. He wants to know who will assume the support of this fifth boy. Every orphan can live on two cents a day, not including clothes and teaching. If any more should come, he would be compelled to find some Christian family which would provide for their board, clothes and other necessities.

The Board has given our missionaries permission to take care of orphans. A report is expected to come shortly from one of the brethren giving information as to the matter of nursing the sick in India, which is as pressing a need as the care of orphans.

It costs $600 at least to live in the Central Provinces, and if the missionary has children, from 20 to 25 Rupees per month are needed for each child.

A General Conference Chat.

As the time draws near our next General Conference session, it will be timely and interesting to take a short look at its history.

There have been fifteen General Conferences, and the coming one will be the sixteenth. The first one was held at West Point, Iowa, in one of Rev. Christian Schowalter's congregations, in the spring of the year—May 28–29, 1860. While the United States were preparing for war, Mennonites were preparing for unity and peace. The first conference was held in a non-Mennonite church building, the brethren at West Point having no church at the time. Rev. J. H. Oberholtzer was chairman and Rev. Christian Schowalter, secretary.. This conference adopted six resolutions, which are in practical force to-day, and cannot be improved. If these six points were rapidly adhered to by all Mennonites throughout America, there would not be twenty bodies, more or less (rather more), but *one*; and unity, charity, liberty, love would prevail between all the churches. The first resolution (as rendered in English in Krehbiel's "History") reads thus:

"That all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship."

And the second is its logical counterpart:

"That fraternal relations shall be severed only when a person or church abandons the fundamental doctrines of the denomination; namely those concerning baptism, the oath, etc., as indeed also all those principal doctrines of the faith which we with Menno base solely upon the Gospel as received from our Lord Jesus Christ and his apostles."

The churches represented at this conference consisted of three from Iowa and several from Pennsylvania.

Summerfield, Wadsworth and Waterloo, Canada, were the next to join the conference held the following year at Wadsworth, O. Since then the participating churches have grown in number until at the last conference at Bally, Penna., three years ago, 64 churches were represented by delegates, out of 66 belonging to the union.

The first two conferences were held in the spring of the year, the rest in the fall. Ten localities in seven different states have entertained conference delegates and visitors, two in Ohio, two in Kansas, two in Pennsylvania, and one each in Iowa, Indiana, Illinois and South Dakota. Wadsworth enjoyed six sessions, or, more correctly, five and a half, since the conference held there in 1876 was but a second session of the seventh conference which had met in West Swamp, Penna. the year before. This fall, Berne, Ind. will entertain the conference for the second time, the first time having been in 1884. The Berne church was represented for the first time at the sixth conference held at Wadsworth in 1872. It was then known as the Muensterberg congregation.

Some churches that once reported at the conference at sessions are no more on the list. Among them are the Canada churches at Waterloo and Ander Zwanzig, the Ohio churches at Salem and Cleveland, Polk City, Iowa, Skippack, Penna. Other churches have taken their places.

The number of Mennonite people participating approximate 10,000. Three years ago, 37 churches used only the German language, 16 both English and German and 8 English alone.

The bottom reason for the uniting of Mennonites was the common desire to preach the Gospel to the heathen. Three years ago, in an excellent address, Rev. A. B.Shelly said; "Heathen missions lie at the very foundation of our conference. Without it, it is doubtful whether the General Conference would have been called into existence."

The first attempt at heathen missions by the Conference was among the Indians at Sitka, Alaska, where Dr. S. S. Haury opened a school in 1879. In May 1880, Dr. Haury began missionary work among the Arapahoe Indians at Darlington, Oklahoma. Our main mission in Oklahoma to-day is at Cantonment, among the Cheyennes and Arapahoes. Two growing Indian congregations there, in charge of Missionaries Petter and Funk, represent thus far the most abiding work of the kind undertaken by the Conference. These two Indian congregations have a right to be represented by delegates at our next Conference, and doubtless this privilege will be granted them.

Other mission stations established are those at Hammon and Arapahoe, Oklahoma; Oraibi, Arizona; and Champa and Janjgir, India. It is about two years since Missionaries Penner and Kraker began work in India. Indian missions was the most important step along this line ever undertaken by the Conference.

The President of the Conference is Rev. A. S. Shelly, Bally, Penna., the secretary, Rev. C. H. A. van der Smissen, Summerfield, Ill.

A Teacher's Influence.

Some say the time is past when a word or a bit of advice, or even a choice example impresses a child; but it still seems worth while to some, who have been impressed in their childhood, to be careful in speech—earnest at times—and to deport themselves as well as possible for the benefit of the succeeding generation.

I shall be always grateful to the dear teacher who taught me to spell "baker and immateriality" with all their kindred, who pointed out the hemispheres and their divisions, who taught me how to add 2 and 2, and who guided my restless fingers over the copy-book's page.

One little gentle admonition from her has affected all my life. Picking up one day a number of little drawings, which lay on my desk—none finished, she said:

"My dear child, learn to finish whatever you begin; no one ever succeeds who does not work on in spite of discouragement and lost interest. Force yourself never to begin anything that you are not determined to finish."

Whenever through life I have felt disposed to put a task down unfinished these words have stood like sentinels in my path.

I wish I could do justice in a pen picture to the rare personality of another teacher, who guided my mental acquisitions in the all-important formative period of girlhood. Daily she entered the chapel with a bearing almost queenly, but without a touch of haughtiness. Tall, erect, graceful, light of step, she mounted the rostrum and assumed charge. Careful, inspiring, as a teacher, embodying in her own deportment the highest ideals, guiding ever by word and uplifting eye, no girl, however lawless or unthinking, came under her influence without response. Hundreds of girls gathered inspiration for life beyond the schoolroom.

An ideal undimmed she remains. Do we think of dress? She chose the softest, finest materials; her gowns were simple, correct in style, perfect in fit and finish. Do questions of etiquette present themselves? She was courteous, gracious in bearing whether she addressed our president or the janitor.

There was even a noble love-story whispered about her, to be our model in affairs of the heart.

There was a lover, gay, handsome, cultured, talented, but too fond of questionable pleasure. She gave him choice between these pleasures and herself. Brooking no dictation even from her, he chose. They parted. His life need not be remembered in its sad, wild, brief, span. Her's will be fragrant and fruitful ever.

An uncrowned queen she was. Nay, an early crowned queen, crowned by the Master's hand years ago, in the courts above, while girls all over the Southland call her blessed.—Isla May Mullins, in "Baptist Argus."

Concerning Tea.

A Detroit liquor journal, *Truth*, is grieved because of the tea habit. It finds that many "good temperance people" are the "most intemperate people in the world." It says:

"Their stimulant isn't whisky, to be sure. But it is tea, which scientists now say is quite as injurious to the system as is alcohol."

The tea habit is not a new thing. Our mothers and grandmothers had it. We can recall "awful examples" of its effects. There was Mrs. Brown, whom we knew back in the fifties. She drank tea three times a day. She said she could not do anything in the morning if she missed her tea. When we went to play with her children she gave us bread and butter, and sugar, and cookies, and nuts, and apples; but she always had tea. Mr. Brown said: "Mother always has to have her cup 'o tea." Once he said: "I tell her it will make her yellow and all shriveled up." Then she blushed—she had a beautiful pink and white complexion, and blushed easily. As she grew older the habit grew on her. She did not drink more, but she took it straight, without cream or sugar, and very hot. The effect was easily seen. She could never keep quiet; she was always bustling about, sweeping or cooking or weeding the garden. She wasted her energies making butter and apple-butter and maple sugar, and raising chickens and bees. Mr. Brown said there was more of all of them than they had any use for, and they could do nothing with them but sell them at the store. Sad to say, some of the money received for them went for tea. One by one her children left her. The oldest son went to college and became a minister. Two daughters went to the city. They preferred life with their husbands, whom they had known only a few years, to life with their tea-drinking mother. Others moved to neighboring farms. Had it not been that one of these died, leaving five little ones, which she took, she would have had no one but her husband to help her about the place. Afterward all these left her, excepting one grandson, who, with a young wife, assumed the care of this tea-drinking victim, and now, in her old age, she is totally dependent, except that she owns the farm and helps by washing dishes, mending, pottering about the garden and looking after the children.

We had thought of contrasting the sad fate of this tea-drinking woman with that of a neighbor, who never drank tea except for supper, but satisfied his thirst with hard cider, and an occasional whisky when he went to town, or when he had money enough to get a jugful. Unfortunately, however, this man's career was short. Being affected with the heat one Christmas Day, he was obliged to take several drinks, and on the way home fell over the railing of a bridge and was killed. His family was indignant at the saloon-keeper for having so hot a fire in the little room where his patrons met for a social game. Their unreasonable indignation was partly explained by the fact that the saloon-keeper had filed a claim against the estate, which, together with old mortgages, was more than the assets.

Of course, no proper contrast can be drawn between a woman who indulges a habit for so many years and a man who was cut short so early. We must, therefore, just let the case stand by itself as a dreadful warning, only adding that this woman is not only still a victim to tea but that she tempts others to use it. Lately her daughter-in-law said, "Mother must have her cup o' tea," and then she said: "Every time she goes down to the county farm (which is every month) she takes all the magazines and church papers and a package of her kind of tea to the old people down there."

Think of it, the church papers and a package of tea! And one of the old people is a daughter of the man who fell off the bridge. Worse than this, when she goes to town, which is only on Sabbath to church, she sometimes takes a roll of butter or some loaves from Saturday's baking, and always some tea, to a girlhood friend, who has been left a widow, and poor. And still worse, whenever the Missionary Society or the Ladies' Aid meet at the farm, she serves them tea and some peculiar little spiced cookies for which she is famous.

It is strange how people can be blind to the effects of the tea habit which this liquor paper sees so clearly. Indeed, some who know her most intimately seem to approve and commend it. A neighboring farmer says that she kept his boys from taking liquor when they camped out in the maple sugar woods, last spring, by persuading them to take tea instead. All the young girls tell her their secrets, and say she is the dearest old lady that ever was. And the pastor's wife says that Grandma Brown is just like her own grandma, who was sweet and lovely and helpful, and who always wanted her cup o' tea.—*Herald and Presbyter.*

Onward and Upward.

ELWOOD S. SHELLY.

It has very truthfully been said by an eminent writer that there is only one road to true and glorious success, and that is by constantly striving for higher and nobler things. This proves itself to be true even in secular work. We find that the person who is always satisfied with what he has accomplished in the past, without aiming at higher achievements, will never accomplish great things in this world. It is only through enthusiastic perseverance that we can, by the grace and help of God, achieve those things to which God has called us. Many a person's life would indeed be a much nobler one if more consecrated enthusiasm were present. God is willing and indeed most able to assist us in our various pursuits, but only if we ourselves are willing to adapt ourselves to the work to which He has called us.

God is at all times willing to do that part which we ourselves are not able to do. God most anxiously desires that we should all pursue the "Onward and Upward" course of life. That is, He wants us all to improve our lives from time to time not only by going onward, but by ever being careful that our onward course is also leading us upward, heavenward. There are many people in this world who are journeying onward in this life but not upward.

The only true method in pursuing this "Onward and Upward" course is to follow the footsteps of our Lord and Savior, Jesus Christ. If we follow Him at all times, we will surely not fail to conquer. He increased in wisdom and in favor with both God and man. Christ said: "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." In our life-pursuit however there are many obstacles to overcome, many trials to survive, many temptations to withstand. It is said that God had a Son without sin but He did not have a Son without temptations. Jesus Christ, our Savior, was indeed bitterly tempted whilst He sojourned upon earth, but He withstood all by the grace and mercy of His dear Father in Heaven.

We must remember that it is not sinful to be tempted but it is sinful to yield to the temptations as they confront us. The reason that we are at times not willing to resist the temptations and that we are so slow in our growth is because we still possess too much of that carnal and sinful nature. Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace." Therefore that carnal nature cannot lead us heavenward. In order to follow Christ we must possess His spirit. There are very few persons who do not wish to die Christians; but we must remember that there is only one way to die a Christian, and that is to live a Christian. If we live in Christ we will truly die in Him; if we are not willing to live in Him here upon earth we can never expect to die in Him. "Whatsoever a man soweth that shall he also reap." May our watchword therefore ever be "Onward and Upward."

"Rise O rise, to nobler duty,
Put all tempting cares away,
And with purpose firm and true,
Let your earnest efforts be;
Now to take the onward, upward
glorious way."

Milford Square, Penna.

How a Romish Family was Converted.

The following story was told by a Catholic convert to Christ, in "The Missionary Review":

"Yes, dear sirs, that is a curious story. You see, I had always attended the Catholic church with my family. One day, however, we heard that evangelical worship was to be conducted in the hotel (Gasthof) in our village. That appeared to us an absurdity; we could never conceive of the public worship of God being held anywhere else than in a building consecrated to God. Then we said to one another at home, 'We must all go to see this comedy.' So we all went out of curiosity. When the room was full, a kindly old minister came in. He spoke, without reading, the words of a prayer, and in his prayer there was something that amazed us, for he spoke in German, and we all were able to understand him. Moreover, he prayed to God with simplicity and fervor as to One who was in the midst of us: 'Thou hearest Thy children everywhere if they come to Thee with longing hearts; Thou art also here present in this room, and by Thy presence it is consecrated.' And then we sang a beautiful hymn; and this we were able to read for ourselves and understood. After this the venerable man came forward, and, standing before us like a prophet, spoke to us with holy joy of a blessed springtime which even here may come into the hearts of men, and he said that a time of triumph would soon come in which, out of the ashes of the church which was burned and levelled with the ground three hundred years ago, a new house of God should arise. Thereafter he spoke again in prayer, pleading with God for all of us, for our families for the children and the old people, for the Protestants and the Catholics, and he did so with such tenderness that our hearts were melted. After fourteen days he came back again. With my whole family again I attended the meeting, but now not out of curiosity only, but out of a genuine hunger after the Word of God. Once more we were refreshed by the praise, the preaching and the prayer. And now he had got such a hold of us that we sent an anonymous card to the dear old man beseeching him to come again. When he had come the third time, I and my family, including my sons-in-law and daughters-in-law, declared ourselves Protestants, and since then we have been followed by many who now rejoice with us in the blessings of truth and freedom.

Knowing God.

BY G. H. CULLEY.

I. THE NEED.

Andrew Murray says: "The trouble with us Christians is:—*we do not know our God.*"

A Christian is one who begins to know God. John 17: 3.

The Christian or eternal life consists in knowing God. Note the pathetic, heart-searching words of Jesus in John 14: 9. He had been with Philip for only three years but He terms it a "long time". How long has Jesus been with *you*—yet have you known Him? Do you discern His presence? Do you hear His voice? See John 10: 4–5. (This is still true of the Eastern shepherds.)

Note Paul's prayer in the Spirit for Christians. Col. 1: 9–11. Also note the Holy Spirit's exhortation through Peter (2 Pet. 3: 18) and through Job (Job 22: 21).

Confessing our ignorance and our need, shall we not pray with Paul:—"*That I may know Him*"? Phil. 3: 10. Study also Jer. 9: 23–24.

Can we not all join with Miss Havergal in her beautiful prayer?—

"Lord Jesus, make Thyself to me
A living bright Reality;
Clearer to faith's vision keen,
Than any outward object seen;
More dear, more intimately nigh
Than e'en the dearest earthly tie."

When is a Man Sober?

C. L. BUTCHER.

It takes much hard and patient labor to put a man on his feet who has been down in the gutter.

The question might be asked, when is a man sober? Five years ago, when I first connected with the medical missionary work here in Chicago, all that I thought necessary to do in order to sober a man up was to bring him out from under the influence of the liquor, but my experience has taught me that it takes more than this.

Is the man who fills his stomach with all sorts of trash sober? When one eats foods that poison the system and thereby benumbs and deadens the nerves and brain that they cannot do their work they are intemperate just as much as if they had reached the same result by the use of whisky.

When we sober a man up we not only teach him spiritual truths but we tell him how to eat and live in order to remain a sober man. The full Gospel is needed to keep a man sober. The Bible classes the drunkard and the glutton together.—"The Life Boat."

Our C. E. Topic.

Topic for September 28: CHEERFUL AMID ADVERSITY. Acts 27: 22–36.

MEDITATIONS.

It was easy for Paul to exhort his fellow-voyagers to "be of good cheer" while the ship was all but wrecked, because the angel of God stood by him and revealed to him the end of it all. It is easy to be cheerful amid adversity when we have the fullest assurance that all will be well, that not a hair of our head shall be harmed. This is the only ground of cheerfulness. To know and believe that our light afflictions work for us a far more exceeding and eternal weight of glory, means that in spite of the apparent outward ruin, the inward man is being renewed from day to day. All chastening for the present is not joyous, but grievous; but afterward it yieldeth the peaceable fruit of righteousness to all that are exercised thereby. If infirmities, reproaches, necessities, persecutions and distresses are capable of making me strong, not in my own, but in Christ's strength, by all means let them come. Let us learn to kiss the rod that is the only instrument whereby we can learn some very hard lessons.

I sat at the bedside of a minister not long ago, who was laid up with a painful affection. It was hard for him to forcibly and abruptly cease his ministrations. He loved spiritual work and his whole soul was in it. It was a cross to him to lie passively on his back, and do nothing except suffer pain. Yet he was entirely resigned, declaring that if it was God's will, he would bear it with patience. I thought: He takes his medicine like a man.

The first question for an afflicted man to ask is, "Is this of God's permission?" And if it is, let him welcome it with a smiling face.

God sometimes takes an eminently useful, well-nigh indispensable man, without any warning, out of his sphere, and in despair the survivors look upon one another with anxious faces and see nothing but disaster ahead. This is little faith. When Lincoln was shot, General Garfield said, "God reigns, and the government at Washington still lives." Great need reveals latent resources. Oftentimes a calamity is necessary in order that our eyes may be opened to see the possibilities before us.

Many a man has lost all his money, and it has nearly killed him. But it left him more of a man. Many a family has been bereft of all its children. But they found that in heaven the children could be of more use to them than on earth.

Afflictions are angels in disguise. Let us always cheerfully entertain them.

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Editorial.

A stream rises no higher than its source. A man rises no higher than his principles. He may fall below them, but better the aim should be too high than too low. According to our faith shall it be unto us. If the faith is high and right there is a greater likelihood that the life will be similar.

Nothing is harder to ordinary humanity than judging another fairly. Nothing is easier than to condemn a fellow-man outright and misunderstand and misrepresent his motives. There are many dark and sad passages in history which illustrate this vice. Columbus was suspected of plotting against the Spanish government and was brought home in chains. Lincoln was misunderstood by some of his cabinet officers. General Fitz-John Porter was unjustly stigmatized by a court-martial and only after nearly twenty years was the stain wiped from his reputation. Everybody remembers the Dreyfus tangle, and how a people, in mad love of Jew baiting, openly disgraced a gallant officer, and a noble man. The whole world knows how that the Jewish mob, instigated by the envious priests and Pharisees, delivered up the sinless Jesus to be crucified and slain by wicked hands.

What then is our duty as individuals? First of all, to sympathize, to acquaint ourselves with the circumstances in which a fellow-man is placed, to consider his manifold temptations, to remember that we ourselves are weak, to put ourselves in his place and to mistrust ourselves rather than mistrust him. Secondly, we are to pray for him, and in the spirit of loving brotherhood, offer to share his struggles, and bear his burdens. This is neither more nor less than our duty. And in this way we can oftener help him to get rid of evil than by using harsh means.

Not only individuals, but bodies of men, General Conferences, and the like, will be the gainers by such a course.

"With malice toward none, with charity for all," said Abraham Lincoln.

"Judge not that ye be not judged," said Christ.

The Myth of "Perfection."

Any Christian brother who believes in absolute "perfection" of character as a possible attainment here below and who believes himself "perfect", had better remember that he must not measure himself by man's standard, but by God's. Who can have the hardihood to say: "Before God I am guiltless of any sin, shortcoming and fault whatever"? But before you can say this, you cannot substantiate your claim to perfection. You may say so, but no one will believe you—least of all, a perfect God.

"Little" sins are as bad as "big" sins. There is no difference between sins of commission and sins of omission. A single one of any of these sins is fatal to a perfect character.

There is to be *progress* in the Christian life, and there is to be *perfection*. But the two are not identical, and only the former is enjoined in the Scriptures as obligatory in this life. The latter will only take place when Christ comes, when "we shall be like him".

How can any one believe that a Christian cannot sin after reading 1 John 1: 8–10 and 1 John 2: 1–2. The apostle is writing to believers. This is indicated by the words, "my little children," and it is implied in chap. 1, verse 3, where he says, "that ye may have fellowship with us". Elsewhere he calls them "brethren". And to these brethren he writes: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" — "If we say that we have not sinned, we make him a liar, and his word is not in us"—"And he is the propitiation for our sins". From all this it would certainly appear that a "brother" can sin.

It might, however, be objected that John, in these passages, refers to the believer's past sins—those committed before conversion, But this is impossible, for in chap 2, verse 1, he refers the sinning ones to "Jesus Christ *the righteous*" (the only righteous one) as an "advocate," who pleads for the forgiveness of the believer's sins. Now, the risen Christ prays not "for the world," but only for his own. John 17: 9. He pleads for all believers. John 17: 20. If any of those whom John addressed were not believers, or converts, John could not have given them such misplaced and false assurance. And why does Jesus have to plead at all? Precisely because his people are constantly liable to err and transgress, and they need to be forgiven. If they were perfect, neither advocate nor forgiveness would be needed.

Christ is the believer's present perfection, and in the Beloved alone are we acceptable before God. He is our sanctification. Eph. 1: 6; 1 Cor. 1: 30.

It is a blessed truth that if we live and walk in the Spirit we shall not fulfil the lusts of the flesh, and are free from the law (impulse) of sin and death. The more the Spirit is allowed to exercise dominion over us, the less dominion will sin have over us. The Spirit will enable us to successfully resist temptation and put away the sin which doth so easily beset us. But granted that all this is done (and it is done by comparatively few Christians), are we then "perfect"? The Bible is careful not to say so. To be sure, we have made progress, and if our inward and outward change can be given a name, the words, "progressive sanctification" may apply very well. These words point to a tendency toward perfection — a perfection which for most of us is still a long way off.

God help us to surrender ourselves continually to the mind and will and power of the Spirit! We will then not be worried about "perfection", or make baseless claims to finished, self-wrought holiness, but will rejoice in doing the will of God from the heart—which is all God asks of His children.

Under the Evening Lamp.

The Bible and Facts.

Science pretends to deal with facts, as it finds them in nature. Facts form the basis of all scientific theory. Any theory or doctrine that has not a groundwork of undeniable fact to fall back upon, is worthless. You can knock a man down with a hard, cold fact. As far as the scientist depends on facts, his position is invulnerable. The man of faith must bow to fact, must face it and explain it if he can, just as imperatively as the scientist himself. If a geologist finds a fossil, a three-toed monster fourteen feet high, with hollow bones like a bird, a tail like a lizard and a jaw like an alligator; if he finds the skeleton of a fish covered with large bony plates several inches long, and spines in front of the fins almost a foot long; if he finds the remains of what was once a bird, but with its jaw filled with teeth (a queer bird) what will we do with such a fact. We cannot deny it. Our eyes do not deceive us. Shall we explain it or leave it entirely unexplained — or shall we leave the explanation to some one else, and then quarrel with him over his explanation? This last would be highly unworthy of us. Our minds are so constituted that they will speculate, they are bound to dig beneath the surface and find a reason for things. This tendency is not to be discouraged. We have our intellects from God, and we are to use them under His guidance. What will we do with the fossil before us, except to summon all the other facts in our possession, and by their aid, seek to determine the place of this particular fact—this fossil—and its connection with other things of nature and history?

Likewise when the scientist examines the paddle of a whale—generally believed to belong to the fish family — and finds that the skeleton of its paddle is shaped like the skeleton of a human hand, and thus quite unlike an ordinary fish fin — what shall he make of this fact? Is it worth speculating about such a small item? Dare he ask himself the question whether this whale ever lived on land? Supposing he finds that in several other respects a whale is unlike a fish, and like land animals; is he justified in concluding that it does not belong to the fish family, and that some change in the life of its ancestors transferred its home from the dry land to the ocean?

Right here is the crux of the situation. Facts are undeniable, unimpeachable, but inferences are not always fair and correct. We can not quarrel with the scientist as to the fossil or the anatomy of the whale's paddle. But we have a right to admonish him to take care of his inferences. The same fact often proves different things to different men. Which inference is the more probable? Plainly that one which has the greater number of facts to support it.

The story is told of Gassendi, the Italian astronomer, that he once disputed with certain companions in regard to the moon. He believed the clouds moved; the others believed it was the moon that moved. To settle the dispute, he made them look at clouds and moon between the branches of a tree — when they saw at once that the moon remained stationary between the branches, while the clouds scudded on. They were convinced, for Gassendi's theory was supported by fact and right inference, while theirs was not. And every theory will have to be subjected to these same tests.

We have said before that Scripture is not a guide nor a text-book in things scientific. On a great many facts in nature it sheds no light whatever. It neither affirms nor denies them. All it has to say to science is that it bears witness to the great First Cause, in whom and by whom all things consist. Here its authority is final. Hither science cannot penetrate. It must assume nature's processes to be either infinite (which is unthinkable) or it must postulate a beginning — and then it takes the Bible view of the matter.

In the light of all these principles, what shall a Christian think of the doctrine of evolution? We shall reserve this topic for next week.

His Black-Eyed Susans.

He was going to the country, to the real woods-and-fields country, for the first time in his life. He had been to the park many a time; but a boy who was a sort of chum of his, aud who had spent a Summer off in the country somewhere, was always running down the park, and telling Jack that it was nothing but a big front yard anyhow. "Jes' wait till yer see the wheat-fields, rollin' like the bay with the tide comin' in, and the red and white cows lashin' their tails at the flies, and the fish skippin' in the water like 'twuz a ball-room floor, and the berries hangin' black along the roads, and apples tumblin' in the grass, laughin' at yer. Go 'long, Jack! Don't say park to me; it makes me kind of sick."

And now Jack was going to see it for himself. This is the way it happened. He was selling his very last paper that evening, when the gentleman who bought it—an old customer of the boy — took a sudden, keen look at him, and said: "See here, Jack. Come along, and I'll take you out to the country with me for a night."

Jack looked at his bare feet, his ragged trousers, his not over clean shirt, and hesitated. "Come along," said the gentleman; "they don't care anything about clothes in the country."

But, when Jack saw the carriage full of white-dressed children waiting for them at the station, he thought Mr. Sutro was mistaken. However, the children were delighted to see Jack; and the littlest tot of all cried to sit next to the newsboy, and talked to him all the way in a baby lingo which he could not at all understand, but which was very sweet.

What an evening it was to Jack! The Sutro children, who were in the country all of every summer, were highly amused at Jack's city greenness about everything. They drove him about in the donkey-cart. They walked through the woods in the twilight; and, long after the moon was making lace patterns on the porch floor, the whole party, even Josephine, were tumbling about on the grass.

Jack's first thought, when a gentle shaking brought him back from his night's sound sleep, was about the flowers he had seen in the fields the evening before. He wondered if they would let him pull some; but he was a gentlemanly fellow, was Jack. He did not like to ask for them.

After a hearty breakfast, which the hungry boy thought fit for a king, they were to start for the station, all the children piling into the carriage as before.

"Couldn't I get out and pull a few of them fellows?" asked Jack, pointing to some splendid "black-eyed Susans" growing among the tall weeds in the fence corners.

"Oh, why didn't I give you some roses and geraniums?" cried Maud, the gentleman's ten-year-old daughter.

"I'd ruther have them there," said Jack, eagerly. And, with his watch in hand, Mr. Sutro gave them two minutes to get a handful of the yellow flowers.

It was only a handful, but Jack gloated over them on his way back to the city. They seemed to loosen his tongue, and he chattered of his home and all his belongings.

"Won't they look jes' dandy, though," he said, "when marm puts 'em in her chaney jars? My stars! We will feel like we was quality! We'll make out we's jes' been off fur a trip, and brung these here along back." And the boy laughed at his own conceit.

When they reached town, Jack's friend took him on the street-car with him, and smiled to see the dignified air his bare legs took on, swinging from the seat as a paid passenger instead of springing in and out on the chance of paper selling.

On the same side of the car with Jack was that most pitiful of all sights — a hump-backed child. She eyed his bunch of "black-eyed Susans" longingly, hungrily. Hardly once did she take her eyes off them. The boy looked at his flowers, and then at the child, whose poor mother was perhaps taking her then to a hospital for treatment.

Mr. Sutro wondered if he would offer to share them with her, and was disappointed that he did not; but he did not know his little gentleman. Jack knew pretty well where she would be going, and he would get off first, and he didn't like to be thanked for things.

Mr. Sutro was half inclined to suggest to Jack that he should give the little pale-faced girl a few flowers; but he was very very glad he did not, for, as Jack got up to leave the car, after an awkward speech of thanks to his friend for his "good time," he darted up to the child and laid in her lap his whole bunch of "black-eyed Susans" — his whole treasure, the only flowers he had ever had a chance to pull for himself in all his life!

"Who's that chap, Sutro?" asked an acquaintance.

"He is a friend of mine," said the gentleman — and his voice sounded a little husky—"a friend of whom I am proud."—"Christian Register."

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Words are of Minor Account.

Why should we think that we must put our prayers always into definite language? Sometimes, in private devotion, the effort to find words may distract the mind from dwelling upon the thought of God's presence. Simply to hold one's self devoutly in that mood—the fixed contemplation that one is with God—will be found to be vastly helpful. There is no obligation that we should be always asking for a great variety of things.

There are times when feeling is so intense that words refuse to come. Keenly sensible of want and of the necessity of being helped, men can not express themselves easily or coherently. All strong emotions are of this character. There is a "speechless sorrow". The language of deepest love is not in the dictionary. Grief, joy, sympathy, devotion, desire for God, heaven, and immortality, are not to be put into neat phrases. When the woes of life crush us, stunned and dazed, we can only sigh and moan. We can not make a prayer. We have "no language but a cry."

But it is a comfort to reflect that the Spirit helpeth our infirmity. At such times we know not how to pray as we ought. "But the Spirit Himself maketh intercession for us with groanings that can not be uttered." That is, the Spirit expresses Himself through us, and converts our very unutterable groanings, our inexpressible sighings, into a prayer. Such prayers are understood in heaven. They never fail of right interpretation there. He that searcheth the heart knoweth what is the mind of the spirit. It is the breath of God passing through our souls, and returning to Himself.

Men ought never to say that they can not pray. Prayer is never a matter of diction. There is a sign language—the gesture, the tear in the eye, the out-stretching of baby arms. God understands all languages. And He can read the mind and the heart without thought or feeling being articulated. Before we call upon Him, He can answer.

Without a need being really felt, we may multiply words, have an artificial appearance of "unction", be fictitiously "eloquent in prayer", but all to no avail. But if there be a profound consciousness of need, the words are of minor account. Some of the most affecting prayers and testimonies we have ever heard were what are called "failures." Only a few stumbling syllables were uttered, but there was evidently a full heart behind and a desperate sincerity.—Sel.

The Work of the Spirit.

BY G. W. CULLEY.

In the Trinity, we have God the Father, Son and Holy Spirit. We think of God as our Father, of Jesus as our Elder Brother, and naturally look to a third Person who will exercise the function of a Mother.

The Holy Spirit is that third Person and occupies a relation toward the believer similar to or suggestive of that existing between the mother and the child. In a word, the Holy Spirit exercises a motherly function in the life of the believer. The child of God is:

1. *Born of the Spirit.* John 3: 5. The condition of the new birth is clearly revealed in John 1: 11–13. I do not know *when* the new birth took place; but I am sure that it *has* taken place because I have fulfilled the simple condition laid down in this passage. Every believer may and should have this assurance. 1 John 5: 11–13.

Are we enjoying our birthright?

2. *Fed with milk by the Spirit.* 1 Pet. 2: 2. This may more literally be rendered, "cry out for the unadulterated milk of the Word." Are you hungering thus for His Word? Our Bibles have grown so cheap that we do not appreciate them. In Martin Luther's day the Bible was chained to the desk in the cathedral, and people crowded the sacred edifice to hear him expound the Scriptures.

Many hundreds of years ago, the people of Israel gathered in the streets of Jerusalem "as one man" and, *stood* there *from the dawn until midday*, listening to

Ezra, the man of God, as he read to them out of the Word of God. Neh. 8: 1–3. To-day, we sit in our comfortably cushioned pews and grow restless and tired if the minister preaches more than a half hour.

A few years ago, it was my privilege to visit an old saint who lived in a very humble home in the slums of our city. Toward the close of her life she grew almost blind, so that she could no longer read from the Book, which she so loved. I visited her every week after she thus lost her sight and she would sit by the hour, as I read to her, and over her old wrinkled face there would creep a smile of satisfaction and enjoyment, and occasionally as some passage touched her heart, tears would steal from the sightless eyes down the furrowed cheeks.

The blessed Spirit of God broods over us and nourishes us with the milk of the word, that we may grow thereby.

3. *Fed with strong meat by the Spirit.* Heb. 5: 12–14. We must not remain "babes". We are to "grow in grace" and be able to "endure strong meat."

We are too content to live in the shallows; we must learn to "launch out into the deep and let down our nets for a draught." The Holy Spirit is alone able to guide us into the depths of the fathomless ocean of the truth of God. See Luke 5: 3; 1 Cor. 2: 9; John 16: 13.

The Holy Spirit would, like the faithful mother, feed us upon the "Strong Meat" of the Word as we are able to bear it.

4. *Taught to walk by the Spirit.* Rom. 8: 14. As the mother takes the little one by the hand and teaches it to walk, one step at a time, so the Holy Spirit desires to lead us in the everlasting way. God says of his people of old—"I took them by the hand to lead them" (Heb. 8: 9) and therein we have revealed the secret of a restful and victorious walk. "He is able to guard us from stumbling" (Jude 24. R. V.) and "leads us forth to triumph in Christ" (II Cor. 2: 14, lit).

It is for us to keep our hand in His day by day and believe His promise in Prov. 4: 12, the first half of which may be rendered—"As thou goest, the way shall be opened up before thee, *step by step.*"

Instead of singing—"Lord I will clasp *Thy hand in mine*" let us sing—"Lord I will place *my hand in Thine*" etc.

5. *Taught to talk by the Spirit.* Rom. 8: 15; Gal. 4: 6. "Abba" corresponds to our endearing word "papa", which as a rule is the first word the mother teaches the child to frame. After this first lesson the Holy Spirit teaches us to speak for Christ. Pauls teaching was not in "words of man's wisdom but in demonstration of the Spirit and (consequently) with power." I Cor. 2: 4. How grievously the Holy Spirit is dishonored and dethroned to-day!

6. *Taught to see by the Spirit.* Jno. 16: 13–15. The faithful mother holds up one object after another before the little one, until he sees and grasps them and she points out objects of interest and profit, directing and fastening his attention upon them.

Just so the blessed Spirit of truth holds up the things of Christ and shows them unto us. Were it not for this patient faithful ministry, we would grope in the blindness and self-satisfaction of the natural man.

7. *Taught to pray by the Spirit.* Rom. 8: 26, 27. As the faithful mother, understanding perfectly her child's needs and desires and the father's will, at times intercedes for the child in words which the latter cannot frame and the child's needs are met and desires are granted, so the Holy Spirit broods over the prayer-life of every child of God, and knowing our needs better than we do, and interpreting the will of God concerning us with a precision altogether beyond our attainment or discernment, makes "intercession for us," "according to the will of God." Let us therefore yield to and trust in the indwelling Spirit of grace and supplication.

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Mennonite Book Concern, Berne, Ind.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below.

THE OFFICERS.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization,
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
   A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
   Missionary R. Petter.
7. Discussion of the paper.

V. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. ILLUSTRATED LECTURE ON INDIA WITH MAGIC LANTERN EXHIBITS.—D. Goerz and N. B. Grubb.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ, J. B. BAER, J. S. HIRSCHLER } Committee.

PROGRAM

for the General Meeting of the Ladies Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

PROGRAM

of the 15th Middle District Conference, to be held in Summerfield, Illinois, Friday and Saturday, October 10 and 11, 1902.

I. Conference Sermon October 9, at 8 o'clock p. m. by the chairman, Rev. J. W. Kliewer, Wadsworth, O.

II. Friday Morning's session — 9 o'clock.
1. Opening of Conference.
2. Organization.
   a. Receiving of Delegates' Certificates.
   b. Report of Congregations.
   c. Admission of new Congregations.
   d. Order of the Day.
   e. Distribution of Votes among Visitors.
   f. Reading of the Minutes.
   g. Appointment of Temporary Committees.
3. Reports of the Treasurer.
4. Topic: What could and should our conference do by way of organizing and assisting new congregations within its territory.
5. Report of the Evangelization Committee.
   a. Discussion.
   b. Appropriate Resolutions.
   c. Election of Members of the Committee.
6. Bible-reading.

III. Friday Afternoon.
1. Opening.
2. Topic: The necessity and object of higher education among Mennonites.
3. Report of Educational Committee.
   a. Discussion.
   b. Pertinent Resolutions.
   c. Election of Members on the Committee.
4. Bible-reading.

IV. Friday Evening.
1. Opening.
2. Topic: What is the special mission of the Christian Church to-day?—Discussion.
3. Topic: Preparation and Compensation of Ministers.—Discussion.

V. Saturday Morning.
1. Opening.
2. Topic: Is Catechetical Instruction Necessary? When, where, and how long should it be conducted?—Discussion.
3. Topic: Revival Meetings—their Advantages and how to Conduct them.
4. Referred Questions.
5. Place of next Conference.
6. Election of Conference Officers.
7. Closing Resolutions.
8. Bible-reading.
9. Adjournment.

C. v. d. SMISEN, D. C. SPRUNGER, N. C. HIRSCHY } Committee.

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English Orphans, The. Mary J. Holmes.
Facing the Flag. By Jules Verne.
Greatest Thing in the World, The. By Prof. Henry Drummond.
Hiawatha. By Henry W. Longfellow.
Imitation of Christ, Of the. By Thomas A'Kempis.
In His Steps. By Charles M. Sheldon.
In the Heart of the Storm. By Maxwell Gray.
Last Days of Pompeii, The. By Sir E. Bulwer-Lytton.
Last of the Mohicans, The. By J. Fenimore Cooper.
Light that Failed, The. By Rudyard Kipling.
Man in the Iron Mask, The. By Alexander Dumas.
Martha, the Parson's Daughter. By W. Heimburg.
Mary Queen of Scots. By Jacob Abbott.
Mine Own People. By Rudyard Kipling.
Mosses from an Old Manse. By Nathaniel Hawthorne.
Moss-Side. By Marion Harland.
Mulvaney Stories. By Rudyard Kipling.
Now or Never. By Oliver Optic.
Old Curiosity Shop. By Charles Dickens.
Oliver Twist. Charles Dickens.
Pathfinder, The. By J. Fenimore Cooper.
Pilgrim's Progress. By John Bunyan.
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Romance of Two Worlds. By Maria Corelli.
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Scarlet Letter, The. By Nathaniel Hawthorne.
Sketch Book, The. By Washington Irving.
Spy, The. By J. Fenimore Cooper.
Stepping Heavenward. By Mrs. E. Prentiss.
Story of an African Farm, The. By Ralph Iron.
Sunshine and Roses. By Charlotte M. Braeme,
Swiss Family Robinson. By Jean Rudolph Wyss.
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MENNONITE BOOK CONCERN, Berne, Indiana.

News of the Week.

Domestic.

OVER 100 KILLED IN PANIC.

LARGE CONGREGATION MISTOOK THE WORD "FIGHTING" FOR "FIRE".

BIRMINGHAM, Ala., September 20.—A wild panic, in which at least 105 persons were killed and over one hundred were injured, brought to a close last night's session of the national convention of negro Baptists in this city.

Booker T. Washington, who was present, escaped injury, as did other prominent educators on the speakers' stand.

The police and fire departments were called to the scene, and did everything possible to control the throng and rescue the injured.

The panic took place at 9 o'clock, just as Booker T. Washington finished his address, and for three hours the scenes around the church were indescribable. Dead bodies were strewn in every direction, and the ambulance service of the city was utterly incapacitated to move them until midnight.

The church is the largest house of worship for negroes in Birmingham and the pastor says there were at least 2,000 persons in the building when the stampede began. Instructions had been issued to allow no more to enter, but the negroes forced their way inside the building and were standing in every aisle; even the entrance to the church was literally packed.

Just as Booker T. Washington finished his address Judge Billou, a negro lawyer from Baltimore, engaged in an altercation with the choir leader concerning an unoccupied seat, and it is said a blow was struck. Some one in the choir cried: "They are fighting."

Mistaking the word "fighting" for "fire," the congregation rose en masse and started for the door. One of the ministers quickly mounted to rostrum and admonished the people to keep quiet. He repeated the word "quiet", several times, and motioned to his hearers to be seated. Again the excited congregation mistook the word "quiet" for "fire," and renewed the struggle to reach the door.

Men and women crawled over the benches, fought their way into the aisles, and those who had fallen were trampled upon like cattle. The ministers tried again and again to stop the stampede, but no power on earth could stay the struggling, fighting mass of humanity.

The screams of women and children added to the horror of the scene, and through mere fright many persons fainted, and as they fell to the floor were crushed to death.

The level of the floor is about fifteen feet from the ground, and long steps lead to the sidewalk from the lobby just outside the main auditorium. Brick walls extend on each side of these steps for six or seven feet, and this proved a veritable death trap.

People who had reached the top of the steps were pushed violently forward, and many fell. Before they could move others fell upon them, and in fifteen minutes persons were piled upon each other to a height of ten feet. This wall of struggling humanity blocked the entrance, and the weight of 1,500 persons was pushed against it. More than twenty persons, lying on the steps underneath the heap of bodies, died from suffocation.

Two white men who were in the rear of the church when the rush began escaped, and, realizing the seriousness of the situation, rushed to a corner nearby and turned in a fire alarm. The department came quickly, and the arrival of the wagons served to scatter the crowd which had gathered around the front of the church.

During the stampede Booker T. Washington and several other prominent negroes were on the stage, and were witnesses of the frightful catastrophe. None of those in the choir or pulpit was injured in the least. For a few minutes they attempted to restore order, but, seeing their efforts were futile, waited until the struggling crowd had advanced far enough for them to pick up the dead and injured.

A large number of the dead are women, and the physicians say in many cases they fainted and died from suffocation. A remarkable feature of the calamity was that no blood was seen on any of the victims. They were either crushed or died from suffocation.

The various undertaking establishments were crowded with hundreds of persons to-day, mostly delegates to the national Baptist convention, searching for missing friends and relatives who might have been killed.

Up to noon eighty-seven bodies had been identified, the greater number of them being local residents, who were visitors to the convention.

After midnight last night several bodies of persons who were crushed in the panic were found lying in the weeds in a vacant lot adjoining the church. They had scrambled out of the mass of struggling humanity, with broken limbs or crushed breasts, and had crawled away in this manner to die.

No white people were killed. A number of white visitors were in the church at the time, and several of them were hurt in the wild scramble, but none will die.

Mormons and the Blood Atonement.

SALT LAKE CITY, September 22.—Mormons in this city are wrought up over the murder at New York of Mrs. Annie Pulitzer by William Hooper Young, grandson of Brigham Young, father of the Mormon church.

The "blood atonement" feature of the case has aroused the church leaders and meetings have been held for the purpose of formulating some plan to overcome the prejudice in the East against Mormons, which, it is feared, the murder will cause.

Preliminary to the official statement of the first presidency, Angus M. Cannon, brother of the late George Q. Cannon, and president of the Salt Lake Stake of Zion, gave out the following statement:

There is no blood atonement teaching in the Mormon faith that would justify any man in taking the life of another. The doctrine of blood atonement simply means that "who sheds blood of man, his blood by man shall be shed," meaning that a person who commits murder shall be executed according to law. The fact that Young committed murder, if he did, is an indication that he had not been studying the Mormon doctrine, or he would have known that there is no hope for a murderer.

We believe that there is no forgiveness for a man who sheds the blood of another. We believe that eternal life does not abide in a murderer. We are the only people who believe this, and we do not pray for a murderer on the scaffold because we do not believe there is any hope for him either here or in the hereafter.

While it is true that the blood atonement doctrine was taught in the early days of Mormonism, it is also true that it has not been practiced since the death of Brigham Young. It was the outcome of the organization at Nauvoo of the Danites, or "destroying angels," whose alleged purpose was to prey on Gentiles and rid the saints of their enemies. Many of those former Danites are now residents of Salt Lake City and men of high standing.

Ideal Student Not a Snob.

PHILADELPHIA, September 20.—At the opening exercises at Swarthmore College the new president, Dr. Joseph Swain, formerly of Indiana Uuiversity, made a brief address. He said:

"The ideal student is not a snob in any sense of the word. He is not dependent upon his good looks or his bad looks, on the part of his hair, the style of his eye-glass, the cut of his coat, the size of the head of his cane, the shape of his boot, the presence or the absence of the shirtwaist. Neither is he dependent alone upon the size of his muscle, the distance of his jump, his speed in running, the curve of his ball or his agility and strength in football. Neither does he become a bookworm.

"He is fond of outdoor sports, but looks upon them only as a means of recreation, in order to put himself in condition for the most serious duties of life. He is systematic in his work, having regular hours for study, pleasure and recreation, and allows nothing to interfere with his work. He has high ideals of morals, and does everything in his power to make the moral standard of his college higher than ever before. He has high standards of work, always a higher standard that he has been able to reach, and which becomes higher with each day and year."

General Conference of Friends in October.

INDIANAPOLIS, Sept. 20—The general conference of the Society of Friends, commonly called Quakers, will be held in this city the last week in October. Ten of the thirteen yearly meetings of orthodox Quakers in the United States have agreed to the general conference in this city. It is thought likely that all the conferences, save, perhaps, that of Philadelphia, will be represented here.

When the conference takes up its work, it is understood that it will be along modern lines of thought and to approve of many of the innovations that have found place in the progressive Quaker church, no longer the old-fashioned meeting-houses of a former age. It is said that Philadelphia Yearly Meeting stands almost alone among the Quaker divisions in the United States and that many of the members cling to the old Quaker customs, the old dress and the archaic speech of the founders.

The Subtreasuries may be Abolished.

WASHINGTON, September 22.—By the time Congress meets in December there may be developed an entirely new financial policy, sanctioned by the administration. It involves nothing more or less than the abolition of the entire subtreasury system, and the substitution of the national banks as Government depositaries, with discretion vested in the Secretary of the Treasury to determine the kind of securities to be accepted, thus eliminating the Government bond as the only possible basis for cash loans from the Government.

Ravages of Cholera in the Philippines.

LINGAYEN, P. I., August 10. — While Congress has been wrestling with the "Philippine bill" the Philippines have been wrestling with Asiatic cholera. Not since 1882 has this plague made its appearance in the archipelago. At that time the death rate was something frightful, the Spanish government apparently taking no very effective measures to control the spread of the epidemic.

It is estimated that thirty thousand people, chiefly natives, died in Manila alone during the months of the hot and rainy season. The death rate in the provinces will never be known, as the progress of the cholera in sections of the country far removed from Manila was almost wholly unrestricted and the officials took no interest in the matter beyond immediate self-protection.

"Mennonite Conference Daily."

During the session of the Mennonite Conference to be held at Berne, Ind., the middle of October, an 8-page daily paper will be issued from the office where the Conference Publications are printed, giving each day's conference proceedings in full in *German* and *English*. Besides this the edition will contain Rev. Charles M. Sheldon's famous serial story "Malcolm Kirk." Every issue will be full of interesting notes and news items and personals about people whom you know. Each number will be richly illustrated with half-tone pictures.

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Vol. XVII. BERNE, INDIANA, OCTOBER 2, 1902. No. 42.

Items of News and Comment.

The Northern District Conference and S. S. Convention will be held at Childstown, Dakota, November 12–14.

J. J. Kaufman was ordained to the ministry of the Springfield church, near Korn, Okla., September 14th, by Rev. J. J. Flickner.

The exterior of the Germantown church is "painted and presents a fine appearance", and "the interior is newly papered". The building is 132 years old.

Rev. S. M. Musselman preached in the Salem Mennonite church near Dalton, O., four evenings this week, beginning with Sunday evening. Next Sunday he is due at Trenton, O.

We publish on page 6 a G. R. & I. Railway Time Table, which will be in effect during Conference week. Most of our delegates will doubtless come to Berne via Fort Wayne, others from points farther south. In either case the table will be convenient.

According to Rev. W. S. Gottshall's report in the "Bundesbote", he visited thirteen congregations during his two months' home missionary tour this summer in the states of Nebraska, South Dakota, Minnesota and Iowa. These thirteen congregations comprised four in Nebraska, three in South Dakota, two in Minnesota and four in Iowa. Other smaller places are not mentioned by name in the report. He preached 43 times and called on 155 families. He reports that this tour greatly encouraged and strengthened the various congregations.

Bro. James E. Sprunger, of Oberlin college, sends the following letter to our readers:

"Oberlin opened up with a total enrollment of 1256, the total enrollment at the close of first term, last year, being 1172. The principal increase is in the upper classes.

The Theological Seminary gained not only in number, but decidedly in quality. We have an exceptionally strong class of men this year. A number of men who have been for years engaged in the active ministry come back to finish their seminary course, feeling the need of a better equipment for their work.

Among those enrolled we count 8 Mennonites. Mr. and Mrs. Henry Siemens and Paul H. Ewert, from Gretna, Man., J. E. Wirkler, from Newton, Kan., and Hulda Augspurger, from Farmer City, Ill. are in the college department. J. F. Alderfer, Wadsworth, O. and Florence Althaus, Bluffton, O., are in the conservatory of music. J. E. Sprunger, of Berne, Ind., is in the theological department."

This week Rev. N. B. Grubb will have completed the twentieth year of his pastorate of the First Mennonite church of Philadelphia. Special services will be held as follows:

Monday Evening — The folly and sin of presumption. The sermon will be by the pastor.

Tuesday Evening — The concluding services of a twenty-years' pastorate. The pastor will review the work of the past twenty years. Facts that will interest every member and friends will be presented and you want to know them. It would certainly give the pastor great pleasure to see every member of the church on that occasion. Let it be a sort of a reunion.

Wednesday Evening—The sermon will be preached by the Rev. C. H. Thomas, D. D., pastor of the Fiftieth Baptist church. The motto of this service should be, "Beginning anew and striving for greater things."

Thursday Evening— The subject will be, "The deepening of the spiritual life." The sermon will be by the pastor.

Friday Evening — The service will be one preparatory to the communion of the Lord's Supper. The presence of every member is desired.

Sunday, October 5—The communion of the Lord's Supper will be administered in the morning in the German language, and in the evening in the English language.

A Request.

To make it as pleasant as possible for the guests and as convenient as possible for the hosts at the general conference at Berne, Ind. this month, the churches are kindly requested to report to the secretary of the committee on entertainment here, as nearly as possible, how many persons of the respective churches intend to come to the general conference. The report must not arrive later than October 10.

When the people arrive at Berne they will at once proceed to the church where they will be directed to their permanent headquarters during the conference, although exchanges can be made.

SARA C. SPRUNGER,
Berne, Ind. Secretary.

Knowing God.

G. H. CULLEY.

II. INCENTIVES TO KNOWING GOD.

We would know God:

1. Because of what God is: —

(1) He is great. Jer. 32: 17; 2 Chron. 2: 5. How we would like to know Edison, or the President or the Czar! How much greater should our desire be to know the "King of Kings"! 2 Kings 19: 15.

(2) He is "altogether lovely". Cant. 5: 16. We want to know lovely people.

(3) He is holy. Rev. 4: 8; Isa. 48: 17. Some people are lovely but not holy.

(4) He is worthy. Rev. 5: 9–12. We shall sing it some day. Many of our acquaintances are not worthy of our affection.

(5) He loves us. Jno. 15: 9, 13; Rom. 5: 8. Love begets love. 1 Jno. 4: 19; 1 John 12: 3.

2. Because of what He did for us. We would know Him who *died* for us— our Substitute. He "tasted death". 2 Cor. 5: 21; Psa. 22: 1. He endured God's wrath that we might enjoy His favor. Rom. 1: 18; 8: 1. He thirsted that we may never thirst. Jno. 19: 28; 6: 35. See Luke 16, 24.

3. Because of what He is doing for us. He lives for us. He prays for us. Heb. 7: 25; 9: 24. We are "on His shoulders"— the place of strength. Deut. 33: 12; Isa. 9: 6; Luke 15: 5; Ex. 28: 12. We are "on His heart" — the place of love. Jno. 17: 26; Ex. 28: 30. How comforting to know that a loved One is praying for us!

4. Because of what He is going to do for us.

(1) He will redeem these bodies in which we grow. Rom. 8: 23; Phil. 3: 20–21; 1 Jno. 3: 2.

(2) He will bestow upon us crowns for service. Five crowns are mentioned as follows:

1 Cor. 9: 25—"Incorruptible".
James 1: 12—"Life".
1 Pet. 5: 4—"Glory".
1 Thes. 2: 19—"Rejoicing".
2 Tim. 4: 8—"Righteousness".

(3) He will make us "kings and priests" and we shall "reign with Him." Rev. 1: 56; 5: 10; 20: 5. We want to know Him with Whom we shall thus be associated in a reign of "peace on earth."

A Letter from Missionary Penner.

Champa, C. P., India, Aug. 26, '02.

THE MENNONITE,
Berne, Indiana.

Dear Brother Editor!

Greetings in Jesus Name! I wonder whether the editor has again been waiting for news. If so, this time I have an excellent excuse that will hold good; that is, there is no news during the rains. It's always rain and rain. To show you, howeyer, that I am often studying what to send in for the readers I have enclosed a clipping from the "Arya Messenger", rather from the "Indian Witness" in which the "Messenger" is quoted. [The clipping is appended below.—Ed.] This last named paper is read by all Brahmins of the Arya Somaj and the voice is by no means to be ignored. You will readily see that just such articles as these spread hatred toward all missionaries. I don't send this article in for the mere purpose of filling your columns, but for two very good reasons:

First, to show that the heathen does not come in swarms to the standard of Christ and accept him as his Saviour, but that there are many who hate him and his religion. On this account our plea is, pray for dark, ignorant India."

Secondly, to show that the devil is in arms. It's a grand result when, in consequence of the missionaries' work, the devil gets so mad that he must utter his sentiments in articles such as the one enclosed. From this, our cry is, "Praise God for this victory."

Now this article refers to the

missionaries of Guzarat, north of Bombay, but there are many here in Champa that feel the same way toward us. There are, of course, bright exceptions. There are, it must be said, Brahmins that are open to conviction, or at least recognize a power in Christianity. An old man, Brahman, calls on us here and there, with whom I have engaged in religious discussion, and I must say that he was very civil and listened very attentively to what I had to say.

Another very encouraging feature in our work besides seeing the devil mad is that some Hindoos of the lower castes, who have long ago seen the falsity of their religion and are drifting about, are beginning to become interested in what God's word has to say. Last Sunday, while I was speaking to the assembled people, a native who had been listening attentively, suddenly stopped me and said, "Where did Jesus come from?" I told him that I would answer his question after the talk. I did so, and he seemed to be satisfied. I tried also by the help of God to make Christ's sacrifice for man very plain to him using a well understood illustration. So you see that although we have no inquirers in the exact sense of this term, yet we have every reason to thank God for what he has done.

We have had an abundance of rain, so that on account of little rain there need be no famine. We are very thankful because this people is down in poverty now and besides, a heathen gained for Christ when he has enough to eat is worth a half a dozen that want to become Christians during or immediately after famine. Arguments are unnecessary.

We are quite well at present. A few days ago our little Marie Hilda had a high fever, but now she is very lively. She is the sunshine of the house, especially during the gloomy rainy season.

With best wishes to the editor and all readers and soliciting your earnest prayers in our and our people's behalf we are

Yours for the Master,
P. and L. PENNER.

The Heathen Rage.

The following is from an India paper, the "Indian Witness" and gives us some idea of how the Hindoos regard Christianity. It is sent in by Missionary Penner:

Just listen to this wail from the "Arya Messenger" respecting the threatening famine in parts of Rajputana and Gujarat.

"The havoc which the demon of famine has made among us during the last decade cannot be forgotten easily. Scarcely had we emerged from the subjective and objective effects of the dire calamity when we were threatened with another. But the appearance of this evil, at which humanity shudders, only elicits a chuckle from the Christians. The scythe of the Missionary is being sharpened against whet-stones so that he should have less pains and greater facility in reaping and mowing down a rich harvest of the waifs of the nation. With its indented hedious (sic) jaws the knife of the Christian Missionary looks us in the face with a frown, and tells us, as if in a pantommie, what it would do. Surely our blood curdles in our veins when we think of the horror."

I feel like saying to this horrified Aryan brother, Let it curdle! Blood that courses through the veins of a man who can express himself after this disgusting fashion could hardly do anything else but curdle.

This vindictive Aryan, who apparently would prefer to see the jackals feeding on the carcases of starved-to-death children, than that they should be cared for by Christian missionaries, continues his diatribe:

"Oh! How dreadful is the presentiment. Oh! what a sad disparity between the feeling of one nation and those of the other. It is feared the Hindus will, to their utmost sorrow, witness many a nodding and green branch lopped off from the parent tree, while the Christians will feel, as if in a glee over the expected conversion of the young children into their religion, be it for a morsel of food. Our brethren of the Arya Samaj are no doubt doing their best to save the younglings of the nation from the clutches of Christianity, but the want of money though not of energy cannot allow them to keep pace with their combatants. The Christian Missionary carries the day while the Aryan workers are seen treading lazily along the path and reaching the goal only when the game has been played and won. And why? A cry for money which is the chief though not the only instrument of bringing about conversion, as it is called, is soon wafted from over these as to the far-off west and a response from beyond the Atlantic flashed across the wires, coupled with a smile from his master, at once replenishes the purse of the missionary. Equipped with money and perseverance casts his lot with the poverty-stricken Hindu philanthropists and lo! victory is his. He defeats the latter and that most miserably. The poor waifs cast upon the sea of misery without a sail or rudder, proscribed of their homes, proscribed of all that is dear or near to them, find an asylum and a safe harbour under the roof of the missionary only for a morsel of bread, and abdicate their religion in favor of Christianity. Thus estranged from the parent stock they, on coming to age; fall upon the nation of which they were, at one time, members with that avidity with which their *saviour*— the missionary — had done upon *them*. We should not, however despair. We should take heart and work on with a strong determination to succeed. Let the words of vedas that truth is always triumphant be our watch-word, and we are sanguine of that success we have for the last many a decade been endeavoring to gain."

What an unhappy spirit must tabernacle within the physical frame of this inhumane Aryan who can indulge in such remarks in the threatened presence of dire calamity! How sad to reflect that it is men of this stamp who have foisted themselves quite numerously on to the rising generation in the Punjab, as their leaders!

The Power of the Word.

Dr. L. W. Munhall related a remarkable narrative of conversion through the simple reading of the Scriptures. He said: "I have a friend in America, who, at thirty-two years of age, was champion middle-weight prize fighter of the United States. He did not know A from B in the English alphabet. He kept one gambling den in New York, and another in Paris. He was conceived and born in sin, and was the companion of harlots, thieves, and the vilest of men and women, all his life. One day a man went into the saloon in New York with a copy of the Bible, and said, 'Look here, may I read you a few verses from this Book?' 'All right,' said the other; and he stood and listened, while the man of God read what proved to be 'a nail driven in a sure place by the Master of Assemblies.' Under the power of the Holy Spirit that saloon-keeper's soul was saved. Of course, he at once abandoned his nefarious business. He started to learn the alphabet; got to be able to spell; and after a time he could read. Then he devoted himself to prayerful study of the Word of God, and made such progress that one of the churches ordained him to the Christian ministry. For about seventeen years my friend has been a preacher of the Gospel; and now there is nowhere to be found a more delightfully sweet, even-tempered, and companionable gentleman than he. All the books upon earth, apart from the Bible, could not work that transformation; but this Book is doing such things every day. The sceptic may sneer, the infidel may scoff, and the fool may bellow; but the Book will still live and do business after they are all dead and forgotten."

Environment.

ELWOOD S. SHELLY.

It is quite evident that environment has a great influence on our individual lives as well as on the lives of our fellow-men. If we are among strangers for only a very short time their influence may entirely change our lives. A Christian may think he can go to a theatre or opera without doing himself any harm, and yet that sinful and ungodly atmosphere, though only of a very short duration, may be able to cause that soul to be drawn away from Christ.

We must also remember that we are not only environed by our fellow-men but that we likewise are environing them. Some may perhaps feel inclined to think at times that it will suffice to live an upright Christian life only when at home or when in the company of such as they know to be professing Christians. Let us not forget that we are influencing somebody all the time wherever we are, for good or evil. Some people say it is possible to be neither good nor bad, but we have no Biblical authority for such an expression. Christ says: "He who is not for me is against me;" also "Ye are the salt of the earth." Even as in the material world a little salt will season a large quantity, so likewise the true loyal influence of a righteous man will at times cause many of those around us, and those with whom we come in contact, to leave their sinful ways and turn to Christ. Jesus said, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Let us always remember that if we are true Christians we must be willing to let our Christian life shine so brightly that those around us can and must see that truly Christ liveth within us. May God help us all to realize more fully that every kind word we speak and every kind deed that we do may win a soul for Christ, and that everything we do in the true Christian spirit will not remain unrewarded. Christ has said that all that we do even for the least of his children here upon earth, we do unto him. If we can in any way lend a helping hand to those around us it is our duty as Christians to do it, for Christ himself tells us that by so doing we are serving him.

We may perhaps perform only a little deed of kindness that may seem insignificant in our own sight, as in the sight of our fellow-men, but in the sight of God it may mean much to us and eternity alone will reveal to us what we would have thought impossible here.

May God with His unending grace and His infinite wisdom and love help us all to let our Christian life shine brightly, and all that environ us will see that we truly belong to Christ. May He also strengthen us that we may not yield to the sinful environments which are so prominent in our day, and we may be able to do more for our dear Master than we can now realize.

Milford Square, Penna.

Two Good Books.

JAMES E. SPRUNGER.

One or two advertisements of books in last week's MENNONITE deserve the special attention of its readers.

First: "Individual Work for Individuals." I count this book a gem in my library. It has been a great inspiration to me, for better personal work. The account of the author's experience, "Faithfulness to a Fellow-boarder," alone is worth the price of the book. It seems to me that some of the very best work a minister or S. S. teacher could do would be to place one of these books into their own hands first and then pass it along or advise others to get it.

"The Sky Pilot", by Ralph Connor, will make a splendid present for some of your friends.

The chapter in it entitled "Gwen's Canyon" is a most tender, pathetic and beautiful description.

Having visited myself during the past summer the "Sky Pilot country" and having seen in what high respect the Sky Pilot people hold the book, and having had a pleasant interview with the author himself at his own home, which assured me that the true frontier missionary spirit of the book is not mere fiction with him but a reality,—all this made the book still more precious to me.

As the long winter evenings are drawing nigh, lay in a supply of good literature. Hard coal is way up and hard to get, but good literature is within your reach and no less essential than hard coal. "The best means for true citizenship, the strongest power against the saloon, the best safeguard against impurity, the best means for development of noble Christian character, is good literature."

Your renewal to "The Mennonite" and one new subscription from now until Jan. 1904. for only $1.75.

Mennonite Book Concern, Berne, Ind.

Regrets a Stage Career.

Julia Marlowe, the well-known actress, gives the following testimony against the stage:—

Always it is easy for us, looking back on our life-decisions in the light of our experiences, to realize how much wiser, saner decisions we might have made. Could I have an opportunity once more to define my purposes and give direction to my ambitions, the issue of the matter would be something very different from what it has been. It would have nothing to do with the stage. I am far from decrying art as a thankless or an unkind mistress. She spurs us on to a measure of achievement in spite of ourselves and her rewards are sweet. But she denies us the one thing in life that I have come to believe is best worth while, a strong personal influence exerted within a small circle, benefitting a few, and these few supremely.

And so if I had the great decision to make again — and knew what I know—it would be for those things which should cast my life in more peaceful walks and surround me with a family and a few intimate friends. I would have been worth more to the world than I am now because the influence I might have exerted would have won what is finer and sweeter than a line in a book —the gratitude of a few dear hearts.

His Mother's Translation.

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellences. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James's Version, and of the Revised Version and how it was made. The class was much interested, and one of the young men, that evening was telling a friend about it.

"I think I prefer the King James's Version for my part," he said; "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Her everyday life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

It was a true tribute and a beautiful one, and it starts a vital train of reflection. It should rouse not only all Christian mothers, but all other Christians, young and old, to consider what kind of version of the Bible they are making out of their everyday lives. Will the world learn what God's word really means through our translation of it in daily deeds or will we obscure and falsify it? Suppose that we come in contact with those who do not know nor read the Bible—will our version be so clear that they must remember and revere it in spite of themselves? Or will they say, and rightly, that, if that is what Christianity means, they can do very well without it? What kind of translation is our translation to-day? Can we not make a truer and clearer one, beginning with to-morrow? The Bible has been translated into every language on the globe, what the world needs now is that it should be translated into every individual life, and translated right.—"Forward".

Read the Bible to Your Children.

Some poor discouraged mother, whose boy has wandered away from the teaching that she gave him in infancy, will read this transformed criminal's letter and it will give her fresh courage.

STATE PRISON, Joliet, Ill.

Dear Sir—I am now returning to the God of my mother, and of one of her friends, who loved to take me up in her lap and teach me from the Bible the great sublime truths from which I now, in my affliction receive great comfort. Bless their memory; and also the memory of many others who in my youth planted germs of truth, though they lay dormant for many years, were not extinct and have, at last swelled and filled a heart once careless of the rights of others, with a desire that predominates over all other desires to assist in some little way at least in perfecting the great human family for a higher destiny.

It seems an impossibility that all men will continue to live sinful lives when we have such a wonderful Redeemer as Christ, who suffered for us and the world. Your words have given me a new impulse, so I shall build on the solid rock foundation which Rock is Christ. Through all eternity there will be no prisons made by man.

Yours truly,

—"The Life Boat."

Our C. E. Topic.

Topic for Oct. 5: A SEARCHING QUESTION. John 21: 15-25.

MEDITATIONS.

The question that Jesus put to Peter was searching because it brought up before Peter's view his own weakness and his past boasting. "Though all men should deny thee," he had said, "yet will not I." He meant it well, and so far his love for the Master was honest enough. He did not think at the time that his was a divided love — more than half bestowed upon self, and less than half upon the Master. When the critical moment came, his denial of his Lord set the real state of his heart and affections in the true light. And so the question now put to him is searching because it is a call to self-searching. It awakens self-distrust, and requires self-denial as a backing for the right answer.

The question "Lovest thou me?" was of great benefit to Peter, since it called on him to square his life with his profession. In this respect, it is a valuable question for every one of us, and should be asked every day. If there is any hypocrisy in a man, such a question will rebuke it, perhaps kill it, at once. It is a good gauge of his spiritual condition, and he can measure his spiritual stature by it.

Love for God is born in us when we get our first glimpse of God's love for us. "We love him because he first loved us.

It is the inseparable handmaid of faith, proving and illustrating it. "Faith, which worketh by love.". If faith is the heart, love supplies it with hands and feet. Love exercises itself by keeping God's commandments to us. "If ye love me, keep my commandments."

If we love God, we cannot hate our fellow-men. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Love is perfect when its possessor aims to do God's will. "Whoso keepeth His word, in him verily is the love of God perfected."

This love, to be genuine, must be single, undivided. "If any man love the world, the love of the Father is not in him."

Lip-devotion signifies but little. Judas could afford our Saviour the lip, while he was actually betraying Him to His mortal enemies.—Robert South.

The worst kind of skepticism to-day is the skepticism of dust-covered Bibles. That kind of skepticism, the skepticism of neglect, is working vast ruin in the church and among the people.—H. L. HASTINGS.

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Editorial.

If the Middle District brethren want to shorten their District Conference session in view of the impending General Conference, they had better begin by cutting down the S. S. Convention Program, which is overburdened with many elaborate topics. We predict that they, in their haste, will not get through more than half of them with any show of justice or satisfaction. It seems to us that three years hence, the District in which the General Conference will then be held should arrange to have the two Conferences at the same place.

Should the General Conference be held in spring? Some few seem to think so. Many other churches hold their conferences in spring. The first two General Conferences convened in the spring season. Since then, for some real or fancied reason, the gatherings have been in fall. Possibly the entertaining congregation has more right to be heard on this question than the visitors and delegates. The entertaining farmers might object that they have more time for their guests in autumn than in spring. Possibly, they would prefer the spring of the year. But it is very doubtful if a change of time is widely demanded.

Two Challenges.

"A Challenge to Critics" is the title of an excellent proposition made by a Louisville clerical editor to a certain grade of higher critics. It is eminently fair, not to all "critics", but to that school which believes the Bible to be the highest product of the wisdom and morality of ancient times, its inspiration merely the finest flower of human genius, its religion true, indeed, but true because it voices the highest aspirations and purest faith ever known in the world, and not because of some supernatural moving by a supernatural Personality. Now its up to you, gentlemen of this particular stripe! Dr. Eaton is not criticising your criticism, he is only asking you to carry out your theory, your system to its legitimate end. He wants your bud to expand its blossom.

Of course this challenge is not for such as believe that some of the Word at least is especially inspired. It would be unfair to these. But this second school has its own burdens of proof to bear. It professes to believe that while most of the Bible is of Divine origin, and therefore absolutely free from error, there is a good deal that is human and, of course, possibly — and often actually — defective and erroneous. Now this school surrounds itself with difficulties almost as formidable as those attaching to the more headlong creed. According to their view, then, while God saw fit to carefully convey the truth to men, He was either unable or unwilling to safeguard it afterward so as to prevent its becoming amalgamated and disguised by human prejudices and theories, inaccuracies of date and statement, so much so that the confusion and tangle are well-nigh inextricable, and the plain man may as well throw it down in discouragement and disgust, in his profound ignorance of what is divine and what human. We throw down this challenge before these latter gentlemen: Give us a Bible which contains God's Word and God's Word only. That is just what we who are not great scholars need.

Under the Evening Lamp.

Evolution and Revelation.

Before we proceed to discuss the bearings of these two spheres on each other, we want to be sure that we know what we mean by evolution. Before we can either approve or condemn anything intelligently and fairly, we must understand it, and not allow misrepresentation to blind or prejudice us.

The doctrine of evolution is that the various species and genera and divisions of both the animal and plant kingdoms are descended from one or more ancestors respectively — for instance, that the cat, the lion, the tiger, the leopard, the lynx, etc., all spring from a common ancester. Such a broad, more general and more correct notion of evolution is far removed from that popular, though unjust and narrow definition—"man is descended from a monkey".

First of all, let it be observed that evolution is *not proved*. It is accepted as a possible explanation of many facts, but too often this explanation is far from satisfactory. This is admitted by most evolutionists themselves. Darwin himself, with whose name the idea is mostly associated, acknowledges a host of difficulties. Huxley, a brilliant expositor of evolution, dared not call it more than a "hypothesis", like, for instance, the notion of ether-waves to account for light, or the nebular hypothesis of La Place to account for the solar system. Henry Ward Beecher believed in evolution, but all he could say in its favor was, "it looks that way". Professor Winchell, the eminent geologist, who believed in it to a great extent, said, "The great stubborn fact which every form of the theory encounters at the very outset is, that notwithstanding variations, we are ignorant of a single instance of the derivation of one good species from another". Geologists have failed to find any satisfactory proofs of it in the record of the rocks.

This being the case—evolution being far from proved—we, as believers of God's Word, need not at the least fear evolution on that score. But let us suppose that some fine morning we should wake up to find that some scientist by the light of his midnight oil had stumbled across half a dozen missing links; would we not be alarmed? Would we not feel prompted to throw the family Bible at him and kill both him and his theory? Well, such action would be rash on several grounds. In the first place, we should not forget that fact is fact. If we should actually find such an intermediate form—say something half lion, half tiger, whose parent was a lion, and whose offspring is a tiger, what could we do but bow to the fact and reconstruct our notions?

But we would not dare oppose such a thing as proved evolution on Biblical grounds. Why not? Because it is not at all a sure thing that the Bible teaches that all animals were separately created. Listen to what such an exceedingly orthodox and evangelical man as Doctor R. A. Torrey says: "There is grave reason to doubt if anything in Gen. I after verse 1 relates to the original creation of the universe. It seems rather to refer to the refitting of a world that had been created and afterward plunged into chaos by the sin of some pre-Adamic race, to be the abode of the present race that inhabits it—the Adamic race." He presents two reasons for this view, the one being Isa. 45: 18 which says, "God himself that formed the earth and made it, he hath established it, he created it not *in vain*" etc., the "in vain" being the translation of the same Hebrew word which in Gen. 1: 2 is translated "without form" or "waste", according to the Revised Version. Isaiah's meaning would therefore seem to be, "God created it not without form".

Now if an untold length of time preceded the rise of Adam in the world, in which pre-historic period animals and plants and men lived, flourished and died, it cannot be said that the Bible contradicts either geology or evolution. It is true God created that original world, and, by inference from Isaiah, in an orderly manner. But this does not necessarily rule out evolution. God does not create the babe, and then again the man, the caterpillar, and then the butterfly; but he allows the man to develop from the babe, the butterfly from the caterpillar. It is still all in God's hand, and it is still all order. Likewise, our present single-toed horse may very naturally have developed from the five-toed horse, of the size of a fox, whose fossil has been found, without this contradicting the Bible testimony.

Next time we will look at some facts, and see what light they will throw on the whole matter.

Correspondence.

STERLING, OHIO, Sept. 27, 1902. During his vacation, Rev. N. C. Hirschy, of Bluffton, visited with us and delivered a very fine sermon.

Rev. Penner, of Kansas, was with us and gave us two very good sermons.

Sept. 21st Rev. Musselman, of Philadelphia, in company with Rev. Kliewer, our pastor, delivered two highly appreciated sermons in the afternoon and evening.

Sept. 21st Rev. J. H. Langenwalter, of Halstead, Kan., now a student of Berea, O., visited our people. Arrangements were made by which he will fill the pulpit for us during the winter months.

Communion services will be observed on Oct. 5th.

WAYLAND, IA. — A union Endeavor meeting was held here last Sunday evening by the home Society and sister Society of the Noble church. A regular missionary program was arranged by the Missionary Committee of the home society. It was well rendered, and the house had not for a long time been so crowded as it was on this occasion. Everybody was very much interested in every exercise, and it was a success. We hope by the help of God that we may have many more such meetings.

We hope and trust that our sister Societies will all pray for us that we may receive more strength, and continue in the work.

F. J. CONRAD,
Chairman Missionary Committee.

DONNELLSON, IOWA.—Last Sunday three sons and two daughters, after due confession of faith were baptized at our church, Rev. Chr. Schowalter officiating. The weather was fine and the church filled to its utmost capacity.

The date for the Middle District Conference is near at hand but at this date we have not seen or heard of a program for the S. S. Convention or Sewing Circle — certainly little inducement to attend. [The S. S. Convention program is published in this number—Ed.]

A Challenge to Critics.

The Rev. T. T. Eaton, LL. D., editor of The Western Recorder (Louisville, Bapt.), is a theologian of the "old school", and he never lets pass an opportunity to refute the arguments of the higher critics. He has lately issued to them a challenge to give to the world an "up-to-date Bible" which shall bear comparison with the original Scriptures, and he deems this is not an unreasonable request, if it be true that "God has by no means confined His inspiration to those who wrote the Bible" and that He has "inspired men in all ages as truly as He inspired the prophets and apostles." His arguments are elaborated as follows in The Watchman (Boston, Bapt.):

"The modern school of theologians hold that the Bible was written between 800 B. C. and 100 or 150 A. D. So that in the Bible we have the words of great leaders on the problems of religion for 900 years. This school regards the Bible as of great spiritual value, but as having the defects of the thinking and the beliefs of the men of the times in which it was produced.

"If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. Surely in all these 1,800 years, with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past 1,800 years, than was gathered for the 900 years previous. To admit that the thoughts of the leaders in regard to religion between B. C. 800 and A. D. 100 are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature and give us a Bible that shall be up to date. This new Bible ought to be as much better than the one we now use as our times are more enlightened than the times of the prophets and apostles.

"While myself holding to the old view of the exclusive inspiration and the authority of the Bible I yet would be very glad to see the up-to-date Bible and I believe it is incumbent on the theologians of this new school to furnish such a Bible to the world so that it may be compared with the Bible of our fathers and that the theory of modern inspiration may be put to a scientific test.... And can any one imagine a good reason why it should not be furnished? Ought not the world to have the best Bible possible? May we not hope that this new school of theologians will give us an up-to-date Bible?"—"The Sunday-school Advance."

Three Things That Killed Infidelity.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"'I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, the Bible, and leave me stone blind.

"'I had a mother. I saw her go down into the dark valley, where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"'I have three motherless daughters' — and he said it with tears in his eyes. 'They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.'"

Perhaps there are other persons who would do well to think of these three things when tempted to doubt or despise the noble teaching of the Word of God.

The bane of life is care,
The cure of care is prayer;
The end of prayer is peace.
—P. S. Henson.

The Sunday School Lesson.

Subject for October 5: JOSHUA ENCOURAGED. Josh. 1: 1–11.

GOLDEN TEXT. Be strong and of a good courage; be not afraid, neither be thou dismayed. Josh. 1: 9.

A MEDITATION.

"Joshua" means "Jehovah is salvation" and is called "Jesus" in Heb. 4: 8. In many respects he typifies the "Captain of our salvation."

We believe we may profitably meditate upon the suggestive phrases of this lesson. "Thou shalt meditate" (8).

I. "Moses my servant is dead; now therefore arise" (2).

This was not a time for giving way to grief and melancholy. God often leads us out of discouragement and sorrow by preoccupation. John 16: 20. God's workers die but His work goes on. Phil. 2: 13.

II. "Every place that the sole of your foot shall rest upon, that have I given unto you." (3).

That which belonged to them by covenant must be taken by conquest (11). There were enemies there to be subdued. Because of unbelief their fathers could not enter in. Heb. 3: 18–19. We may enter in and come off more than conquerors over the world, the flesh and the devil by faith. Heb. 4: 1–11. 1 Jno. 5: 4. Faith is not merely human desire or hope. Study Rom. 3: 3–4. Heb. 11: 1. Matt. 9: 29. Mk. 11: 24.

III. "There shall not any man be able to stand before thee" (5). He whose strength is in God is invincible. "Strength belongeth unto God" (Psa. 62: 11, margin), and His strength is "made perfect in weakness." 2 Cor. 12: 9–10. The Lord helps those who can't help themselves. Isa. 40: 29.

IV. "I will be with thee; I will not fail thee, nor forsake thee" (5). G. Campbell Morgan keeps before him in his study, in bold black letters this motto of Henry Lloyd Garrison's used during the anti-slavery campaign:—"One with God is a majority". "If God be for us, who can be against us?" If He is with me, I am on the winning side. See Matt. 28: 20. Isa. 41: 10.

V. "Be strong and of a good courage (6, 7, 9, 18). No less than seven times are these words found in Joshua's history. See Deut. 31: 7, 23. Josh. 1: 6, 7, 9, 18; 10: 25. Faith is the antidote to fear. Paul, the man of faith can say: "I will not fear." Heb. 13: 5–6.

VI. "The Book of the Law" (8) —the Pentateuch, written by Moses. See Deut. 31: 24–26. Luke 16: 29, 31; 24: 44.

(A) "Thy mouth" (8). Hence the importance of memorizing Scripture. Are you passing on the Word by mouth? Do you have a word in season for him that is weary? Isa. 50: 4. Jer. 23: 28. 2 Tim. 4: 2.

(B) "Meditate therein" (8). We are to have it in the heart as well. "The Word in the Book is gold in the mine; the Word in the heart is purse-carried coin." See Job 22: 22. Psa. 119: 11. Jer. 20: 9; 15: 16. Psa. 119: 97.

(C) "Observe to do" (8). Teach by life as well as by lip. Actions speak louder than words. "What you are speaks to me so loud I cannot hear what you say" (16). 1 Sam. 15: 22. Jno. 14: 23.

VII. "Then shalt thou make thy way prosperous and then thou shalt have good success" (8). God's estimate of prosperity and success is not the same as man's. Isa. 55: 8-9.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below.

THE OFFICERS.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.
The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.

b. Transaction of introductory business.
4. Appointment of Committees.
a. Committee on Resolutions.
b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
Missionary R. Petter.
7. Discussion of the paper.

V. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VI. ILLUSTRATED LECTURE ON INDIA WITH MAGIC LANTERN EXHIBITS.—D. Goerz and N. B. Grubb.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ
J. B. BAER
J. S. HIRSCHLER } Committee.

PROGRAM

for the General Meeting of the Ladies Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

PROGRAM

of the 15th Middle District Conference, to be held in Summerfield, Illinois, Friday and Saturday, October 10 and 11, 1902.

I. Conference Sermon October 9, at 8 o'clock p. m. by the chairman, Rev. J. W. Kliewer, Wadsworth, O.

II. Friday Morning's session — 9 o'clock.
1. Opening of Conference.
2. Organization.
a. Receiving of Delegates' Certificates.
b. Report of Congregations.
c. Admission of new Congregations.
d. Order of the Day.
e. Distribution of Votes among Visitors.
f. Reading of the Minutes.
g. Appointment of Temporary Committees.
3. Reports of the Treasurer.
4. Topic: What could and should our conference do by way of organizing and assisting new congregations within its territory.
5. Report of the Evangelization Committee.
a. Discussion.
b. Appropriate Resolutions.
c. Election of Members of the Committee.
6. Bible-reading.

III. Friday Afternoon.
1. Opening.
2. Topic: The necessity and object of higher education among Mennonites.
3. Report of Educational Committee.
a. Discussion.
b. Pertinent Resolutions.
c. Election of Members on the Committee.
4. Bible-reading.

IV. Friday Evening.
1. Opening.
2. Topic: What is the special mission of the Christian Church to-day?—Discussion.
3. Topic: Preparation and Compensation of Ministers.—Discussion.

V. Saturday Morning.
1. Opening.
2. Topic: Is Catechetical Instruction Necessary? When, where, and how long should it be conducted?—Discussion.
3. Topic: Revival Meetings—their Advantages and how to Conduct them.
4. Referred Questions.
5. Place of next Conference.
6. Election of Conference Officers.
7. Closing Resolutions.
8. Bible-reading.
9. Adjournment.

C. v. d. SMISEN
D. C. SPRUNGER } Committee.
N. C. HIRSCHY

PROGRAM

OF THE SUNDAY-SCHOOL AND YOUNG PEOPLE'S SOCIETY CONVENTION TO BE HELD IN CONNECTION WITH THE CONFERENCE OF THE MIDDLE DISTRICT, AT SUMMERFIELD, ILL., OCT. 13, 1902.

FIRST SESSION.

Song Service.
Devotional.—Chairman. E. A. Bentzinger, Dover, Ia.
Reading of minutes.
Appointment of temporary committees.
Topic.—Encouragements and Discouragements in S. S. Work.
Topic.—The Teacher's Preparation of the Lesson for Classes of
a. Younger Scholars.
b. Middle-aged Scholars.
c. Older Scholars.
"Round Table" conducted by P. C. Suter, Pandora, Ohio. Assistance in work in the S. S. to Promote and Strengthen Christian Life.
a. Superintendent towards the teachers.
b. Superintendent towards the scholars.
c. Teachers towards the superintendent.
d. Teachers towards other teachers.
e. Teachers towards the scholars.
f. Scholars, (church members) towards Sup't., teachers, and scholars.
g. Parents (church members) towards their children. Discussion.

SECOND SESSION.

Topic.—What Can be Done to Establish Younger Scholars More Firmly in the Word of God?
Topic.—The Necessity of Spiritual Growth in the Teacher.
Topic.—Claims of the S. S. on the Church.
Topic.—How can Christian Giving be Promoted?
Topic.—Progressive Christian Living.
Topic.—The S. S. as a Nursery in the Field of Christian Work.
Election of officers.
Discussion of miscellaneous questions.

THIRD SESSION.—(Young People's Society).

Topic. — Advantage of a Program Limited to Central Topics.
Topic.—Activity and Work as Elevating and Strengthening Factors in Spiritual Life.
Topic.—Influence of Good Teachings on a Young Person at the Parting of the Ways.
Topic.—Who Should Take Part in Young People's Societies? Discussion.
Place of next meeting.
Resolutions.
Adjournment. THE COMMITTEE.

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Contributions.

DONATIONS TO THE MENNONITE HOME, AT FREDERICK, PA.

Henry A. Hallman 1 sheet, 1 long and 2 short pillow-cases, 2½ gal. jars elderberries, 1 jar white grapes; Mrs. I. W. Stetler, lot salad and radishes, 100 strawberry plants, 1 basket pears; Henry Boyer, basket ox-heart cherries, 8 doz. cucumbers, 3 heads cabbage, basket pears, the privilege of picking 30 qts. elderberries; Allen M. Fretz, kettle cherries; N. G. Umstead, 12 qts. strawberries, basket beans, 3 heads cabbage, pot apple butter; Mrs. Lizzie Singmaster, leg mutton, 4 pieces soap, pack washing powder and tea; Ed. Hoffman, ½ peck apples, 20 ears corn, 1 pumpkin, 85 lbs. grapes, 3 slices ham; Mrs. Dr. Weida, 150 strawberry plants; William Little, bush. pears, basket lima beans; Frank Leister, 1 peck pears; Benj. Bertolet, 1 basket crab apples, 1 bush. pears; Joseph Wile, 1 basket beans; J. S. Hallman, 1 pot apple butter, lot apples.

Cash Donations — Miss Anna Brunner, Saucon $5; Miss Levina Brunner, ditto, $5; Susanna Brunner, ditto, $5; Kate Umstead, Pottstown, 50 cents; Anonymous, Phila., $10; S. E. Landis, ditto, $5; John B. Drissel, ditto, $1; dinners at Anniversary, $62; collection, $41.50; horse feed, $13.35; sale of provisions, $4.16; percentage from refreshments, $4.85.

ANNIVERSARY DONATIONS.

Boyertown Cong., A. T. B. Stauffer, 2 cakes, 16 lbs. of meat, 2 qts. apple sauce, 2 qts. chow-chow; John Bechtel, 1 ham, lot of cakes; Geo. Bliem, 1 fancy cake, 1 ham, 2 lbs. coffee, 4 lbs. cakes; J. B. Wile, 2 busb. oats, 1 gal. milk, 3 cakes, 1 pot apricots, 2 cups jelly, 1 can chow-chow, 2 lbs. coffee; Mr. Jarias B. Stauffer 1 bam, 1 jar cabbage, 1 dozen cakes; Miss Lizzie Yoder, 2 lbs. coffee; Dr. J. S. Borneman, 5 lbs. sausage; Mrs. T. B. Renninger, 5 lbs. sugar, 1 jar cabbage, 1 cake; Frank Gottshall, ½ doz. brooms, 20 lbs. of sugar.

Schwenksville Cong. — Mrs. Kate Allebach, 1 lb. coffee, 1 can pickles, 4 lbs. sugar; Mr. D. Fitzgerald, 2 lbs. sugar, 1 lb. coffee; M. C. Gottshall, 1 can chow-chow, 1 can pickles, 2 hams, 11 bus. oats, $7 used in paying breadbill; Nathan Umstead, 1 pot apple-butter, 1 box grapes, 1 cake, etc.; Mrs. Richard 5 pc's. soap, 5 lbs. sugar, 1 package corn starch; J. R. Allebach, 5 lbs. sugar, 5 lbs. cheese, 2 lbs. coffee, 1 ham, 1 cup jelly, 1 cake, 1 jar pickles, 2 packages oat meal; Mrs. Updegrove, 2 lbs. coffee, 4 lbs. sugar, 3 cans piccalilly, 2 cans cabbage; M. A. Kratz, 12 lbs. veal, 6½ lbs. beef, 2 lbs. butter; I. H. Smoyer, 1 bu. potatoes, 3 qts. cream, 2 lbs. butter; Mrs. Keeler 6 lbs. of beef, 1 box of grapes; Henry Kratz, 1 jelly roll, 2 fancy cakes, lot bologna, 2 lbs. coffee, 1 pot apple-butter; Mr. Elias Freed, 2 fancy cakes, 1 can chow-chow, 1 doz. eggs; H. F. Stauffer, 3 lbs. coffee, 6 lbs. sugar, 4 lbs. oat meal.

Bertolet's Cong.—Jonathan Gilbert, lot of grapes, 1 peck potatoes, 1 pot apple butter, 3 lbs. coffee, 4 lbs. sugar, 1 jar apple sauce, 1 cake; Wm. Little, 2 lbs. coffee, 2 lbs. sugar; Isaac Hunsberger, 1 bu. potatoes, 1 can chow-chow, 1 can pickles, 2 cans corn; Mrs. I. W. Stetler, 3 gal. spiced pears, 8 lb. lard, 1 pot pickled cabbage, 15 lbs. beef, 1 bag salt, lot lima beans, lot corn, 1 lb. pepper, 4 fancy cakes, 2 boxes cocoa, ½ gal. gasoline, 1 basket grapes, 1 basket peaches, 1 qt. vinegar, 3 qts. cream.

Frederick — Mr. Hoffman, 7 qts. milk, 1 pot apple sauce, 1 cake; Miss Emma Jacobs, 1 fancy cake; Miss Hannah Jacobs, pot apple sauce; Miss Delila Glasser, 2 bouquets; Mrs. Knerr, fancy cake; Dr. Weida, 16 lbs. beef, 1 pot beets, lot lima beans, 1 pot peaches, 2 fancy cakes; H. W. Stetler, 5 lbs. coffee, 20 lbs. of sugar.

Miscellaneous — Mrs. J. S. Moyer, Centre Valley, Pa., 1 cake, lot Saratoga chips, Miss Stauffer, Bally, Pa., lot of grapes; J. L. Bauer, 1 watermelon.

Gratefully acknowledged,
JOHN L. BAUER,
Financial Secretary.

G. R. & I. RAILWAY.

(Standard Time.)

(In Effect Sept. 28, 1902.)

GOING SOUTH.

STATIONS.	No. 2.	No. 6.	No. 12.
Fort Wayne...	12:30 p m	11:35 p m	6:35 a m
Hoagland ...	12:57 p m	12:00 n t	7:00 a m
Williams.....	1:03 p m	.....	7:04 a m
Decatur.....	1:19 p m	12:25 a m	7:17 a m
Monroe	1:32 p m	12:38 a m	7:27 a m
BERNE	1:44 p m	12:51 a m	7:37 a m
Geneva.....	1:52 p m	1:00 a m	7:50 a m
Briant.....	2:00 p m	1:09 a m	7:59 a m
Portland.....	2:17 p m	1:28 a m	8:15 a m

GOING NORTH.

STATIONS.	No. 5.	No. 3.	No. 7.
Portland.....	12:39 a m	2:17 p m	7:03 a m
Briant.....	.....	2:31 p m	7:18 a m
Geneva.....	1:00 a m	2:40 p m	7:28 a m
BERNE.....	1:08 a m	2:50 p m	7:37 a m
Monroe.....	.....	3:04 p m	7:49 a m
Decatur.....	1:30 a m	3:17 p m	8:00 a m
Williams.....	.....	3:30 p m	8:11 a m
Hoagland.....	.....	3:36 p m	8:15 a m
Fort Wayne...	2:20 a m	4:20 p m	8:50 a m

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News of the Week.

Domestic.

THE COAL STRIKE.

JOHN MITCHELL REPLIES TO COAL OPERATORS.

PHILADELPHIA, September 29. — President Mitchell, of the United Mine Workers, has given out the following statement:

"The recent utterances of Mr. Baer, spokesman of the anthracite coal trust, Mr. Pewitt and other interested persons disclose a well-defined purpose to confuse and cloud the real causes which resulted in the coal strike and an attempt to divert attention from the actual issues involved. However, misleading as are their utterances, it is a relief to know that they now admit that the public has rights and interests which can not be ignored with impunity; and inasmuch as the public must be the final arbiter of the coal strike, it is imperative that it shall not be deceived by statements which are at variance with the facts.

"We have entered and are conducting this struggle without malice and without bitterness; we believe that our antagonists are acting upon misrepresentation rather than in bad faith; we regard them not as enemies, but as opponents, and we strike in patience until they shall accede to our demands or submit to impartial arbitration the differences between us. We are striking not to show our strength, but the justice of our cause, and we desire only the privilege of presenting our case to a fair tribunal. We ask not for favors, but for justice, and we appeal our case to the solemn judgment of the American people.

"Involved in this fight are questions weightier than any question of dollars and cents. The present miner has had his day; he has been oppressed and ground down, but there is another generation coming up, a generation of little children prematurely doomed to the whirl of the mill and the noise and blackness of the breaker. It is for these little ones we are fighting. We have not underesstimated the strength of our opponents; we have not over-estimated our own power of resistance. Accustomed always to live upon a little, a little less is no unendurable hardship. It was with a quaking of hearts that we asked for our last pay envelopes; but in the grimy and bruised hand of the miner was the little white hand of a child, a child like the children of the rich, and in the heart of the miner was the soul-rooted determination to starve to the last crust of bread and fight out the long, dreary battle to win a life for the child and secure for it a place in the world in keeping with advancing civilization.

"JOHN MITCHELL."

COAL FAMINE SERIOUS AT NATION'S CAPITAL.

WASHINGTON, September 29.—Matters are very rapidly approaching a crisis in the coal situation in Washington, not only with the private consumers, but with the Government. But little attention was paid a few weeks ago, when representatives of the different departments began complaining that there was not fuel enough in sight to keep the buildings lighted and heated for more than a few weeks. It was the general impression that the Government would be able to have its supply of coal assured, no matter what private individuals might suffer from the strike. But it is being shown pretty clearly now that the coal trust is no respecter of persons, or at least the Government stands but little, if any, show of being favored, so long as present conditions obtain. The assertions now being made that several of the departments may be closed down is taken much more seriously than it was a month ago.

If there is no fresh supply of coal before the time for the meeting of Congress, the legislative body may not be able to hold its sessions.

In addition to a threatened inability to coin money to meet the demands of business, the Government is threatened with the necessity, within a very short time, of having to shut down all of its workshops and great establishments which require heat, light and power, or at least of greatly reducing their operations. The handling of the mail will be seriously obstructed, if not reduced to an impossibility, on account of the inability to print postage stamps and because of the cold and darkness which will envelop all the postoffice buildings of the country, including the Postoffice Department at Washington.

The White House has no coal supply—not a single lump. No hard coal can be secured. To use bituminous means that the White House will be metamorphosed into a black house. Within a month of the installation of such a coal plant the buildings, but for their general outline, would hardly look natural.

The embarrassment of the Government through the shortage of fuel may, it is said, precipitate the question of the seizure of the mines.

Many Americans Stranded on Far Foreign Shores.

NEW YORK, September 26. — There are over 17,000 Americans in Europe who are unable to return on account of the annual homeward rush of the summer tourists.

The steamers are booked to their full capacity for weeks ahead, and in their anxiety to return to this country many people in comfortable circumstances have gone second cabin and even steerage.

Since last April over 42,000 people from this country booked passage to European ports, and of this number only about 25,000 have returned.

They have spent over $21,000,000 of good American money.

Rare Old Bible.

LOGANSPORT, Ind., September 27.—Among the worm-eaten volumes of the late Judge Horace P. Biddie's library, the curio delvers have found a copy of the Geneva, or "Breeches Bible." This library is owned by the city of Logansport, having been purchased about a year ago at the auction sale of the judge's personal effects. In time the Library association means to catalogue and arrange this library in such a way that it can be used as reference by the public.

This old Bible, yellow with age, is so valuable that it is deemed best to keep it locked away in the safe of one of the leading attorneys of the city, rather than keep it on display in the library building.

The Bible is rare and valuable, dating from 1562. This version of the Scriptures went through more than 130 editions, many of which were printed in London, and copies of the first edition, printed in Switzerland by English refugees, are precious.

The Lord's prayer is as follows:

"Our father which art in heaven, hallowed be thy Name, thy kingdom come, thy will be done even in the earth is it is in heaven. Give us this day our daily bread and forgive vs our dettes as we also forgive our detters, and lead vs not into tentetion but deliver vs fro. evil, for thine is the kingdome and the power and the glorie forever. Amen."

Even with the many grammatical errors, quaint spelling and peculiar use of the capitals, the book may be read with comparative ease. In only a few instances are the differences pronounced. For example, there is Luke, ii, 16:

"So tbey came with haste, and found both Mary and Joseph and the babe layd in the cratch."

The word "cratch" is borrowed from the French language and means a crib for hay.

Trusts Hasten End of World.

READING, Pa., Sept. 28.—The Rev. W. K. Ziegler, pastor of the Mennonite Brethren in Christ church here, preached a stirring sermon against trusts and capitalists, in which he denounced the capitalists as the cause of all the trouble in the coal regions. He said:

"The end of the world is near at hand. God sees that there must be a big change and it is bound to come before long. He will destroy darkness and admit light to many souls. If the capitalists would accept the true Gospel, as they should do, they would be lifted out of the devil's kingdom they are now in and be placed in the Kingdom of God. The poor people are glad for God's day. They are anxiously awaiting its coming. The capitalists are now in a bed of roses, with dollars and cents as their foundation. Their greed for money is becoming greater every day. They are robbing the poor people of their homes.

"Take the miners' strike, for instance. These poor men have asked for a few more cents pay. The operators not only refused them this request, but are trying to starve these poor creatures out. But they can't starve them, nor will they succeed in doing so. These poor people have more faith in God's Word than the operators, and they will win their fight. There will be other help for them. When that great day comes and the foundation of dollars and cents is shaken from beneath the capitalists and trusts they will fall into the bands of the devil, where they belong. Then there will be no strikes, no trusts and no accumulation of immense wealth. God will divide things as they should be divided, and the workingman will not be crushed beneath the feet of the capitalist.

Gen. William Booth Coming to America.

NEW YORK, September 27.—General William Booth, the founder of the Salvation Army, will reach this city from England next Saturday. He will land in America on the anniversary of the death of his wife. He will spend four months in this country and one in Canada inspecting the army and delivering addresses.

Deaths.

Beautiful, but Terrible.

ROME, September 27.—Stromboli has been in full eruption for some time. The first night scene was grand, but terrifying. Lava streamed down the mountain sides seaward, while huge bowiders were hurled from the crater to a great height, falling into the sea fully two and a half miles from the shore.

The director of the observatory at Mount Etna says there has been no earthquake in Sicily, but that probably there has been a submarine eruption between Stromboli and Sicily. One hundred and fifty corpses have been recovered at Modica. Hundreds of victims were drowned in the open country.

Earthquake Kills Hundreds of People.

BERLIN, Sept. 25. — A dispatch received here from Tashkent, capital of Russian Turkestan, reports a terrible earthquake Aug. 22, the shock continuing until Sept. 3. One hundred persons were killed at Kashgar, in eastern Turkestan, 400 in the village of Astyn, 20 at Jangi, while the town of Aksuksitche was completely destroyed.

Twenty-six Killed.

PARIS, September 27.—Twenty-six persons were killed and a score injured as the result of an accident to an express train running from Lille to Paris. The train left the rails while crossing the switch at Arieux, where it did not stop and while going at great speed.

"Mennonite Conference Daily."

During the session of the Mennonite Conference to be held at Berne, Ind., the middle of October, an 8-page daily paper will be issued from the office where the Conference Publications are printed, giving each day's conference proceedings in full in *German* and *English*. Besides this the edition will contain Rev. Charles M. Sheldon's famous serial story "Malcolm Kirk." Every issue will be full of interesting notes and news items and personals about people whom you know. Each number will be richly illustrated with half-tone pictures.

The entire edition, 5 or 6 numbers, will cost only 10c. Send your name and address and 10c at once, that your name may be placed on the mailing list. Address:

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BERNE, INDIANA.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, OCTOBER 9, 1902. No. 43.

The Cross, My Joy.

O Gift of God, I bring to Thee
Myself, for Thou hast ransomed me,
And day by day my song shall be,
The Cross, the Cross is all, my joy!

I place my faith in Thee alone,
For in my darkness Thou hast shown
The path of life, before unknown;
The Cross, the Cross, is all my joy!

O sacred hope of endless peace!
Where sorrows shall forever cease:
My soul from sin hast found release!
The Cross, the Cross is all my joy!

And, when the end shall come, I'll sing
The song of my Eternal King,
And rise on Life's exultant wing,—
The Cross, the Cross, is all my joy!

C. M. SHELDON.

Items of News and Comment.

About the date of the opening of the General Conference, Dr. and Mrs. S. S. Haury will have arrived in Vienna. They were nine days on the water, landing at Cherbourg, France. A great part of their time was spent in touring through Bavaria, Wurtenberg and the Palatinate, and taking in the sublime scenery in Switzerland.

Mr. and Mrs. H. S. Jenanyan, laboring in the interests of Armenian missions, recently visited the St. John's church near Pandora, O., and the Ebenezer church near Bluffton, O. They were well received. Last Sunday they presented their cause in the churches in and west of Berne, and gained the earnest attention of their hearers and the active sympathy and assistance of many.

Invitation.

Since, God willing, the Middle District Conference will be held in our congregation, we here with heartily invite the brethren to be present. We would especially extend this invitation to those brethren from the West who for a time had their home here, to visit us before or after the General Conference.

In the name and by authority of the congregation,

C. H. A. VAN DER SMISSEN,
Summerfield, Ill.

A Request.

To make it as pleasant as possible for the guests and as convenient as possible for the hosts at the general conference at Berne, Ind. this month, the churches are kindly requested to report to the secretary of the committee on entertainment here, as nearly as possible, how many persons of the respective churches intend to come to the general conference. The report must not arrive later than October 10.

When the people arrive at Berne they will at once proceed to the church where they will be directed to their permanent headquarters during the conference, although exchanges can be made.

SARA C. SPRUNGER,
Berne, Ind. Secretary.

Knowing God.

BY G. H. CULLEY.

III. RESULTS OF KNOWING GOD.

1. Trust—Psa. 9:10. What He is in name, that He is in reality. Here are a few of His Names:

Elohim—The Mighty Creator. Gen. 1:1.

Elshaddai—The God of Grace. Gen. 17:1.

Jehovah—"I am that I am." Ex. 3:14.

Jehovah Tsidkenu—The Lord our righteousness. Jer. 33:16.

Jehovah Mekaddeschem—The Lord our Sanctifier Ex. 31:13.

Jehovah Jirch—The Lord will provide. Gen. 22:14.

Jehovah Shalom—The Lord our peace. Judges 6:24.

Jehovah Ropheca—The Lord our Healer. Ex. 15:26.

Jehovah Shaumah—The Lord is there. Ezek. 48:35.

Jehovah Nissi—The Lord our Banner.

Jehovoh Rohi—The Lord our Shepherd.

Knowing God leads us to trust Him. A little girl, in a storm at sea, was asked by the terror-stricken passengers what made her so calm and she replied: "Father is at the helm."

2. Multiplied Grace. 2 Pet. 1: 2; 2 Cor. 9:8; 12:9. We would be highly favored in the good graces of President Roosevelt if we knew him.

3. Multiplied Peace, 2 Pet. 1;2; Isa. 26:3. Jno. 16:33; 14:27. Phil. 4:6,7. Jesus made out a will in John 14:27—a precious priceless legacy—"My peace."

4. "All things." 2 Pet. 1:3.

5. A right idea of the worthlessness of this world's goods in which the natural man glories. Phil. 3:3–8.

6. Then we can make Him known. Jno. 17:25–26.

(These "Results" of knowing God are in themselves "Incentives" to knowing Him.)

Our Conference President.

Six years ago, the General Conference, at the close of its long session at Alexanderwohl, Kan., wisely decided to confer upon Rev. A. S. Shelly, of Bally, Penna., the highest office within its gift. Rev. A. B. Shelly had held the office for twenty-four years, when a provision in the new constitution prevented him as a member of a standing committee from holding that office any longer.

A. S. SHELLY.

Rev. A. S. Shelly is in every way qualified for a successful president, possessing a keen, logical mind which is able to concentrate itself upon the heart of an utterance on the floor of Conference and promptly judge of its merits. He has made parliamentary law a study and is practically well able to manage an assembly. He is very well known in both East and West, and has from early manhood enjoyed the confidences of Mennonite people. His re-election three years ago was an indication of the confidence reposed in him as a fitting president.

For over ten years he was a public school teacher, two of these years having been spent at Wadsworth (1877–79) and two in the Fortbildungsschule at Halstead, Kan., (1884–86) in cooperation with Prof. H. H. Ewert. Though no more a school-teacher, he is still a teacher and a scholar by nature and habit.

In 1890 he was called to the pastorate of the Hereford and Upper Milford charges in Penna. His work in these congregations has been blessed and owned of God.

He was the second editor of the MENNONITE and for nearly twelve years directed its editorial fortunes. He added decidedly to the high spiritual tone which the MENNONITE has ever sought to maintain.

Earnestness and careful and prudent forethought are the leading characteristics of the man, and they unite in making him, as pastor and president, a safe conservative main-stay and an aggressive leader.

Of late years efforts have been made to win him back to an academic life and career, but he has steadfastly refused, adhering to his conviction that the Lord has called him to preach and teach the Gospel.

Reflections Suggested by a Coming Event.

A. S. SHELLY.

The editor's General Conference chat last week was timely and of more than passing interest. Naturally the thoughts of our people — I mean those of the number who are alive to the interests of the church — are at present concentered around Berne and the conference so soon to meet there. The three years since our last meeting have flown as on the wings of the wind. While the time for meeting again face to face with many of the brethren and sisters cannot come too soon for those who love thus to meet, when contemplated from the view point of our achievements one can hardly be reconciled to the rapid flight of the years. Moons wax and wane, seasons come and go, with such accustomed regularity, and the weight of the years resting on the laborers in the vineyard creeps down the scale so gradually that we almost fail to realize the current that carries us onward except as these extraordinary occasions cause us to look around and take notice of the facts. And then as the changes that have come over us and our surroundings are borne in upon the mind, we naturally look to see also the evidence of the results of our labors.

What have we to show for the

conference period that is past? What have we been enabled to do by the grace of God? What progress have we made? Where have we failed, perhaps to measure up to what God desired of us, to what He in His loving interest for our own and other's good planned for us, yea what by His general and special providences He pointed out to us? These and the like questions come home with great force to each one personally and to us collectively as a conference. As personal questions they call for personal answer and adjustment between the individual and his God. May we not be over-lenient with ourselves or to seek to cover with excuses our shortcomings. But may, on the other hand, no one despair of God's faithfulness to forgive, to cleanse, and to equip for better service if we honestly confess and sincerely yield ourselves to Him.

The application of such questions to our united work in the various lines of activity unto which the Lord has led us, will be part of the work of conference. It will be necessary to make a proper survey of the work done in order that wise plans may be laid for its continuance. May we as a conference be enabled clearly to recognize God's guiding hand, humbly profiting by our failures as well as our successes, and taking no steps backward, may we go forward with an unfaltering trust in the direction of the open doors set plainly before us; yea even as the Israelites of old, may we move forward as God points the way, knowing assuredly that He, at whose command we go, will cause the way to open for our passage.

To those who have been reading our church papers the reports as they will be presented at conference will likely contain little that is new. Nevertheless a comprehensive view of such a period of endeavor will be a revelation even to those who have been noting the events singly as they passed. It is desirable that these reports, giving a clear insight into the work of conference, should be read by as many as possible that there may be more general as well as more intelligent participation in the work. I am glad to note the intention of publishing a convention daily which will, I think, be an excellent way of helping to bring about the desired object. There will be a large number to take the paper in the church at Bally and surrounding congregations where the interest in conference proceedings is much keener than it used to be since the people here had the pleasure and satisfaction of having the conference in their midst three years ago. There will be prayers ascending to the throne of grace for those whose part it will be to confer on the floor of the conference and reach decisions that will be far-reaching in their influence on our church and its mission, that they may be given the wisdom that is from above according to James 3: 17 and the love of 1 Cor. 13. If we are agreed thus to intercede for one another especially during the week of conference we have the Savior's promise that our petitions shall be heard. His be the glory, ours and others through us will be the blessing.

Our Blessings.

ELWOOD S. SHELLY.

If we come to think of all that we have and of all that we had in times past, every one, no matter who it is, must truly realize that God has indeed been merciful unto us. There is no moment in our entire life that God does not shower down bountiful blessings upon us. There is no time in our lives when we realize God's continual blessings more fully than when He visits us with sickness or distress; then we acknowledge how helpless we are in our own strength, then, if at no other time, we must indeed acknowledge that we are entirely dependent on God's help and strength and power. I believe that God causes many a soul to suffer heavy afflictions merely to bring him back to Himself and thereby retain his influence.

If we would be more grateful for the seemingly little things which God gives us, and cheerfully labor with them, God's continual increase would indeed not cease. In the parable of the talents we find that the servant which had received two talents and had labored faithfully with them was rewarded equally with the one that had gained five talents, simply because he had been faithful; but the one who was not willing to labor with the seemingly small talent which God had given him was condemned, not because of the small talent, but because he was ungrateful for what he had. Our material blessings greatly differ. Some have much more than others, and because of this, many people are envious and discouraged, but every time it must indeed prove to them that they themselves are indeed the unhappier. God has very wisely planned everything for our good, and the more we learn to enjoy our blessings the happier we will be.

There was a certain old lady who was very poor, who indeed possessed very little of these world's goods, but she was always very happy and could always greet her friends with a smile. Every evening she would devote some time thanking God for the many blessings He granted unto her. Some of her observers could not comprehend that such a poor woman should thank God for her blessings. One day a friend asked her why she always thanked God for her blessings when she had nothing to thank Him for. But the pious lady cheerfully replied, "I thank God that I have what I do have and that I can do without those things which I do not have."

O if we could all possess a similar spirit of gratefulness, how much happier we would indeed all be! We are naturally too much inclined to look on the dark side of life and that will ever prevent us from enjoying God's blessings.

Paul indeed suffered many afflictions in his life but yet he classed them as "light afflictions," being satisfied with his lot and ever trusting God for succor and strength. David said: "I was young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." God will never leave nor forsake His children and the more we enjoy our blessings the happier we will be.

Milford Square, Penna.

More Trouble for the Doukhobors.

A correspondent of "The Boston Transcript" writes about the Doukhobors in the Yorkton district as follows:

"Nearly every one of the Doukhobors seen was clad in the lightest of cotton garments. They would afford no protection from an October breeze, to say nothing of a severe winter blast: and they say they will wear no other. In many of the houses visited a bag of flour was the only food visible. The Doukhobors will eat a few vegetables; but in few instances had they even brought them into their homes. Men originally strong were gaunt, hungry wrecks; and on a recent trip into Yorkton for flour, a dozen big men, harnessed like mules to a heavy wagon, almost fell by the roadside through exhaustion and starvation. The women, so far, have escaped any of the work that must fall on the men since they have discarded the use of animals; but, if this year's crop is to be harvested, they will soon have to harness themselves up to the heavy wagons as the men do. They have made absolutely no provision for the future; and, what is perhaps worse, the religious mania that possesses them is becoming more intense and is spreading. The attempt by the Dominion Government to help these people has apparently had no effect. How it will end will probably be told when the intense cold of that district sets in."

The following is the comment of the London "Morning Leader:"

"These 'maniacs' are apparently simply a gentle Christian sect who have been suddenly seized with the question which Buddhists answered trenchantly enough many a century ago. Asking themselves by what right they dared to exploit any living and sentient creature with capacities of pleasure and independence as great as their own, they became strict vegetarians. But the Russian idealist is capable of a fierce consistency. Be he tyrant or nihilist, Tolstoyan or Doukhobor, he makes no pact with ideas. Having ceased to slay animals for food, the Doukhobors could find no sanction for subjecting them to the servitude and mutilation of the farmyard. They released their horses and cattle, renounced eggs and milk, wool and leather, and now they are attempting to live on bread and water—clad, we suppose, in cotton. It is a hardy enterprise, but, unless indeed, like Pythagoras, they have scruples about beans, there is no reason why they should fare worse than the millions of good Buddhists who even strain water lest there should be life in it."

A DIFFERENT VIEW.

Peter Jansen, of Jansen, Neb., with whose name our readers are well acquainted, has lately seen and talked with a good many of these people, and, in reply to the sweeping report of a correspondent to the Indianapolis "News," similar to the opinions given above, he says that "while some of the Doukhobors are plumb crazy, they are only 1500 in all, and the balance are doing nicely." To a majority of these people the above fanaticism does not apply.

Worship and Entertainment.

A fashionalbe church (God save the designation) in Chicago, in order to make the beginning of the autumn season (think of seasons applied to a church!) noteworthy, engaged a famous whistler to vary the musical part of the performance (performance is the word) and "he met the unqualified approval of minister, elders and deacons." He attracted numberless people from the streets, the women said he was "simply delicious" and he delighted all that heard him. He rendered (we presume that is the word) "The Holy City," "The Loving Voice of Jesus" and Rubinstein's "Voices of the Woods." A critic's report is that the notes were "full, fluent and flute-like."

A sarcastic newspaper thinks that if whistling is to become a popular feature of church service, bell-ringing solos and finger-bowl duets may be looked for, that there may be a chance for a vaudeville artist to ascend the pulpit steps and extract music from the preacher's hat.

We do not know that there can be any quarrel with this sort of comment, and yet we confess frankly that we see no really new departure in engaging a whistler for church services. What essential difference is there between a man whistling a solo and a woman coming forward in full view of the congregation, not to say in full dress, "rendering" a solo called the offertory? The one is as much of a performance as the other, is as entirely detached from worshipful service and has as little or as much to do with the praise of God. There is some novelty, of course, in whistling, but there is no departure. It is merely one of a kind of things long prevalent in very many Protestant churches.

The mistake is fundamental, not superficial. Experiments in legerdemain might just as well be used as magic lantern exhibitions or as a great many other things that are used in such churches, as long as the spirit is abroad that the church's purpose is to get people in at all hazards and to entertain them by all means. There is the fundamental mistake. It is praiseworthy to desire that mankind should come to a decent assemblage of people and listen to an intelligent performance of any kind, but this has nothing to do with the case. No religion can have any vitality in it whose churches are not given up to the worship of God. When these are made places for the entertainment of men, then the vital spark of religion is fled. There is nothing plainer, as we see it, than that the first and almost the only thing the modern church needs is a return to the idea of the worship of God. When it exemplifies that it will find that the people will come to it for help and consolation. All the larger questions that were awakened by the great fact of evolution, which has been in the world for a quarter of a century, will settle themselves. Man is a religious animal and he is more so with progressive enlightenment than ever. Over every pulpit in the land should be written the words, "Woe is me if I preach not the gospel." Let that be done and we shall see the salvation of the Lord.

The Puzzled Japanese.

A New York paper thus relates how our dealing with the liquor problem impressed an impartial foreigner:

A distinguished Japanese official visited New York recently, and a member of the municipal government who had been in Japan and can speak the language of the country, undertook to show him around.

"Is that an officer making an arrest?" asked the Japanese, as he saw a man stop a milk wagon.

"Not exactly," replied the offical, "he is a milk inspector, and his duty is, under the law, to see that no impure milk is sold in the city. If the milk is all right he will let the milkman pass on; otherwise he will arrest him."

"What is impure milk?"

"Milk mixed with chalk or water."

"Is the chalk a poison?

"Oh, no; it impairs the quality, that's all."

"Does water in milk make anybody sick?"

"Why, of course not. But when a person pays for milk, he wants milk, not water, which he can get for little or nothing when he desires it. It is a swindle on the public to put water in milk."

"But you say no one is hurt by it?"

"Feelings are hurt; that's all."

Soon after they passed a low, corner saloon, when the door opened and a man staggered out, who tripped, struck his head against a lamp-post and fell heavily on the sidewalk, where he lay as one dead.

"What is the matter with that man?" asked the foreigner from Japan.

"Full of benzine," replied the municipal officer, with a glance of disgust.

"Benzine! What is that?"

"It is a name we have in this country for poor liquor—poison whiskey, you understand."

"Is there any good whiskey?"

"Oh, yes; there is good whiskey, but saloons make more money selling bad whiskey."

"Bad whiskey is a poison?"

"Deadly poison, sometimes."

"Has the man a license to sell whiskey the same as the milkman to sell milk?"

"Of course, or he couldn't carry on business."

"And you inspect the whiskey as you do the milk?"

"Never."

"Yet there may be poison in it; while the milk is adulterated with chalk and water that do no harm in particular, you say."

"Ahem," said the city official, twisting about uneasily, "let's look at the markets."

At the markets they found officials inspecting the meat that was on sale.

"What do they do that for?" asked the Japanese.

"To see that the meat is healthy," was the reply.

"If a man should eat a piece of unhealthy meat would he stumble on the sidewalk and split his head open against the lamp-post, as the man did coming out of the saloon? Would watered milk make him do it?"

"Why, certainly not."

"Yet you inspect meat and milk, and let men sell poisoned whiskey, that kills people, as much as they please. I can't understand your country."

No wonder the Japanese was puzzled, and yet there is reason for the apparent inconsistency. Meat and milk are foods, and any impurity in them will affect thousands of innocent people. But no one seriously claims that whiskey is "food" in any proper sense. So if a man chooses to abuse his stomach by taking into it beverages which he knows to be dangerous, the government does not—as yet—think it worth while to concern itself with the question whether or not one brand may be slightly less poisonous than another. — "Safeguard."

Our C. E. Topic.

Topic for October 12: FRUITFUL OR FRUITLESS. John 15: 1–8, 16; Mark 11: 12–14.

MEDITATIONS.

Fruit-bearing may be said to be the grand end of all life. The first command God gave to living creatures was that they should bring forth abundantly after their kind. God saw that all was good, and that which was good was to reproduce itself.

As it was with the old creation, so it is with the new. Not fruitlessness, but fruitfulness is the law of the spirit of the new man in Christ Jesus. Paul writes to the Roman servants of God: "Ye have your fruit unto holiness, and the end everlasting life". A believer's business is to "bring forth fruit unto God", and "be filled with the fruits of righteousness" (Phil. 1: 11). "Herein is my Father glorified", said Christ, "that ye bear much fruit."

It will be seen from these passages what a believer's spiritual fruit really is. Holy lives, righteous deeds, Christlike characters are what God expects of His living trees planted by the rivers of His grace. The circulating sap of the Spirit will cause to bud and blossom and mellow such fruits as love, joy, peace, long-suffering, goodness, gentleness, meekness, temperance and many others.

But spiritual, like natural fruit-bearing, has its conditions. The one depends for success on the soil, the climate, the weather, the culture of the farmer; the other depends on the work of God's grace, the state of a man's faith, the spiritual atmosphere around the plant, the chastening work of the Almighty's hand.

Abiding in Christ is the first prerequisite. "As the branch cannot bear fruit of itself, except it abide in the vine", said Christ, "no more can ye except ye abide in me". The so-called good deeds of a Christless man, like those of the Scribes and Pharisees or those of a scoffing Ingersoll, are therefore not entitled to be called "fruit" in the lofty Biblical sense of the word. They may have fed the poor and otherwise cared for men's bodies, but they could be of no benefit to any one's soul, and besides, because of their unbelief, their works of morality, if fruit they were, were not "fruit unto God". If God is not glorified by my life, outwardly blameless though it be, it cannot be "fruit".

Fruitfulness and fruitlessness are tests of profession. There are dead branches as well as living clinging to the Vine, Jesus Christ. But the dead limbs will be lopped off by the Husbandman. They have no right to cumber the tree with their useless weight. There is many a congregation of which the greater number are dead or fruitless members. If Christ were to cleanse His church to-day, he would cast them forth, according to His word. "Every branch in me that beareth not fruit he taketh away". The final fate of a fruitless professor is prefigured in the parable of the fig-tree — Mark 11: 12–14. See to it that you will not be a barren fig-tree.

God is not satisfied that we merely bear fruit—we are to bear "much fruit". If our fruit is good, there can not be too much of it. The reward of a useful life is not rest but redoubled activity. God's wages are not a means whereby future work may be avoided but an opportunity for greater exertion. In this sense, heaven will be a busy, rather than an idle place. God will give ten cities to those who have been faithful stewards of one.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit". The Jewish farmers were accustomed to prune their vines with pruning-scythes and thus artificially force the yield of fine grapes. God's spiritual pruning-scythe is His word. "Now ye are clean (or pruned) through the word which I have spoken unto you". If we live in close response to the demands and commands and restraints of the Word, our energies will not be wasted, but we will be furnished with seasonable wisdom, timely correction, wholesome advice, and we will thus be taught to economize our spiritual strength and make every action tell for positive good. The Word will ensure our every thought being brought into subjection to Christ.

The Mennonite.

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Editorial.

"Worship and Entertainment" is the heading of an editorial which appeared in a recent number of the Indianapolis "News", and is reprinted in another column. It represents a secular paper's views on this flagrant abuse of a priceless Christian privilege. What shall a religious paper think of it? But an editorial in a religious paper could hardly give the abuse a severer scoring. Nor could it discuss the province of pure worship more ably than is done here. Nor could a spiritually - minded religious editor draw the lines more rigidly and unsparingly between true and false worship than does the editor in question. We are brought back to Christ's words: "God is a spirit; and they that worship him must worship him in spirit and in truth."

The author of "The Professor at the Breakfast-table" well says: "Teachers and students of theology get a certain look, certain conventional tones of voice, a clerical gait, a professional neckcloth, and habits of mind as professional as their externals". But old Dr. Holmes died too soon. In these stirring days, when every business and profession thrives on advertisement, even the man who makes clerisy and pulpiteering a business makes lavish use of printer's ink. Here is an advertisement noticed recently: "Marriages, funerals, lectures, object-lesson sermons and Sunday-school arrangements promptly attended to". This is the voice of hard-cash professionalism, not that of consecration. It reveals a spirit the very opposite to that of a Paul whose soul cried out in travail for souls: "Woe unto me if I preach not the gospel!"

Even some of the more sober-minded editors of our secular newspapers are beginning to suggest governmental control of the anthracite coal mines as the only final remedy for such tie-ups as that now existing in the hard coal region. In other words, their cure is socialism. The only successful socialism is that which was practised a short time by the new-born church in Jerusalem after Pentecost, when the believers had "all things common". But it did not last. It was too heavenly to last. Let us not look for any approach to socialism in earthly government until Christ sets up his visible Kingdom. As long as Satan has his will in the world or in any part of it, large or small, there will always be too much self-seeking, too many private interests, to allow altruism to have full sway. The principle at the heart of socialism is Christian, but until that principle is alive in all hearts, any socialistic experiment will be premature.

Under the Evening Lamp.

Facts Suggesting Evolution.

In spite of the fact that the evolution of the different species of animals from some common ancestor is not proved, there are a host of peculiarities of structure in both living and fossil animals that strongly suggest the probability of a common descent. There are quite a number of animal forms over which naturalists have puzzled for years, and this perplexity has been increased and complicated by the discovery of hundreds of skeletons of extinct animals which are so mixed in their anatomy that they seem to be related to half a dozen animals at once; and the naturalists do not know in what class to put them.

Before looking at a sample of an extinct animal, let us study living objects near our own doors. Here are a frog and a tadpole. To most people the only difference between the two lies in the fact that the tadpole has a tail while the frog has not. But the difference is very much greater. Tadpoles breathe by means of gills like a fish and cannot live out of the water. Later on these gills are closed up and lungs grow in their place; the tail is "absorbed" and the result is a frog. Now, several questions necessarily arise. A pertinent question any child might ask on first seeing a tadpole is: Is this a fish? and again on first seeing a frog: "Well, this cannot be a fish?" But its father would explain that they are one and the same individual creature. But the child's question whether it is a fish, while an innocent and to some extent ignorant one, is worth considering. There is more likeness between some members of the fish class and the tadpole and frog than we would suppose. There are ancient fishes that had a "rough imitation of a lung." The modern gar-pike has a neck and can lift up its head unlike all other fishes. Some ancient fishes had bony scales on their bodies like crocodiles.

A close study of frog and tadpole will reveal the fact that it shares about as many bodily characteristics with the fish as with a reptile like the alligator. Now what is a frog—a reptile or a fish? It seems to be an intermediate form, at all events; and its change from the tadpole form to the frog form declares the family to be unstable as though it were gradually passing from one class to another. But remember, this is an inference and may or may not be correct. We have no business to insist upon its acceptance. We simply present the fact and reveal the nature of our own meditations upon it. And you cannot find fault with us for meditating. We may as fairly find fault with you for not meditating at all.

Naturalists call those animal forms which possess characteristics common to two or more classes or families of animals, like for instance fishes and frogs, *generalized* forms. The discovery of these generalized forms in the ancient rocks has lent perhaps more color to the theory of evolution than any other related fact or group of facts.

Among the most interesting of these generalized forms is the *archaeopteryx* ("ancient flyer") which was found in the slate-rocks of Bavaria many years ago. It had a long vertebrated tail like a lizard, with a pair of quills standing out from each vertebra. It had teeth like a snake and wings like a bat. This first specimen was incomplete, but others more complete have since been found, and the fossil form could be studied more thoroughly. What have the naturalists called this strange generalized creature—bird or reptile? Who ever heard of a bird with teeth? Who of a reptile with wings? Possibly it may have been a "missing link" between reptile and bird? They have called it a feathered lizard. You are welcome to your own conclusion—the fact is undeniable. Perhaps you do not care to speculate and are content to call it by its simple name, archaeopteryx. On the contrary, we feel like doing a little thinking once in a while and wondering what God's thoughts may have been in giving this half-bird, half-reptile a place in the animal kingdom. But we do not care to force conclusions, nor to understand everything all at once, so we will wait till perchance the discoveries of future years or the perfect knowledge incident to our heavenly state reveals the secret. No harm can be done to any thinker, even on evolutionary subjects, if he regulates his thinking by this sound rule.

More instances of generalized animals might be given, such as the *Oreodont*, a creature partaking of the nature of both the sheep and the hog, which Dr. Joseph Leidy called a "ruminating (cud-chewing) hog"; we might trace the development of the horse through varying stages to our present form growing gradually from the size of a sheep, the size of an ass, to its present proportions, having at first five toes, then three, then one, the end of which we call the hoof: but all we started out to do was to present some indisputable facts and suggest a few pertinent conclusions, which may, however, be untrue and misleading. Thousands more of such facts might be presented if we had space and inclination. But enough has been given to hint at some reasons why some men believe in evolution as a possible explanation of these facts which continually stare them in the face.

With these remarks we will dismiss the subject, since the office of the MENNONITE is not to teach science or, worse still, evolution, but to look at truth from every side, with the ultimate purpose of discovering that the revealed Word of God still stands supreme and remains our guide in every department of human thought and inquiry.

Correspondence.

DONNELLSON, IOWA. Continual cloudy, rainy weather prevailed here of late. Yesterday it did not rain, but was very cloudy and muddy in the morning, so that only a small number gathered at the church to partake of the Lord's Supper. About ten of us intend to leave for Summerfield, Ill., to attend the conference there this week. Rev. Schowalter intends to go from there to Berne to the General Conference.

GERMANTOWN, PENNA. Next Sunday morning, October 12th, we will celebrate the Lord's Supper, when our elder, Rev. N. B. Grubb will be with us. There will be the reception of the new members by baptism and by letter.

Our former S. S. Superintendent, Rev. Wm. H. Grubb, will be with us in the evening to preach for us. We are always glad to have him with us. Where "the Spirit of the Lord" is, there is joy.

During the winter we hold our prayer meetings at the different homes. Last Thursday evening we had a very spiritual meeting at the home of Bro. Henry Markley. Next Thursday we will meet at the home of Bro. Wm. Umstead, Rittenhousetown.

Our work is moving along very nicely, and we have every reason to feel encouraged,

Are the Contents of the Old Testament of Babylonian Origin?

The discovery in the cuneiform literature of Assyria and Babylonia of a remarkable series of accounts parallel to those of the Old Testament has occasioned a sharp controversy as to the relation of these two groups of religious traditions. This controversy, while chiefly carried on in Germany, has practically become an international discussion. Professor Zoeckler, of the University of Greifswald, in the *Beweis des Glaubens* (No. 7), gives an interesting account of the present status of the controversy. He says in substance:

"The discussion is not absolutely new, but it has reached an acute stage through the famous lecture of Delitzsch, of Berlin, entitled 'Babel und Bibel', in which the attempt is made to show that the oldest religious ideas of Israel, such as the stories concerning the creation, the fall of man, the deluge, the angels, and the like, having parallels in the literature of Babylonia, have been taken from this source, and that accordingly the Biblical records are only secondary accounts. Even such an important matter as the name of Jehovah, we are told, can be traced to Babylonian sources, the name 'Jahve-Ilu', or 'Jehovah is God', being found as early as 2200 B. C. or some six hundred years before the days when God in Exodus is said to have revealed this name to Moses for the people of Israel. This tendency in modern criticism to deprive the Old Testament of its originality and to regard its oldest writings as chiefly reproductions of matter taken from the Tigris-Euphrates valley has become so marked that it has received the distinctive name of 'Babylonism'. It seems to be proving very popular, as Delitzsch's lecture, by special command, was repeated in the presence of the Emperor, has been published in tens of thousands of copies, and, what so rarely happens with a scientific production, has been issued in an *edition de luxe*."

Naturally this challenge of Delitzsch has called forth replies in great abundance. Prominent among these is Koenig's "Bibel und Babel," who by inverting the title aims to show that, without denying the existence of these parallel passages, they have a significance in the Scriptures of which the Babylonians know nothing. He says:

"That which is common to the Hebrews and to the Babylonians in the oldest religious traditions can be explained in various ways without making the former dependent on the latter. They may both be the remnants of an older civilization common to them both; or they may both be the developments of the natural religious instincts of the two peoples without a common historical origin. So great, however, is the difference between the two forms of these traditions that the best and highest thoughts of the Old-Testament form, especially their religious interpretation and significance for the whole plan of salvation as revealed in the Scriptures, is purely original and in no part can be traced to Babylonian literature, with which the agreement is in externals rather than in substance."

Koenig closes his discussion with this remark on the real relation between the two peoples:

"Babylon indeed became the source whence emanated many or most of the elements of culture and civilization that spread over Western Asia; but the religion, this final factor in the life of the nations, is the exclusive possession of the classical literature of the Bible .... Babylon may be called the head and brain of Western Asia, but Israel the heart of history."

Professor Oettli, of Greifswald, in the *Theo. Literaturbericht* (p. 172), takes practically the same position, urging his readers to be very cautious in accepting the radical conclusions of the Assyriologists. Professor Kittle, of Leipsic, in the *Theo. Literatur Zeitung*, charges Delitzsch with superficiality in drawing conclusions from insufficient premises, especially denying that he has found the name Jehovah in old Babylonian inscriptions, citing as authorities against this claim the Assyriologists Hommel, Hilprecht, and Ranke. Professor Hommel, in an address delivered at the great Eisenach religious conference (published in substance in the *Chronik*, of Leipsic,) declares that Delitzsch's interpretation of the inscription is incorrect, and that the substance of the Old-Testament records is not touched by his claims.

One of the best and latest reviews of the subject is a very long article by Koeberle, of the University of Erlangen, in the Leipsic *Kirchenzeitung* (No. 27). He analyzes nine leading Old-Testament subjects, notably the creation, the fall, the deluge, the origin of sin, the world beyond, angelology and demonology, and emphasizes the fact that in each of these cases, notwithstanding a certain external agreement between the Babylonian and the Hebrew traditions, the latter not only give to these a different higher and religious interpretation, but actually antagonize the interpretation given in the Babylonian tablets. His leading conclusion is that in substance there is not so much agreement as divergence between the two. He concludes:

"In this very thing lies the significance of the Old-Testament records. The Bible is not only independent of Babel, but it goes beyond Babel and it antagonizes Babel. — *Translations made for* THE LITERARY DIGEST.

The Sunday School Lesson.

Subject for October 12: CROSSING THE JORDAN. Josh. 3: 9–4: 7.

GOLDEN TEXT: When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. Isa. 43: 2.

I. SURFACE LESSONS.

1. Obedience implicit, unquestioning and immediate in face of natural obstacles and difficulty. 1 Sam. 15: 22.

2. Preparation for service. "Sanctify yourselves" (5) Ex. 19: 10, 14; Heb. 10: 22; 2 Cor. 7: 1. God can use any kind of a vessel— gold, silver, iron, wood or earthen— but He cannot use an unclean one. 2 Tim. 2: 21.

3. God's promise was literally fulfilled. See vv. 13, 15, 16. Num. 23: 19; 2 Cor. 1: 20.

II. SPIRITUAL TRUTH.

Lessons may be found here for both unsaved and saved.

1. The Way of Faith in Salvation, a weary, heavy laden people, sorely in need of rest and longing for a life of blessing and power. And this was within their sight, but Jordan rolled between.

So condemnation is before every sinner, longing for peace and satisfaction, an impassable overflowing flood.

God's plan for Israel was strange and mysterious but it availed for all who without reserve committed themselves to it.

(A) The ark must go first into the very depths of the swelling river. So its great anti-type, Jesus Christ, our Ark, "has gone down to death and by His vicarious sacrifice opened up for us a "new and living way." Heb. 10: 19–20; Jno. 14: 6.

(B) There was a space between the ark and the people (4). No Israelite had any hand or share in rolling back the flood. It was not before the people that Jordan fled. Boasting was excluded. The ark in all its solitariness in the midst of the river tells me the work was all His while the blessing is all mine. "He must save and He alone." How significant in this connection is Jno. 13: 36!

(C) This was the only way into Canaan. The most ignorant could apprehend it as easily as the most learned. The little child and the mighty warrior had each to avail himself of this only way. See Jno. 14: 6; 10: 9.

(D) When the ark came up out of the river, the waters returned to their places. Should any of the people have delayed or loitered, they would have been destroyed. But can we imagine any of them doing that? They "hasted" (4: 18, 10). The application is obvious.

(E) This great wonder was to be a sign to them of coming deliverance and future history (10). The living God among them is surely a suggestion of resurrection.

It is a great and gracious thing to be saved from death but it is a crowning blessing to live in conquest over every enemy. Just as we read in Mark 16: 9, "out of whom the Lord cast seven devils" (a type of *perfect* salvation), here we find seven nations from whom deliverance is promised. Complete deliverance and victory are pledged in this one act of power (Rom. 8: 32).

2. The possibilities of faith shine out in this passage for Christians.

(A) True faith will step into an unopened way upon the bare Word of God. Among the men witnessing to the power of such faith is J. Hudson Taylor, who, 30 years ago, stepped out upon Phil. 4: 19 and now the China Inland Mission, having 800 missionaries on the field, scattered throughout that great empire, independent of human authority, with not a visible means or promised source of support, honored by God with a success that is truly miraculous, is a testimony of how He loves to be trusted.

(B) When the Lord led Israel through the Red sea, His winds were caused to blow over it all the previous night (Ex. 14: 21). It was a prepared way. But now, after many years, they came to a river, overflowed and double-breadthed, no moving of the water; no roaring of the wind nor outstretched rod was given. It was not simply facing a difficulty, it was entering a danger. They were an advanced people.

(C) Notice another indication of progress. An anthem of praise and thanksgiving rang out and sounded forth after their redemption from Egypt. But at Jordan there is not a note of song. In solemn silence the passage is made and the Canaan home is entered. Our deepest experiences are generally our quietest. "Still waters run deep." God's deepest dealings produce a stillness of soul and subduedness of spirit.

(D) The connection between

purity and power is also seen here. The command, "sanctify yourselves", referred to ceremonial cleansing — washing of clothes, etc. Now clothing typifies our habits, those things for which we are responsible. "Sanctify" means "separate". See Jno. 17: 17, 19; 2 Cor. 6: 17.

After coming out from and putting away all that defiles, then God's *power* is manifested.

III. TYPICAL TEACHING.

The wilderness represents a Christian experience of wandering and barrenness. Canaan represents realized blessing and fulness.

Jordan marks the crisis when the soul "apprehends that for which it is apprehended".

IV. DISPENSATIONAL THOUGHT.

All through those historical scenes there runs a thread of prophecy. In the future days, their wanderings over, the people of Israel will be established in their own land, still the Land of Promise.

Invitation to the General Conference of Mennonites of North America.

God willing, the 16th General Conference will open at Berne, Indiana, October 15th, 1902, and we herewith heartily invite every congregation to attend. To each congregation will be sent blanks of delegates' certificates. The friends of our conference cause are also heartily invited to come, and requested to remember the Conference and its work in their prayers.

In case certain churches desire to join the Conference, they are kindly requested to use the form below. THE OFFICERS.

BLANK FORM OF APPLICATION

for admission into the General Conference (as translated from the German).

The.....church at (in) ..... Co., ... (state) herewith applies for admission into the Conference union of the General Conference of North America and affirms its full agreement with the Constitution of the General Conference.

In the name and at the direction of the church.

The Deacons:

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church.
   A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it?
   Missionary R. Petter.
7. Discussion of the paper.

V. REPORT OF THE RELIEF COMMITTEE.
(Created according to Resolution 47 of last Conference).
1. Discussion of the report.
2. Propositions.
3. Resolutions.

VI. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ
J. B. BAER
J. S. HIRSCHLER } Committee.

PROGRAM

for the General Meeting of the Ladies Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

PROGRAM

of the 15th Middle District Conference, to be held in Summerfield, Illinois, Friday and Saturday, October 10 and 11, 1902.

I. Conference Sermon October 9, at 8 o'clock p. m. by the chairman, Rev. J. W. Kliewer, Wadsworth, O.

II. Friday Morning's session — 9 o'clock.
1. Opening of Conference.
2. Organization.
   a. Receiving of Delegates' Certificates.
   b. Report of Congregations.
   c. Admission of new Congregations.
   d. Order of the Day.
   e. Distribution of Votes among Visitors.
   f. Reading of the Minutes.
   g. Appointment of Temporary Committees.
3. Reports of the Treasurer.
4. Topic: What could and should our conference do by way of organizing and assisting new congregations within its territory.
5. Report of the Evangelization Committee.
   a. Discussion.
   b. Appropriate Resolutions.
   c. Election of Members of the Committee.
6. Bible-reading.

III. Friday Afternoon.
1. Opening.
2. Topic: The necessity and object of higher education among Mennonites.
3. Report of Educational Committee.
   a. Discussion.
   b. Pertinent Resolutions.
   c. Election of Members on the Committee.
4. Bible-reading.

IV. Friday Evening.
1. Opening.
2. Topic: What is the special mission of the Christian Church to-day?—Discussion.
3. Topic: Preparation and Compensation of Ministers.—Discussion.

V. Saturday Morning.
1. Opening.
2. Topic: Is Catechetical Instruction Necessary? When, where, and how long should it be conducted?—Discussion.
3. Topic: Revival Meetings—their Advantages and how to Conduct them.
4. Referred Questions.
5. Place of next Conference.
6. Election of Conference Officers.
7. Closing Resolutions.
8. Bible-reading.
9. Adjournment.

D. C. SPRUNGER
N. C. HIRSCHY } Committee.

PROGRAM

OF THE SUNDAY-SCHOOL AND YOUNG PEOPLE'S SOCIETY CONVENTION TO BE HELD IN CONNECTION WITH THE CONFERENCE OF THE MIDDLE DISTRICT, AT SUMMERFIELD, ILL., OCT. 13, 1902.

FIRST SESSION.

Song Service.
Devotional.—Chairman. E. A. Bentzinger, Dover, Ia.
Reading of minutes.
Appointment of temporary committees.
Topic.—Encouragements and Discouragements in S. S. Work.
Topic.—The Teacher's Preparation of the Lesson for Classes of
   a. Younger Scholars.
   b. Middle-aged Scholars.
   c. Older Scholars.
"Round Table" conducted by P. C. Suter, Pandora, Ohio. Assistance in work in the S. S. to Promote and Strengthen Christian Life.
   a. Superintendent towards the teachers.
   b. Superintendent towards the scholars.
   c. Teachers towards the superintendent.
   d. Teachers towards other teachers.
   e. Teachers towards the scholars.
   f. Scholars, (church members) towards Sup't., teachers, and scholars.
   g. Parents (church members) towards their children. Discussion.

SECOND SESSION.

Topic.—What Can be Done to Establish Younger Scholars More Firmly in the Word of God?
Topic. — The Necessity of Spiritual Growth in the Teacher.
Topic.—Claims of the S. S. on the Church.
Topic.—How can Christian Giving be Promoted?
Topic.—Progressive Christian Living.
Topic.—The S. S. as a Nursery in the Field of Christian Work.
Election of officers.
Discussion of miscellaneous questions.

THIRD SESSION.—(Young People's Society).

Topic. — Advantage of a Program Limited to Central Topics.
Topic.—Activity and Work as Elevating and Strengthening Factors in Spiritual Life.
Topic.—Influence of Good Teachings on a Young Person at the Parting of the Ways.
Topic.—Who Should Take Part in Young People's Societies? Discussion.
Place of next meeting.
Resolutions.
Adjournment. THE COMMITTEE.

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From Bethel church, Neb., $15.93; Summerfield, Ill., $25.00; Donnellson, Ia., $25.72; Bowmansville, Pa., $2.55; Boyertown, Pa., $3.00; Flatland, Pa., $2.50; Springfield, Pa., $10.00; Deep Run, Pa., $4.14; Souderton, Pa.; $3.25; Hereford, Pa., $6.00; Clarence Center, N. Y., $3.00; Bro. Jac. Krebbiel, N. Y., $1.00; Emmanuel church, Noble, Ia., $6.31; Wayland, Ia., $2.69; Goshen, Ind., $5.00; Woodburn, Ind., $2.00; White Oak, Ill., $5.00; Catharine Hirschler, Summerfield, Ill., $5.00 anonymous, $5.00; thank-offering, golden wedding of Peter Schowalter and wife, Cook, Neb., $10.00; New Alexanderwohl church, Kan., $21.95; Garden Township, Kan., $15.00; Hereford, Pa., $15.00; Upper Milford, Pa., $5.00; Bergthal Cong., Manitoba, $19.00.

Gratefully acknowledged,
W. S. GOTTSHALL.

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Romance of Two Worlds. By Maria Corelli.
Samantha at Saratoga. By Josiah Allen's Wife.
Scarlet Letter, The. By Nathaniel Hawthorne.
Sketch Book, The. By Washington Irving.
Spy, The. By J. Fenimore Cooper.
Stepping Heavenward. By Mrs. E. Prentiss.
Story of an African Farm, The. By Ralph Iron.
Sunshine and Roses. By Charlotte M. Braeme.
Swiss Family Robinson. By Jean Rudolph Wyss.
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Vanity Fair. By W. M. Thackery.
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MENNONITE BOOK CONCERN, Berne, Indiana.

News of the Week.

Domestic.

THE COAL STRIKE.

PRESIDENT ROOSEVELT'S PEACE OVERTURES SPURNED BY THE COAL OPERATORS.

WASHINGTON, Oct. 3. — At 5:30 o'clock Attorney General Knox, Postmaster General Payne and Commissioner Wright left the white house. Mr. Knox stated that no settlement had been reached and that there would be no further conference to deal with the anthracite situation.

At the close of the conference Mr. Mitchell said when he came out:

The conference opened at 11 o'clock. The operators and representatives of the miners were presented to the president. Those in attendance were: Geo. F. Baer, president of the Reading; W. H. Truesdale, president of the Delaware, Lackawanna & Western; E. B. Thomas, chairman of the board of directors of the Erie; Thomas P. Fowler, president of the N. Y. C. & W.; David Wilcox, vice-president and general counsel of the Delaware & Hudson railway; John Markle, representing the independent operators; John Mitchell, president of the U. M. W. of A.; Thos. D. Nicholls, Thos. Duffy and John Fahey, district presidents of the U. M. W. A.; Attorney-General Knox and Commissioner of Labor Wright.

The president at the outset pressed his hearers for their attention, and stated that owing to his peculiar relation to the situation, he felt that he should make them a very careful statement of his position and of his intentions in asking them to meet him.

The president's statement follows,

PRESIDENT ROOSEVELT'S PLEA.

"I wish to call your attention to the fact that there are three parties affected by the situation in the anthracite trade — the operators, the miners and the general public. I speak for neither the operators nor the miners, but for the general public. The questions at issue which led to the situation affect immediately the parties concerned — the operators and the miners; but the situation itself vitally affects the public.

"As long as there seemed to be a reasonable hope that these matters could be adjusted between the parties it did not seem proper to me to intervene in any way. I disclaim any right or duty to intervene in this way upon legal grounds or upon any official relation that I bear to the situation, but the urgency and the terrible nature of the catastrophe impending over a large portion of our people in the shape of a winter fuel famine impel me, after much anxious thought, to believe that my duty requires me to use whatever influence I personally can bring to end a situation which has become literally intolerable.

"I wish to emphasize the character of the situation and to say that its gravity is such that I am constrained urgently to insist that each of you realize the heavy burden of responsibility upon him. We are upon the threshold of winter with an already existing coal famine, the future terrors of which we can hardly yet appreciate.

"The evil possibilities are so far-reaching, so appalling, that it seems to me that you are not only justified in sinking, but required to sink, for the time being, any tenacity as to your respective claims in the matter at issue between you.

"In my judgment, the situation imperatively requires that you meet upon the common plane of the necessities of the public. With all the earnestness there is in me I ask that there be an immediate resumption of operations in the coal mines in some such way as will, without a day's unnecessary delay, meet the crying needs of the people.

"I do not invite a discussion of your respective claims and positions. I appeal to your patriotism, to the spirit that sinks personal considerations and makes individual sacrifices for the general good."

PRESIDENT MITCHELL'S STATEMENT.

Upon the completion of the president's remarks, Mr. Mitchell made a statement as follows:

"Mr. President — I am much impressed with what you say. I am much impressed with the gravity of the situation. We feel that we are not responsible for the deplorable state of affairs. We are willing to meet the gentlemen representing the coal operators to adjust our differences among ourselves. If we cannot adjust them that way, Mr. President, we are willing that you shall name a tribunal who shall determine the issues that have resulted in the strike, and if the gentlemen representing the operators will regard a decision of such a tribunal, the miners are willing to accept it, even, in fact, against their claims."

RECESS.

The president said: "Before considering what ought to be done, I think it only just to both of you — both sides — and desirable from my standpoint, that you should have time to consider what I have stated as to the reasons for my bringing you together, and I shall trespass upon your good nature so far as to ask that this interview cease now, and that you come back at 3 o'clock. I should like you to think over what I have stated, not to decide now, but give it careful thought and return at 3 o'clock."

The conference then adjourned until 3 o'clock.

Upon reassembling, Mr. Baer spoke as follows:

"Mr. President—Do we understand you correctly, that we will be expected to answer the propositions submitted by Mr. Mitchell this morning?"

The president — "It will be a pleasure to me to hear any answer that you are willing to make."

Mr. Baer—"I have prepared an answer."

Mr. Baer said:

"To the President of the United States: We understand your anxiety is formally expressed, in the statement you made to us this morning, to bring about 'an immediate resumption of operations in the coal mines in some such way as will without a day's unnecessary delay meet the crying needs of the people.' We infer that you desired us to consider the offer of Mr. Mitchell verbally made this morning, expressing and speaking for the United Mine Workers, to go back to work if you would appoint a commission to determine the questions at issue.

"You distinctly say that you 'do not invite a discussion of your positions.' But we assume that a statement of what is going on in the coal regions will not be irrelevant. We represent the owners of coal mines. There are from fifteen to twenty thousand men at work mining and preparing coal. They are abused, assaulted, injured and maltreated by the United Mine Workers. They can work only under the protection of armed guards. Thousands of other workmen are deterred from working by the intimidation, violence and crimes by the United Mine Workers over whom John Mitchell, whom you invited to meet here, is chief.

"The duty is not to waste time in negotiation with the followers of anarchy and insolent defiance of law, but to do as was done in the war of the rebellion— restore the majesty of the law, the only guardian of a free people and to re-establish order and peace at any cost.

"The government is a contemptible figure if it can protect the lives and property and secure the comfort of the people by only comprising with the violaters of law and the instigators of violence and crime.

"Under these conditions we decline to accept Mr. Mitchell's considerate offer to let our men work on terms he names.

"We will add to our offer to continue the war existing at this time and take up at each colliery and adjust any grievance, this further condition —if the employers and employes at any colliery cannot reach a satisfactory adjustment of any alleged grievances, it shall be referred to the judges of the court of common pleas in the district.

"(Signed) GEO. F. BAER."

Thereupon President Mitchell made a signed statement of their claims, after which the various representatives of the operators followed one after another virtually reiterating the views of Pres. Baer, scandalizing the organization of the miners and its head.

At the close of the last one's statement the president asked the representatives of the coal companies whether they would accept Mr. Mitchell's proposition. They answered:

"No."

In response to a further question from the president, they stated that they would have no dealings whatever with Mr. Mitchell looking toward a settlement of the question at issue, and that they had no other proposition to make save what was contained in the statement of Mr. Baer, which, in effect, was that every man who desired to resume work now and had a difficulty with his employer, both should leave the settlement of the question to the common pleas judge of the district in which the mines were located.

To this proposition Mr. Mitchell declined and the conference ended without any settlement whatever.

AMAZING EFFRONTERY.

CHICAGO, October 4.—Walter Well man, telegraphing from Washington to the Record-Herald, says:

One of the President's advisers, who was present during the conference, said to the writer:

"More amazing effrontery I have never seen come from mortal man. The railway managers were arrogant and disgusting. More than once I feared President Roosevelt would lose his temper and give them the reproof which they well merited. But he kept himself admirably in hand, despite the great provocation.

"The most marvelous display of self-control I have ever seen was that of President Mitchell. He bore insult and abuse without a word of angry response. His black eyes flashed fire, but he bore the ordeal as became the occasion and a gentleman. The contrast between him and his opponents was most striking. He won the admiration of everyone as a man of poise and balance."

WASHINGTON, October 4.— After a conference to-day between the President and Secretaries Root and Knox, it was announced that no further plans had been agreed on, looking to the settlement of the miners' strike. As a result of the conference, it can be stated that Federal troops will not be sent to the coal regions at this time.

One of the members of the Cabinet said the President feels that the initial step ought to be taken by Governor Stone, "and the President does not propose to act as a school-teacher in this matter."

The President is convinced that the mine owners are willing to stop the mining of coal indefinitely, to permit the complete destruction of their property, and to cause untold distress and suffering before they will make any concessions which will be construed as a victory for unionism.

The President also believes that the only man who can relieve the situation and afford approximately immediate relief is John Mitchell, president of the United Mine Workers, and that he can only do so by making a great sacrifice to himself and his followers.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Just This Minute.

If we're thoughtful, just this minute,
In whate'er we say and do;
If we put a purpose in it
That is honest through and through,
We shall gladden life and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong;
Just this minute we are sowing
Seeds of sorrow or of song.
Just this minute we are thinking
On the ways that lead to God
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone; to-morrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp,
Just this minute! Let us take it
As a pearl of precious price
And with high endeavor make it
Fit to shine in paradise.

Items of News and Comment.

526 persons were added to the First Church of Philadelphia during the twenty years' pastorate of Rev. N. B. Grubb. The present membership of the church is 448.

Mabel Block, one of the brightest Cheyenne girls in our mission school at Darlington five years ago, has just entered Lincoln Institute, Philadelphia, as a student. She was one of the girls whom the editor questioned regarding her love for Jesus. If she continues as faithful and upright as she then proved herself, she will become a useful woman. God's blessing attend her!

A sad death occurred in Berne last week. Ora Gilliom, a fifteen-year-old girl, was seized with a coughing spell at night and the strain ruptured an artery, which proved fatal. She was a girl of bright promise, a help to her mother, one of the ninety-two baptized last spring in the Berne Mennonite church. The last thing she did on earth was to read her Bible. Who would not prefer such a pursuit with which to round out his life?

Christianity is being professed by many public men in Japan. The speaker of the Japanese Parliament is a professed Christian and so is the leader of the Liberal party. Hospitals, orphanages, settlements, etc. are being established. A Japanese student at De Pauw University ten years ago is now at the head of the Methodist College at Nagasaki, and is a prominent Y. M. C. A. worker. Private life and morals are purer and higher. The Bible and "Self-Help" are the two books the college students are advised by the minister of education to read. To John R. Mott is due a great deal of this religious awakening.

John S. Hirschler was the first man to be elected vice-president of General Conference under the new constitution adopted by the conference of 1896. He was re-

JOHN S. HIRSCHLER.

elected at the last session. He is at the head of the Hillsboro (Kan.) congregation and has been a prominent conference worker for many years. He was one of the five young men to graduate from the theological department of the Mennonite school at Wadsworth in 1871, the other four having been S. F. Sprunger, Dr. S. S. Haury, William Galle and J. S. Moyer — all living and all ministers except Dr. Haury, who was our first missionary at Darlington over twenty years ago.

What Are We Sending Up?

A rich lady dreamed that she went to Heaven and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke resolving to lay up treasure in Heaven.

What are we sending up? What kind of material are we building into our everyday life? Is it being sent up? Every deed forms a part in this building of ours, that is done in the name of the Lord.—Selected.

At the same time as J. S. Hirschler was elected to the conference vice-presidency in 1896, the subject of this sketch was chosen its secretary, to succeed Christian Schowalter, who had been its secretary for 36 years — in fact, ever since the very first conference, — but who as a member of a standing committee, the Foreign Mission Board, was no longer eligible to that office. C. H. A. van der Smissen studied at Basel (Switzerland) Tuebingen

C. H. A. VAN DER SMISSEN.

and Halle, Germany. He came to America in 1874, his father, Carl Justus van der Smissen, having preceded him. From 1875 to 1880 he preached in the Salem church at Ashland, Ohio, from 1881 to 1890 he served for different periods the congregations in Pennsylvania now under Rev. A. S. Shelly. Since 1890 he has labored at Summerfield, Illinois. In 1895 he published a short history of the Mennonites in the German language.

A Royal Welcome.

WELCOME to our conference guests!—so speaks the MENNONITE in the name of the brethren and community of Berne. We welcome you to our hearths and hearts. No matter from what point of the compass you hail, whether from the prairies of Kansas, Nebraska, the Dakotas and Iowa, whether from the fertile valleys of Pennsylvania, the farms of our own North Central States, or the great Canadian Northwest— you come as our fellow Christians, our brothers in the warfare against sin, our spiritual kin in Jesus Christ, after whom the whole family in heaven and on earth is named, and we rejoice to greet you and tender you our kindly offices, such as they are. Our tables may not groan under the weight of sumptuous repasts for the outward man; our homes are not the palaces of kings, whether of dominion or of commerce and finance; there will be no automobiles to conduct you from our homes to the church, and no retinue of liveried servants to wait upon your every wish:— but you will be made to feel that you are *one of us*, you will be made to feel at home; your ease, and above all we will try to enjoy together the feast of good things offered us at the Lord's table. A brother from a western state wrote to his sister in Berne not to make elaborate preparations in view of the coming conference, not to make the occasion "a feast for the body, but rather a time for high thinking." We will heed his admonition, and will try to act more like Mary at Bethany than like her more "careful and troubled" sister Martha. We know at the outset that *we* rather are to be the guests, that you are coming to us with blessings and gifts in your hands. So we will not do aught to hinder the influx of heavenly influences into our souls and lives. We trust that you may find your stay among us in every way agreeable and profitable, and that when you leave us we may all be able to sing with sincere hearts:

"When we asunder part
It gives us inward pain."

Again, thrice welcome!

Philadelphia Mennonites Celebrated

At the First Mennonite Church, 5th and Diamond streets, Philadelphia, on Monday practically closed a week's celebration of the twentieth anniversary of the Rev. N. B. Grubb as the pastor. It was as well the thirtieth anniversary of his ordination as a preacher and the thirty-seventh anniversary of the church and Sunday-school. For a long time this was the only congregation of the sect in this city. There are now only three of the new school of Mennonites. The church has a large membership, however, through the neighboring counties and the Western states. The church was established in 1865 with thirty-five members. For the first seventeen years it had a struggling existence, and during that time had five pastors. When Mr. Grubb became its pastor there were only fifty members, with a heavy church debt. The debt was soon paid and his flock began to increase in numbers. Improvements amounting to over $6,000 have also been made to the church since. His congregation now numbers 450, with a Sunday-school of over 500 members. One-third of all the money collected during his pastorate has been devoted to outside purposes. The Third Church, now the Second, of which his son, Silas M. Grubb, is pastor, located on Indiana Avenue, was organized and supported by the parent church. Their missionary work has extended beyond the city, having organized several churches in the country districts. The Mennonite Home for Aged People at Frederick, Montgomery county, was organized through the efforts of Mr. Grubb and his congregation. He has preached during the twenty years 3,265 sermons, officiated at 422 marriages and preached over 600 funeral sermons.—Ex.

The Standing Conference Committees And Their Members.

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J. S. Moyer.
W. S. Gottshall.
N. C. Hirschy.

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W. J. Ewert.
H. J. Krehbiel.
J. F. Lehman.

PROGRAM COMMITTEE.

J. B. Baer.
J. S. Hirschler.
A. M. Fretz.

Besides these standing committees, a RELIEF COMMITTEE was created at the last session whose duty it should be to receive moneys for charitable purposes. The personnel of this committee is as follows:

Harrison Landis.
P. Steiner.
G. Wiebe.
D. Goerz.
Christian Krehbiel.
H. H. Regier.

Following are the TRUSTEES of Conference:

J. J. Krehbiel.
J. B. Baer.
W. J. Ewert.
A. B. Shelly.
Christian Krehbiel.
Christian Schowalter.
J. S. Hirschler.
D. Goerz.
S. F. Sprunger.

Scattered Sayings.

Salvation is by faith but a knowledge of the Scriptures comes only by works.

"If I can believe the first verse of the Bible I can believe the whole Book."

As the home is the one place on earth where all the life most centers, God has fixed it so that, of all places on earth, there shall be most of heaven in the home. —A. T. Jones.

Jesus Still Saves.

If there is one thing that most of us who have been raised in Christian homes cannot understand, it is the wonderful redemption from a life of sin and shame of thousands of drunkards and criminals and moral wrecks in our large cities, by the power of the Gospel, which is as mighty to save as it ever was. We do not understand the salvation because we have had no experience of the life of sin which preceded it. We cannot realize how it can be that a man can be all that is bad one day and turn from all that is bad the next. But nevertheless it is a fact. God is daily changing the "leopard's spots"—He alone can do it. Christ is still winning many a Samaritan woman from her shameless sin and lust. He is still calling publicans to forsake Mammon and follow him. He is still laying His hands upon moral incurables and making them whole. He is still casting out demons of drink, lust, avarice, doubt, selfishness and worldliness.

It is our privilige to see wonderful transformations before our eyes, if we only take the trouble to lift them up. This past summer the thousands who attended the Winona Bible Conference were given an object lesson on the saving grace of our Lord Jesus Christ in the shape of seven reclaimed "bums" and sots, who sat on the platform and gave their testimony one by one. The well-known superintendent of the Water Street mission, New York, S. H. Hadley, was the central figure. Lately in a speech in the Life Boat Mission, Chicago, Hadley told this story of his conversion:

"I am working in the Jerry McAulley Mission which is intended for the lowest people on earth. No one goes away empty. People wonder how it is done, but it is done, and it is done because the Savior has the right of way there in everything. I have seen wonderful effects of love—wonderful! I never see a sinner but that I instinctively claim him for Jesus. How many helpless, dying victims I have seen lift their eyes to Calvary and never steal another thing, or drink another drop while they live, transformed into the kingdom by believing on Jesus! When a man believes on Him and loves Him, the drunkenness falls away from him without his knowing it. How well I know this! Twenty years, four months and eight days ago I was saved; I was converted instantly on my knees in the Jerry McAulley Mission in New York city. I drank whisky for twenty-two years. I was then in my fortieth year. I am now past sixty years of age. When I became a drunkard my mind became diseased and my whole system disabled and diseased by sin. I was almost an idiot. I would go along the street talking to myself. I think as nearly as I can remember now, that the only thing that troubled me was to know where my next drink was to come from. Every dollar I could get was spent in this way. It did not go to my poor, dear wife. How bare the life of a drunkard's wife is! How empty of the pretty things that a woman loves so well. How destitute of even necessary clothing! A drunkard cannot spend money on his wife; he has to have it for whisky. I have been on the streets for weeks, night and day, and I was after whisky, whisky, whisky.

"One Sunday night I went to the Jerry McAulley Mission. There I heard Jerry, that apostle to the drunkard, to the thief and the outcast, tell his story, and I never heard anything like it in my life. He said, I am saved to-night from whisky and tobacco. I used to be an old bum, but Jesus took it out of me. Then I began to wonder if I, too, could not be saved. Then the converts, one after another, got up and told their story, and when Jerry gave the invitation, my hand was the first one that went up. He came and knelt down by me. Jerry prayed, and others prayed. I could hear praying and feel praying all about me. After he and his wife had prayed, they asked me to pray too. Jerry said, Nothing in the world can save you if you don't pray for yourself. How my heart beat! How the devil would say, You *dare* not pray. But I closed my eyes and said, Dear Jesus, can you do something for me? and I have been free ever since. I have never wanted a drink of rum from that moment to this. The cleansing blood of Jesus Christ reached me that night and took away from me the appetite for liquor. It has been distasteful to me ever since. I started to preach the gospel and have been preaching it ever since. I expect a million years hence to speak with angels and archangels on the banks of the river of Life and point to Jesus and say, "He is the One that came to me in New York city and spoke to my guilty soul and set me free." The story will be just as sweet then as it is now. Oh, dost thou believe on the Son of God? Does Satan come to you and tempt you? I beg of you to rest upon Him this moment. Believe on Him and worship Him.

Since Christ my soul from sin set free,
This world has been a heaven to me.
Amid earth's sorrow and its woe,
'Tis heaven Jesus here to know.
Oh, hallelujah, yes 'tis heaven!
'Tis heaven to know my sins forgiven.
On land or sea, what matters where,
Where Jesus is, 'tis heaven there."

Preach the Cross.

In these days no preacher can improve on Paul. To his converts in Corinth he wrote, "I determined to know nothing among you save Jesus Christ and him crucified." He also declared, "first of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the gospel taught elsewhere before he struck its keynote among the corrupt idolators of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the gospel.

The Atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary. The gospel does not underrate ethics, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the church. This is the touch-stone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Jesus Christ on the Cross of Calvary. It is the duty of every minister to thunder against injustice and intemperance, and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The only theory of the Atonement which meets the tremendous necessities of a world lying in wickedness is this plain, short, simple line, "Christ Jesus died for our sins." The three great and glorious ideas compressed into this line are—*Substitution, Sacrifice, Salvation!* Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Cæsar's lictors at Rome, has been the secret of converting power everywhere. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizings and defences of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood, and the swarthy miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of all Christian theology—"Christ Jesus died for our sins." This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry I would point the example of the mightiest of all preachers—and would say to him—*follow Paul*, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto him!—REV. THEODORE L. CUYLER.

Envy.

ELWOOD S. SHELLY.

Of all the various sins which are constantly prevailing among the people of our sinful world, it seems to me that there is none more frequent in the strict sense of the word, and none more unsatisfactory to those guilty of it, even already in this present life, than is envy. How can we be happy ourselves if we regret the happiness of others? It is simply impossible. There is no better way to make others happy than to be happy ourselves, and there is no better way to make ourselves happy than to rejoice in the happiness of our fellowmen. This is not only essential to a happy and peaceful life but it reaches yonder to our eternal destination.

When the rich young ruler inquired of Christ: "What must I do to inherit eternal life?" the reply was: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul, and thy neighbor as thyself;" and by inquiring: "Who is my neighbor?" Christ gave him that beautiful parable of the man that fell among thieves and was left in a most helpless condition. There he was left in that lonely place in a helpless condition. And behold a priest passed by and likewise a. Levite, but both left him lying in misery and passed by on the other side, but finally the good Samaritan came along and instead of passing by on the other side, as the others had done, he went to him and cared for him and took compassion on him, nursed him and permanently provided for his welfare. Now Christ said: "Who was neighbor to the man that fell among thieves?" and after having made clear to him what He meant to teach him and what He desires to teach all of us, he said: "Go thou and do likewise."

That command given by our Lord himself stands as firm today as it did at the time it was spoken and applies to us equally as much as it did to the rich young ruler of old. If we desire to inherit eternal life we must necessarily first love God above all other things, and if we truly love God we will be prompted to love our neighbors. But love to God always precedes true love to our neighbors.

By the beautiful parable referred to, Christ also teaches us that he is our neighbor to whom we can lend a helping hand, be it a friend or a stranger; and unless we are willing to apply the Golden Rule in our lives and strive to love our neighbor as ourselves, we cannot get rid of that besetting sin of envy. To rid our lives of this annoying sin it is necessary to come closer in contact with our dear Savior, whose blood which He shed on the cross is alone sufficient to purify our lives.

May our motto ever be: "More love to Thee, O Christ;" and that constrained love will prompt us to love our neighbors and by so doing we will be both temporally and eternally happy ourselves.

Milford Square, Penna.

No Time.

Bishop Warren tells how a Christian worker at Hamilton camp-meeting went to a serious-looking man in the crowd, and invited him to the altar. He replied: "I have no time. I am an engineer, and must go and pull my train out in ten minutes." "Oh, that is plenty of time to get converted," said the other. "Come along." He went, was gloriously converted, and pulled his train out in time. How easy it is for Christ to save the soul that is ready to forsake sin and believe in Him!—Exchange.

Your renewal to "The Mennonite" and "Sky Pilot" for $2.00.
Mennonite Book Concern
Berne, Ind.

Our C. E. Topic.

Topic for October 19: SELF-MASTERY. 1 Cor. 9: 25; Gal. 5: 16–26.

MEDITATIONS.

"Self-mastery", as our topic calls it, is the better translation of the original Greek word in Galatians 5: 23 — translated "temperance" in the Authorized Version. The word "temperance" was an excellent equivalent of the term "self-mastery", at the time our New Testament was translated, nearly three hundred years ago, but to-day its meaning has been narrowed down to abstinence from the use of intoxicating liquors, and we need a new word to faithfully convey to us the sense of the Greek Bible term. No better word can be found than "self-mastery."

Self-control means the subjection of the lower nature to the higher. That which is at its best only a good thing must make room continually— that is, when it is not needed — for the best. To eat and drink is a good thing — a necessary thing at certain intervals — but it is decidedly wrong and evil when it keeps me from my work or the proper performance of my duties. It is a sin to pamper my body with superfluous necessities when I might help my needy fellow-man to a morsel of bread. It is a sin for a Catholic priest or a well-fed Protestant ecclesiastic to so stuff their bellies with good things as to incapacitate themselves for doing their spiritual work with all the energy that is in them. It is a sin to undermine one's bodily strength and befog one's mental vision with alcoholic poison, so as to effectually prevent them from concentrating their combined powers on that work to which God has called us. It is a sin to make that which should be only recreation, first, last and all the time, take the place of work. Food, recreation, stimulants, tonics are all means to an end, and whenever they are treated as ends their virtue turns into vice, and God's wise plans are defeated. Self-control consists in maintaining by force of will, under the supervision of the Holy Spirit, this divine order and proportion: "Meats for the belly and the belly for meats", said Paul; "but God will destroy both it and them." Paul reasons that meat is lawful to eat, but if the soul is at the mercy of the meat, eating it becomes an offence. Better destroy the meat than the soul. The soul is for God and its destiny is eternal, while meat perishes with the using. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The same remarks can be made of passions, such as anger, hate, jealousy and the like. These may have their uses. It is right to be indignant over wrong. It is right to hate evil. The grace of self-control is necessary, however, to prevent these passions from being misdirected, and from breaking through their limits.

A fine example of such self-restraint was furnished the world the other day when President John Mitchell before the President of the United States was able to curb his temper superbly in the face of the vile and contemptuous assaults made by the mine operators upon his character and his motives. That man had learned the lesson of self-mastery. And he will be the gainer by it. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Let us believe this with all our heart and exemplify it in our lives.

The Mennonite.

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Editorial.

Many definitions of sin have been proposed by theologians. W. R. Newell's definition seems to cover the whole ground in a few well-chosen words — sin is the creature's refusal to glorify the Creator. In the light of this definition we can understand the passage which says: "Whatsoever is not of faith is sin."

One of the richest blessings of General Conference is the spiritual intercourse of the guest and host. Acquaintances and friendships are formed which are likely to be kept sweet and warm the rest of one's days. The brotherhood for which the Conference stands is thus materially maintained and encouraged. We are not so sure whether the spirit of unity which characterizes our gatherings is not more the quiet triumph of the home circle during the Conference sessions than it is the work of the Conference body and its transactions and discussions.

Every Mennonite family that can afford it should attend a General Conference at least once in their lives. The time and money so spent will repay themselves a hundred-fold.

The Conference and Church Discipline.

Conference has embodied in its constitution provisions against two evils—secret societies and intemperance. Both are recognized as unscriptural. The first is supposed to be condemned by 2 Cor. 6: 14–15, the second by Gal. 5: 21. The conference accordingly includes these two subjects with the common Mennonite confession as handed down by Menno and the early church, as tests applied to any congregation asking for admission. Any congregation that tolerates either or both of them will be refused admission into the union. The reading of the constitution bearing on each respectively is as follows: "No congregation which tolerates among its members those belonging to secret societies shall be admitted into conference."..... "A congregation that tolerates among its members the drink evil, can not be regarded as Christian, and can therefore not be a congregation in this conference."

But among the congregations that belonged to the conference union at the time these rules were drawn up, there were some in which the secret society element was viewed with a less degree of apprehension than it was in others, and some again which did not so gravely regard intemperance as did others. The constitution contains no drastic rule against congregations belonging to it which may be disposed to exercise a greater degree of toleration toward one or the other of these evils than is acceptable to others. It asks all the congregations alike to "testify energetically against the lodge evil," to "strive by all evangelical means to purge themselves of this element," and that "recognizing in the so-called saloons and all kinds of drink-houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our conference." The authority taken by the conference, according to these words, is thus moral, not penal or disciplinary. No penalty is provided for if any congregation is thought to be lax along these lines, although all congregations, by a resolution passed at the last session, will be requested to report at the coming session whether they testified against the lodge evil, and with what success; and if it shall be found that any congregation unrestrictedly tolerated it, such congregation shall no longer be a member of conference.

The letter of this is penal, and there is no doubt that conference intends it so to be and has the right so to make it. However, two questions arise, namely: If conference is in earnest, why can it not incorporate the last rule in the constitution and thus make the way as clear (in the constitution) for existing bodies belonging to the union as for those outside of it? Second, if congregations are asked to report with what success they have testified against the lodge evil, why not, at least at some future session, ask them to hand in a similar report with reference to their zeal against the drink evil? In case the hints thrown out in these questions are acted on, it would seem that some possible friction will have been wisely and legitimately prevented.

However, we believe that all the congregations in our conference, according to their lights, are opposed to the principles involved in these two constitutional provisions. The only difference is that not all favor the same method of procedure. Not all are in favor of a rigid, hard, summary church discipline. Just how to deal with its individual members belonging to lodges or given to strong drink, is a matter which must necessarily be left to each individual congregation, as specially conceded by conference, in these pointed and unmistakable words: "Therefore no rule or decision may be passed prejudicial to the rights and independence of the individual congregations. This rule necessarily relates to details of worship and church discipline. It is one of the foundation-stones of the conference structure. If conference should attempt to dictate to the congregations just how they shall interpret and apply the rules of church discipline as laid down in Scriptures, it would clearly be exceeding its authority, and the almost certain result would be the toppling over of the temple which has been reared at the price of much self-sacrificing, painstaking effort, earnest prayers and God's evident blessing.

Our own private editorial opinion is that the Gospel is in the end the only scripturally-prescribed means of getting rid of these twin evils, unaided by any force from the outside. The individual churches should take care of the Gospel stringency, the conference should observe the Gospel liberality. Congregations have their duty and conference has its duty. If each is faithful in its own sphere there will be no occasion for trouble.

Correspondence.

WISNER, NEBR., Oct. 10, 1902. News are scarce about our congregation. I have only one item to-day, but I expect to send the MENNONITE a correspondence in the near future. With great interest am I awaiting the Mennonite Conference Daily which will be published during the session of the General Conference. It is only too bad that no one from our congregation can attend it. May the Lord bless our efforts in our spiritual life and in the upbuilding of His Kingdom!

The exterior of the church at Wisner, Nebr. was nicely painted and the interior neatly papered; also the fence surrounding the church and the graveyard was painted, which makes it look very attractive.

STERLING, OHIO. On Oct. 5th communion services were observed with 30 communicants. Misses Fanny and Malinda Liechty were baptized and received into full membership in the church.

Mr. and Mrs. Michel Krehbiel, of Canton, spent Sunday in Sterling and attended communion services.

Rev. Kliewer preached his closing sermon for this year at this place and is now attending the District and General Conference as delegate.

Happy October.

HIRAM C. BRUNNER.

Autumn has none of the tastes of spring and summer. The earlier months take charge of the garden and orchards, the fertile fields and open place; but autumn goes to the thickets, and lays all her thought and care on the wild waysides. Now it is that the ugly things become beautiful — the ugliest are the most beautiful. Perhaps we did not notice what was going on all summer in the way of mossing old logs, lichening boggy spots; but now the color flames out to glorify every old stump and bit of marsh and the neglected hillsides, until they surpass orchards and gardens. In these days one wishes to be in the woods. The smell of oak and hickory leaves, as they brown, is a delicate fragrance. All this glorification of the wilderness is a new wonder every year. Never are there the same combinations of colors, but infinite variety. June has no shrub that compares with a row of ash trees purpling in September.

A week later and the sumac still illuminates knolls near the forest, and fringes the hillsides with dashes of fire, but the colors are fading and the leaves are dropping. There is just a breath of weariness in the atmosphere, and we see that nature is getting ready to put away her tools. We drive along the roads and on both sides the banks are palimpsests. The goldenrod has become a calm and peaceful brown, where swarms of bees hurriedly collect their latest stores. Activity is passing into restfulness, and the dreamy haze of autumn has displaced the clear sunny atmosphere of summer. One week more and the maples are touched with flames that vie with the rich red of the Northern Spy and the Baldwin. There is no work any longer anywhere, except what is going on in the cornfield and in the orchard — everywhere gathering and storing for winter. English trees, true to instinct, are still green; but even with them you see a touch of russeting. They are getting tired of growing longer than their neighbors. The Norway maples are beginning to discard their wonderful summer dress for the sober overwhelming of the canary yellow. So deep, so true is this color that underneath one of these trees there is a little sunset all its own—a quiet halo, like that which rests in the West when the sun is just below the horizon.

We called it happy October; and that it is, in spite of the departure of the birds and the wonderful quiet that settles down throughout nature. In all the world there are no happier places than a farmer's orchard in picking time and his cornfield in husking time, if he be a forehanded farmer. In the orchard, ciders hang crimson globes all through the branches, and the baskets are steadily pouring the rosy apples in piles in the cellars for winter's use. The year seems proud of its work, and the sun looks down encouragingly on the harvesters. Both apples and corn indicate the very supremest results of man's co-operation with physical nature; each marks an evolution of nature that needed the intelligent guidance of man's brain. From grass we get Indian corn, and from the wild thorn apple we have created the King and Nonesuch. Happy is the farmer who gets full both his barn and cellar— enough and something over. He will reach out his surplus to the world's market, and it shall be an excuse for honest commercial expansion — expansion of Anglo-Saxon achievement.

Meanwhile the birds have nearly all left us, or are ready to go. Robins have been on the way southward for at least a month. They are optimistic birds. They never worry, and, if a few of them are left here all winter, they will manage to make themselves comfortable. The blue jay sits on the top of a tall charred stump in a canopy of gold, and shouts his determination to defy the weather and stay through the winter.

For some reason people who adorn their homes with great care omit to plant for the autumn months. So it comes that the wild places are more beautiful than the cultivated. Those who wish to surround their houses with autumn colors have at hand all through this section of states the best material in the world. The sumac, the Virginia creeper, the wild clematis and the water maples can all be domesticated and utilized with great freedom.

October is the sunset of the year—as golden as the sun itself. It fills us as it fills all things with the spirit of content. We have no longer to fret over possibilities—the harvests are already won. There are no more droughts to fear; no more storms to anticipate; no anxiety, no combat with hope. Naturally our contentment ripens into thanksgiving. The Lord's Prayer ceases to be a petition, and becomes an expression of joy. The heavens and the earth need only to be filled with the presence of Him in whom we live and move and have our being.

Hatfield, Penna.

Some Pertinent Sections of the General Conference Constitution.

OUR COMMON CONFESSION.

This conference recognizes and acknowledges the Sacred Scripture of the Old and New Testament as the only and infallible rule of faith and life; for other foundation can no men lay than that is laid, which is Jesus Christ (1 Cor. 3: 11). In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ taught doctrine of peace and non-resistance, and the practice of a scriptural church discipline.

ADMISSION.

All congregations of the Mennonite denomination which adhere to the above confession are invited to unite with the General Conference, and will be received into the conference on application in the manner as hereinafter set forth.

RIGHTS OF CONGREGATIONS INVIOLABLE.

The General Conference is not a legislative, but an advisory body. Therefore no rule or decision may be passed prejudicial to the rights and independence of the individual congregations.

MEMBERSHIP RIGHTS.

a. Any Mennonite congregation, of whatever branch of the Mennonite church, agreeing to and adopting the constitution, can become a member of this conference, provided that on the question of its admission, conference decides affirmatively by a majority vote. Such congregation is then entitled to all the rights and privileges of membership and assumes all the duties of the same as defined by these by-laws.

b. The privilege of participating in the deliberations of conference, be it by individual persons, societies or corporations, shall also be decided upon by a majority vote of conference.

c. Each congregation belonging to conference shall be entitled to one vote for every thirty of its communicant members and an additional vote for a remaining fractional part of this number.

d. Congregations that for any reason can not send delegates of their own to conference, may and should authorize brethren or delegates from other conference congregations to represent them with their votes.

e. Congregations that neglect to have themselves represented at three consecutive triennial conference meetings, without giving valid reasons for such neglect, and leaving the official inquiry for such reasons unanswered, shall be regarded as having withdrawn from membership of conference, and the fact shall be properly entered on the minutes. Such congregations can however upon application be again received into conference in the regular manner.

f. The right of participation in the deliberations and discussions, given to visitors of conference, does not include the right to vote. The right to vote given by conference to persons in attendance shall be limited to the sessions of the conference meeting at which it is granted, and extends only to questions relating to church work, and that are fully disposed of by a vote on them. Such right does not extend to the business concerns of conference which involve the rights and duties of members, therefore not to the election of standing boards and committees, nor to measures which are carried into effect outside of conference meeting.

Middle District S. S. Convention.

HASTY GLEANINGS.

The convention this year at Summerfield, Ill., was well attended. Most of the program was carried out. Rev. J. W. Kliewer, of Wadsworth, presided. The secretary, E. A. Bentzinger, was not able to attend the entire session, and a vote of sympathy was extended to him. The next convention will be held in connection with the conference next year at Trenton, Ohio. The following are the officers:

President, P. B. Hilty, Pandora, O.; vice president, Daniel Baer, Summerfield, Ill.; German secretary, Hannah Schowalter, Donnellson, Ia.; English secretary, F. Luella Krehbiel, Clarence Centre, N. Y.; treasurer, Noah Schumacher, Pandora, O.

Program committee: D. J. Basinger, E. A. Bentzinger, Chris. Auernheimer.

The following are the resolutions passed:

Resolved, that we as a Convention recognize the importance of the example a teacher gives his pupils.

Resolved, that it is very conducive to blessed work for parents, teachers and superintendent to work hand in hand in mutual confidence.

Resolved, that we recommend parents and teachers to train their children to systematic giving.

Resolved, that we thank the Summerfield brethren for their kind hospitality.

Resolved, that our thanks to God for blessings enjoyed be expressed by singing the first verse of Hymn No. 275 (Gesangbuch mit Noten).

Ned's New Resolution.

"I tell you what it is, Alice," said Ned Brown to his sister, "I am going to turn over a new leaf to-night, and make some new resolutions; and I'm going to keep them, too."

Alice looked up from her book with an incredulous little laugh.

"How?" she said. "As James gives up his pipe every year? He says to papa every New Year's morning: 'Faith, an' Mr. Brown, I've given up me poipe, for good this time; I've trun it away,' then when papa catches him with the same old pipe a few days later, he apologizes; 'Faith Mr. Brown, I trun it away aisy, for I was afeard I'd nade it agen!'"

Alice was fourteen and Ned twelve. On the added dignity of those two year's difference in their ages Alice assumed at times a very toplofty air toward Ned, which was very irritating. Ned made no reply, but, with flushed cheek, quietly proceeded to draw up his resolutions. We looked over his shoulder. This is what we read:

I am going to try to do as near right as I can every day of my life.

I will always tell the truth.

I will never sneak out of anything disagreeable that I ought to do.

I will study hard while I am in school.

I will never read any trashy books.

I will play fair, and always take the part of any little fellow that is being stepped on.

I will try to be polite to everybody, and cheerfully obey my parents and teachers.

I will never forget that a boy must love work to make a successful man.

I will love goodness better than money, and try to follow the Golden Rule.

Lastly, and all the time, I will try to be a true disciple of Jesus, and ask God to help me.

Edward Brown.

December 31, 1900.

When he had placed the last period he rose quietly, went around to Alice's side of the table, and laid the sheet before her.

"There, Alice Brown," he cried, with a new ring in his voice. "That is brand new, and I'll get somebody besides myself to help

me keep it!"

Alice read it through, then she threw her arms impulsively around Ned's neck and said, with a sob in her voice: "You dear old Ned, I'll never be mean to you again!"—K. G. Walker, in Epworth Herald.

A strange sight indeed it is to see the nominal church attempting by political influences, legislation, police activities, to force the *world*, to keep the Sabbath day on the first day of the week. As if it were the calling of the Church to enforce *laws* and as if the world could be made to keep the Sabbath. What a deplorable mixture! What an awful confusion. — A. C. G. in "Our Hope."

Discretion in speech is more than eloquence.—Bacon.

The Sunday School Lesson.

SUBJECT FOR OCTOBER 19: THE FALL OF JERICHO. Josh. 6: 8–20.

GOLDEN TEXT: By faith the walls of Jericho fell down. Heb. 11: 30.

Read the interesting chapter between the last lesson and this (chap. 5), and notice that its main theme is the circumcision of Israel on their entrance into Canaan. Their entrance and the circumcision may stand as a combined type of the separation to God of God's people in God's kingdom. But separation is not yet complete victory. Our lesson is an illustration of Josh. 1: 11—possessing the land "which the Lord your God giveth you to possess it." Jericho was in their power (Josh. 6: 2) but not under their feet.

The city was an important one. It lay near one of the passes from the east through the limestone hills into Canaan. Here there were fords across the Jordan. (Josh. 2: 7). It lay in the Jordan valley (5: 10), enclosed by palm trees (Judg. 1: 16), and was probably a Canaanite city, reeking with idolatry. The Israelites had once encamped opposite it while on their journey (Num. 22: 1). Moses had seen it from Nebo (34: 3).

Cities belonging to seven nations were in Canaan (Deut. 7: 1), and Deut. 7: 2 directed Israel to destroy them. In the case of Jericho the Lord had a special method of destruction (Josh. 6: 2–5). Every soul was pent within the walls (Josh. 6: 1), and God himself then razed these walls. Study Israel's part in this dismantling — the procession, how made up, its arrangement and how often it was to march around the city. No battering ram or other engine of war was allowed. The blowing of the jubilee rams' horns and a lusty shout at the end of the last march were all the human ammunition employed. The city was besieged by the "God of battles." By faith the walls were to fall down, not by human might. Notice that other towns were taken by stratagem (Josh. 8: 14–19). Jericho was to be a memorable example to the heathen of God's power. See Josh. 6: 27. And the men of Israel themselves were to learn more dependence on God. Zech. 4: 6.

These were Joshua's instructions; did the people follow them? Vv. 8, 9. This novel method of besieging a city doubtless furnished the people of Jericho much amusement. The obedience of faith is often foolishness to the world (1 Cor. 1: 23). Compare Noah's faith. Gen. 7: 22; Luke 17: 28. It takes faith to prefer God's ways to man's. What may the blowing of the trumpets represent? Compare 1 Cor. 15: 52; Rev. 8: 6–13. Notice that the shouting was withheld to the very last, v. 16. Such restraint amid derision argues marvelous patience. Shouting frequently accompanies the trumpet. 1 Thess. 1: 16.

Notice the recurrence of the typical number, seven — seven trumpets, seven priests, seven days, seven circuits the seventh day. Seven is the number indicating the duration of dispensations and times, hence completion, after which follows judgment. It indicates also the length to which God's mercy will go. The seventh day seven circuits were made. May this not indicate long-suffering on the part of a loving God, loath to judge? See 2 Pet. 3: 9. Compare Christ's weeping over Jerusalem. What did the ark of the covenant in the midst of the host represent? See the prominence of the ark in the crossing of the Jordan. Josh. 3: 17.

Study the meaning of "accursed" or "devoted" in v. 7. See Lev. 17: 28, 29. What to do with the captured heathen and their spoils is told in Deut. 7: 2–5, 24, 25. Men were generally killed, and often the cattle (Josh. 6: 21), though these Israel could at times appropriate (Deut. 2: 35; Josh. 8: 2, 27). When the city was notoriously idolatrous, everything was to be destroyed (Deut. 13: 12–17). Gold and silver and metal vessels were put into the treasury (v. 19). See the penalty for violating this last rule in Josh. 7: 20–26. What was God's purpose in all this? Deut. 12: 29–33; 7: 5, 6. See the application to the church in 2 Cor. 6: 14–18.

Who was the only one not destroyed with Jericho? v. 17. Why not? Heb. 11: 31; Jas. 2: 25. She typifies the church, which is in the world but not of it, and which will not be condemned with the world. See Gen. 19: 12–13.

SUNDAY SCHOOL TEACHERS' INSTITUTE.

OF REV. ANDREW B. SHELLY'S CHARGE COMPRISING FOUR SCHOOLS, AT WEST SWAMP.

Saturday, October 18, 1902.

RENO B. ROSENBERGER, leader.

AFTERNOON SESSION 2 O'CLOCK.

Opening Devotional Exercises.
Business.
Topic—The Teacher's Aim and Responsibility...James Rosenberger.
Singing.
Normal Lesson....S. M. Rosenberger. Review Parts I and II
Study of Lessons XVII and XVIII.
Question Box.

EVENING SESSION 7:30 O'CLOCK.

Song Service and Devotional exercises.
Conference — Methods of teaching primary and junior pupils..... .....Rev. H. S. Gottshall.
Normal Lesson.....Frank Bean. Review Parts I and II.
Study of Lesson XIV and XV.
Close.

PROGRAM

OF THE GENERAL CONFERENCE TO BE OPENED AT BERNE, IND., OCTOBER 15, 1902.

I. OPENING SESSION AT 9 A. M.
1. Conference services by the officers.
2. Organization.
   a. Credentials of delegates received.
   b. Admission of new congregations.
   c. Apportionment of time.
   d. Extension of voting privilege to visitors.
   e. Reading of Minutes.
3. Order of the Day.
   a. Referring of appropriate signed questions.
   b. Transaction of introductory business.
4. Appointment of Committees.
   a. Committee on Resolutions.
   b. Committee on Overtures.
5. Report and appointment of recording secretary.

II. FOREIGN MISSIONS.
1. Report of the Committee.
2. Discussion of the report.
3. Appropriate propositions.
4. Incidental resolutions.
5. Election of Members of Board.
6. Subject: Our doctrine: a. its content and extent; b. its value and significance to our church, A. S. Shelly.
7. Discussion of the discourse.

III. PUBLICATION.
1. Report of Board.
2. Report of business manager.
3. Discussion of the subject.
4. How far is the Board responsible for the sale of books?
5. Propositions.
6. Election of members of Board.
7. Discourse:—Subject: Laying on of hands; when and where it is to be scripturally practised? and what blessing may the subject expect from it? Prof. C. Wedel
8. Discussion of the paper.

IV. HOME MISSIONS.
1. Report of Board.
2. Discussion of the subject.
3. Pertinent propositions.
4. Resolutions.
5. Election.
6. Subject: What is the so-called "higher criticism"? and what attitude should we assume toward it? Missionary R. Petter.
7. Discussion of the paper.

V. REPORT OF THE RELIEF COMMITTEE.
(Created according to Resolution 47 of last Conference).
1. Discussion of the report.
2. Propositions.
3. Resolutions.

VI. UNFINISHED BUSINESS SINCE LAST CONFERENCE.
1. What has been done during the last three years with reference to Resolution 82 of the last Conference?
2. Discussion and resolutions.

VII. REPORT OF TRUSTEES OF CONFERENCE.
1. Of the secretary.
2. Of the treasurer of trustees and of the Conference.
3. Election of trustees.

VIII. ELECTION OF CONFERENCE OFFICERS.

IX. PLACE OF NEXT CONFERENCE.

X. CLOSING RESOLUTIONS.

XI. ADJOURNMENT.

(Evening services, Mission festival and Sewing society festival to be arranged later.

A. M. FRETZ
J. B. BAER } Committee.
J. S. HIRSCHLER

PROGRAM

for the General Meeting of the Ladies Mission Sewing Societies to be held in connection with the General Conference in October at Berne, Ind.

1. Opening.
2. Music.
3. A Letter from Missionary Petter.
4. Address—A Brother from the Eastern District.
5. Music.
6. Essay—By the Society at Mt. Lake, Minn.
7. A Letter from India.
8. Music.
9. Address—The Northwest in the Interest of Home Missions.
10. Music.
11. Greetings from Europe.
12. Collection.
13. General Remarks.
14. Close.

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STATIONS.	No. 2.	No. 6.	No. 12.
Fort Wayne...	12:30 p m	11:35 p m	6:35 a m
Hoagland.....	12:57 p m	12:00 n t	7:00 a m
Williams.....	1:09 p m	.....	7:04 a m
Decatur.....	1:19 p m	12:25 a m	7:17 a m
Monroe	1:32 p m	12:38 a m	7:27 a m
BERNE.....	1:44 p m	12:51 a m	7:37 a m
Geneva	1:52 p m	1:00 a m	7:50 a m
Briant	2:00 p m	1:09 a m	7:59 a m
Portland.....	2:17 p m	1:26 a m	8:15 a m

GOING NORTH.

STATIONS.	No. 5.	No. 3.	No. 7.
Portland.....	12:29 a m	2:17 p m	7:03 a m
Briant	.....	2:31 p m	7:18 a m
Geneva.....	1:00 a m	2:40 p m	7:26 a m
BERNE.....	1:08 a m	2:50 p m	7:37 a m
Monroe	.....	3:04 p m	7:49 a m
Decatur.....	1:30 a m	3:17 p m	8:00 a m
Williams.....	.....	3:30 p m	8:11 a m
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Samantha at Saratoga. By Josiah Allen's Wife.
Scarlet Letter, The. By Nathaniel Hawthorne.
Sketch Book, The. By Washington Irving.
Spy, The. By J. Fenimore Cooper.
Stepping Heavenward. By Mrs. E. Prentiss.
Story of an African Farm, The. By Ralph Iron.
Sunshine and Roses. By Charlotte M. Braeme.
Swiss Family Robinson. By Jean Rudolph Wyss.
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News of the Week.

Domestic.

THE COAL STRIKE.

COAL TO BE CARRIED FREE.

OTTAWA, Ont., October 11.—The Dominion Government has decided to carry free for an indefinite period over the Intercolonial railway, the Government road, which extends from Sydney, C. B., and Halifax to Montreal, all Nova Scotia coal purchased by municipal bodies for sale to householders, at cost.

This action has created a tremendous sensation. It will benefit different municipal councils in amounts varying from $1.50 to $3 per ton. For instance, the Ottawa City Council, on its purchases, will save $1.72½ per ton.

The Government's decision is calculated to paralyze coal dealers in the various cities and will drive Ohio bituminous coal out of this market. A week ago Ottawa dealers bought 5,000 tons of Ohio coal to retail here at about $8.50, and they are highly angered by the Government's action, as the city will now be able to sell soft coal from Nova Scotia at $5.25 per ton.

PRESIDENT CAN DO NO MORE.

WASHINGTON, October 11.—Close advisers of the President, who have conferred with him over the coal situation, say there is no further action the administration can take on its own initiative to bring the strike to an end. They say the administration is ready to do whatever is possible, but that it has taken all the action that is practicable. They scout the idea of a resort to the anti-trust law, and say that no such step is contemplated.

A NEW OIL BRICK.

Now that the terra-cotta brick, soaked in coal oil, has come to the notice of the public as an economical fuel, a Chicago man, E. J. Hoffman, has come forward with a brick made of solidified crude petroleum. The crude oil is treated in such a way that it assumes a pastelike consistency, and it may then be molded into any desired shape and hardened. According to a test of this brick, made in Chicago, a small block, representing a half-pint of the oil, burned fiercely for twenty minutes, emitting no smoke or soot, and leaving a residue of less than 1 per cent. of its bulk. It is said that this solidified oil can not explode, and that the bricks can be produced to sell at $5 or $6 a ton, each ton equaling two or three tons of coal in heat units.

DESPERATE EFFORT TO OPEN MINES.

SCRANTON, Pa., Oct. 12. — This is the beginning of a week which it is generally believed will put to a test the claim of the operators that they will be enabled to start up their collieries if given protection and the counterclaim of the United Mine Workers' organization as expressed in Wednesday's resolutions that the strikers will not return to work without concesssions, even though the entire military force of the United States should be sent here to protect them.

With a determination to prove their claim, the operators have been for the past week making a supreme effort to secure men. That they have succeeded to some extent is evidenced by announcements made with some positiveness that various collieries will resume operations in the course of a few days. The Delaware and Hudson company will make a start to-morrow morning at Bellevue. The Green Ridge Coal company will open up its Green Ridge colliery probably to-morrow or the next day, but surely some day this week. Other companies say they are figuring on a resumption at certain collieries, but decline to give their location. Claim is also made on the operator's side that the forces at collieries already working are to be largely increased during the coming week.

The United Mine Workers' leaders continue to assert that the military men can do nothing towards inducing men to return to work, and that all the men who could be induced to go back without concessions are already back.

Strike disorder is now almost wholly wanting. During the past two days the soldiers have had nothing to do further than their regular patrol duty, not a single call having come to any of the three regiments in this county to deal with disorder.

ODELL SCORED BAER.

NEW YORK, October 11.—The peacemaker statesman and the anthracite coal operators, after two days' conference in Senator Platt's office, failed to reach a basis for settling the strike, and yesterday's conference ended in bitter feelings and high words.

Apparently the only conclusion arrived at was the operators would not negotiate on any terms which Senators Platt, Quay and Penrose and Governor Odell were able to propose. The operators were represented at the conference by President Baer, of the Reading, and E. B. Thomas, of the Erie.

The conference ended with the understanding that the operators might make a reply Tuesday, but after Baer and his associates met they sent word that it was impossible to consider a settlement on the basis proposed.

Governer Odell laid before the operators the proposition that if they would concede to the miners an advance of 5 cents a ton in the price paid for mining coal he would promise that the miners would resume work. Being told further that the concession would carry with it recognition of the miners' union, the operators promptly refused to entertain the proposal, and took their leave.

Governor Odell would not say whether it was his intention to call the State Legislature in extraordinary session to consider the enactment of a law under which the contention between the coal operators and the miners might be brought to an end.

Baer was not in the best of humor when, accompanied by E. B. Thomas, he entered Senator Platt's office. The conference was begun by a statement made by Senator Penrose that the situation was becoming so serious that some solution must be found at once. He suggested that the operators should incline to some concessions toward a settlement.

"If you mean by that," said President Baer, "that we are to recognize the existence of a labor union, I tell you right now that the operators will consider no such proposition."

Governor Odell was on his feet in an instant. Holding a half-burned cigar in his hand and white with excitement, he said:

"Are we to understand that no kind of a conciliatory proposition will receive consideration at the hands of the operators?"

"I did not say that," answered Mr. Baer, "but I do say, and I reiterate it, that we will not accept political advise or allow interference of politicians in this, our affair."

"WHAT DO YOU MEAN BY POLITICIANS? I WANT YOU AND ALL THE OTHER OPERATORS TO UNDERSTAND THAT I AM GOVERNOR OF NEW YORK, THE CHOSEN REPRESENTATIVE OF 7,000,000 PEOPLE AND THAT I AM HERE IN THIS MATTER SOLELY IN THAT CAPACITY AND TO RELIEVE, IF POSSIBLE AN INTOLERABLE SITUATION. AND WHAT IS MORE, I INTEND TO USE EVERY POWER IN MY COMMAND TO DO IT."

President Baer, evidently appreciating that he had gone too far, bowed to Governor Odell and said:

"Governor, I beg your pardon. No personal affront was intended, and we will listen to any suggestions you may have to make; but again, I repeat that we must refuse to recognize the union, as represented by Mr. Mitchell."

"I believe," said the Governor, "that your position, from a public view, is absolutely untenable. If coal operators, railroad men and other business men can combine for mutual profit and protection, there is no reason why laboring men should not."

"What is the proposition?" said Mr. Baer coldly.

"Just this," said Governor Odell, "I am sure that the labor organization of which Mr. Mitchell is head desires him to be fair with the general public. If the operators will consent to give the men 5 cents a ton increase, I will personally present it to the miners, and I believe they will accept it. It is a fair proposition."

"Does this mean, Governor Odell, that we are to recognize the miners' union?" Mr. Baer asked.

"It certainly does," answered Governor Odell quickly, "and there is no reason why you should not."

Mr. Baer and Mr. Thomss rose to go, Mr. Thomas remarking that the matter would be presented to the other operators and that an early answer would be forthcoming. Mr. Baer said:

"We are to meet a committee of the Manufacturers' Association Tuesday, and we may have an answer then."

The conference broke up, Mr. Baer and Mr. Thomas withdrawing. Senators Platt, Penrose and Quay talked over the matter for a short time, and then they, too, separated, the two Pennsylvanians announcing that they would go back to Harrisburg and discuss the situation with Governor Stone.

LATEST DEVELOPMENTS HOPEFUL. OPERATORS THROUGH J. P. MORGAN SUBMIT PEACE PROPOSITION TO PRES. ROOSEVELT.

WASHINGTON, Oct. 13.—By authority of Mr. J. P. Morgan, who with his partner, Robert Bacon, and Secretary Root, were in conference with the President at the white house to-night for an hour and a half, a statement was given out by Secretary Cortelyou, in which the presidents of the coal companies and mine operators propose a commission of five persons to adjust the differences and settle the coal strike in the anthracite coal fields of Pennsylvania. The proposition is believed by the administration to be satisfactory to the miners, as it covers the proposition made by President Mitchell, of the United Mine Workers' union, with additional conditions which it is believed the miners will accept.

A SPLIT AMONG THE OPERATORS.

WASHINGTON, October 13. — An official very close to President Roosevelt said this afternoon: "I look to see the strike settled this week. Certain movements are on foot which promise success within a very few days. The operators will see more light and will be ready to grant justice to the miners.

Though the informant did not name President Baer as the recalcitrant operator whose obstinacy prevented a general agreement to arbitrate the strike difficulty, it is known that Baer is the man referred to.

With his opposition removed arbitration and immediate resumption of work will follow.

Crown Prince Arrives.

NEW YORK, October 11.—Prince Chou Fa Maha Vajiravudh, the crown prince of Siam, arrived last night on the Fuerst Bismarck. He was met by Herbert H. D. Pierce, Third Assistant Secretary of State, and D. B. Sickles, of New York, formerly consul-general at Bangkok, representing President Roosevelt, and Edward V. Morgan, of the State Department, secretary to the President's commission.

The prince left the steamer at quarantine on the navyyard tug Powhattan and landed at the Pennsylvania railroad in Jersey City, where a special train was waiting to take him to Washington. The prince, who is but twenty-one years old, was in London nine years and speaks Englist fluently.

Women Drunkards.

LONDON, October 13. — The wife of the archbishop of Canterbury has called a special conference of the Women's Temperance society to consider the increase of inebriety among the women of England and to take measures to check it.

Figures show that of 13,200 incurable drunkards in London, 8,900 are women. Between the years 1887 and 1897 deaths among women from chronic alcoholism increased 145 per cent.

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Vol. XVII. BERNE, INDIANA, OCTOBER 23, 1902. No. 45.

Items of News and Comment.

Rev. S. M. Musselman left Conference for Iowa, to visit the Noble and Wayland churches.

Rev. and Mrs. A. S. Shelly intend to spend a short time at Wadsworth, O., on their homeward trip. It will remind them of the time they lived there over twenty years before.

As high as seven ministers of Conference churches have passed away since the last session. Among them are Valentine Krehbiel, D. Gaeddert and Peter Claassen, all of Kansas.

Grim death has a way of disturbing the most pleasant of earthly associations. On the way westward from Conference Bro. W. G. Moyer, of Chalfont, Penna., who had attended the entire session, was intercepted by a telegram announcing the death of his brother, Abraham, at Quakertown, Pa.

We congratulate Rev. S. K. Mosiman, for five years superintendent of the Cantonment mission school, on his having won the $100 prize offered by McCormick Theological Seminary for the best entrance examination in Hebrew. It is a good illustration of the untiring energy, indomitable will and versatile genius of our brother.

The Mountain Lake, Minn., Beneficial Society has been in existence since 1897. No one is admitted before he is 18 years of age. Two names of members of the church are demanded as voucher for the Christian character of the applicant. An applicant dare not be subject to a chronic disease. Any applicant older than 55 will receive a smaller benefit.

Two of our Oklahoma mission workers, Miss Martha Sprunger and Miss Agnes Williams, were present at the General Conference. The presence of representatives from the mission field should lend character to every conference. Last Sunday afternoon, Miss Williams gave the Sunday-school at Berne an excellent address on a few features of child life among the Indians.

The Year Book for 1903, which has just been published by the Eastern Conference, is a neat and well-prepared booklet. There are especially two articles in it which represent painstaking and conscientious labor—one on the "History of the Rise and Progress of the Sunday School Convention of the Eastern District," by Rev. A. B. Shelly, and an English translation of an address of Dr. Ludwig Keller entitled "History of the Old Evangelical Churches." These two productions alone stamp the Year Book as distinctively Mennonite in flavor. This flavor is further sharpened by several reprints from recent literary works. One of these "The Pious Schoolmaster on the Skippack," is from Walton and Brumbaugh's "Stories of Pennsylvania," and dwells upon the quaint, common sense habits and rules of the old colonial Pennsylvania German schoolmaster, Christopher Dock. Another from the same source sketches the history of that famous work, Van Braght's "Martyrs' Mirror." Our mission fields are not forgotten. A short sketch of our entire missionary activity is followed by a word on the Hopi Mission in Arizona. The C. E. Topics and Sunday School Home Readings are continued as heretofore, and have come to be indispensable. The astronomical calculations have been made by Heatwole, Dale Enterprise, Va., a Mennonite gentleman and minister of high character and scholarship. On the whole, the Year Book is the best thus far offered the Mennonite public. It ought to meet with wide acceptance everywhere. No English-reading Mennonite should be without it.

The devil told Bonaventura that he was a reprobate and should, therefore, seek to enjoy the pleasures of this world. The saint answered, "No, not so, Satan; if I must not enjoy God after this life, let me enjoy him as much as I can in it."—Sel.

Rather than place a needless stumbling block in any Christian's path, it were well neither to eat meat nor drink wine, because Christian love is a thing more precious than even Christian liberty.—Dean Farrar.

The Berne Conference.

By the time this number of the MENNONITE reaches its readers, the particulars of the 16th General Conference will have been already read in the "Mennonite Conference Daily" editions of the Berne Witness. It will be our special task, therefore, to sift the mass of material and present a rapid clear-cut review of what has been pronounced by one delegate the most harmonious conference for many years, not excepting that at Bluffton, Ohio, in 1893.

Berne is a town admirably qualified in several ways to be the scene of a successful General Conference. It has a central location, making it easier of access to the scattered congregations of our land; it is the metropolis of a rich, thickly-settled Mennonite farming community, well able to entertain half a dozen conferences at once; and the church is situated at the western end of the town, in close proximity to a large number of Mennonite families living in the town. It was quite natural and inevitable therefore that every train coming into Berne the day before the opening session should bring numerous passengers. First on Tuesday morning came 33 delegates and visitors from the Middle District Conference at Summerfield; then in the afternoon came 43 from the Ohio towns, Dalton, Canton, Wadsworth and Sterling, and 92 from the Bluffton and Pandora churches. Two night trains brought 34 from the western states and 14 from the northwestern. The last to arrive on Wednesday morning was the Pennsylvania delegation, numbering 16. On Friday afternoon, 25 more came from Bluffton — among whom were the members of the Central Mennonite college faculty and some students — and individuals from surrounding localities.

62 congregations were represented with 355 votes. Of these seven were newly admitted into the conference union, with 16 votes — Woodburn, Ind., Deer Creek, Herald church and Medford, Okla., Menno, Wash., Butterfield, Minn., and Sterling, O. According to the last conference statistics, 66 congregations belonged to the conference, which with the 7 now added brings the number up to 73. Some of the older congregations, such as Noble, Wayland and Pulaski, Iowa and Wisner, Nebraska, did not send delegates. Four persons were given complimentary votes —Henry Quiring, Abraham Wiebe, Jacob Hoeppner and H. H. Ewert.

The president's, Rev. A. S. Shelly's conference sermon proved to be prophetic of the general character of this conference. "We have the mind of Christ" (1 Cor. 1, 26) was the very appropriate text, and the almost undisturbed concord that reigned throughout the five and a half days of the session was an eloquent response to the noble appeal in the president's sermon. The mind of Christ as defined in its full scope in Phil. 2: 5–8, is the spirit of self-sacrifice. The knowledge of God, a solemn joy, even amid sorrow, and abounding love, these make up that mind or spirit that was in Christ. If we have His mind all our efforts will be directed toward that unity which we seek in our conferences

Many had come with rather heavy hearts to the conference, dreading a continuation of the stormy and discordant scenes that ended the last conference, but, save a few ripples, all the proceedings flowed calmly and smoothly to the very close.

Three evenings were devoted to preaching services, and helpful sermons were preached by the brethren, Gustav Harder, of Brainerd, Kan., H. H. Ewert, of Gretna, Manitoba, H. H. Regier, of Mountain Lake, Minn., Christian Krehbiel, of Halstead, Kan., M. S. Moyer, of Deer Creek, Okla., and J. K. Penner, of Beatrice, Neb. On conference Sunday, Peter Balzer, of Goessel, Kan., and Christian Schowalter, of Donnellson, Iowa, occupied the pulpit in the morning, while in the afternoon, eight short addresses were made to the Sunday-school. Thursday evening was given over to the Missionary Society festival. It was presided over by Miss Hillegonda van der Smissen, of Summerfield, Ill. Letters from Missionary Petter, and Mrs. Lizzie Penner, wife of Missionary Penner, as well as a paper by Anna Janzen, of Moun-

tain Lake, Minn., were read, and addresses were given by Rev. A. B. Shelly and Jas. E. Sprunger. Sara C. Sprunger acted as German and F. Luella Krehbiel, as English secretary. Miss van der Smissen brought greetings from societies in Holland, Germany and Switzerland.

The collection taken amounted to $80. The treasurer of the society is Anna Gerber, of Dalton, O. A committee of five ladies was appointed at the business meeting, which shall prepare the next program and elect the succeeding officers. Those composing this committee are Mrs. A. S. Shelly, Bally, Penna.; Sara C. Sprunger, Berne, Ind.; Mrs. Janzen, Mountain Lake, Minn.; Mrs. J. H. von Steen, Beatrice, Neb. At the business meeting, Miss Agnes Williams, from the Cantonment mission, spoke of her work among the Indians, and Mrs. Schwake of the work done in the hospital at Goessel, Kan. Monday evening was utilized by holding a business session of conference.

Something quite new was in store for the delegates and guests on Sunday evening. This was the singing of Haydn's "Creation" by a choir of voices, conducted by D. C. Neuenschwander, chorister of the Berne congregation. It was estimated that 1800 people were crowded together in the spacious church, many having come to conference with the sole object of hearing the oratorio. The wonderful works of God performed in the six creative days were recounted in a sweet and powerful strain, and the singing of the masterpiece of sacred music left a deep impression upon the absorbed listener.

FOREIGN MISSIONS.

The three main committees or Boards of the General Conference are the Foreign Mission Board, the Home Mission Board and the Publication Board.

Rev. A. B. Shelly, secretary of the Foreign Mission Board, read a comprehensive report, bringing into striking prominence the progress that had been made in Mennonite missions since the last session. Mennonite missions have now been two years in operation in India, Rev. P. A. Penner being stationed at Champa, and Rev. John Kroeker at Janjgir, both of these stations situated in the Central Provinces, eight miles apart. The care of native orphans is their principal work at present.

The Cantonment mission consists of a Cheyenne congregation in charge of Missionary Petter, and an Arapahoe congregation under Missionary Funk. The former has succeeded Rev. S. K. Mosiman as superintendent of the station. The Indian school has been abolished because the Government rations were cut off. G. A. Linscheid has succeeded M. M. Horsch at Haoenaom, Okla., H. J. Kliewer labors among the Cheyennes at Hammon, Okla.

In 1901, J. B. Epp succeeded H. R. Voth at Oraibi, Arizona. Mission chapels have been erected at Hammon and Oraibi.

The total outlay of the past three years for missions in India, Oklahoma and Arizona has been $27,720.46. It is pleasant to note that besides the $30 interest per year contributed to this cause by Rev. I. A. Sommer, the interest on $3600, one-half to be devoted to India orphans, and one-half to India missions, as the recent bequest of Leonard Suderman, jr. will bring to the aid of India missions about $216 per year. Besides, $600 come annually from the Mountain Lake congregation. Still the great bulk of mission funds must be contributed directly by the churches, and it is hoped the next three years will witness a more liberal giving toward this great cause than has any similar period heretofore.

The amount to be raised in three years for our missions has been increased somewhat over $2000 annually by the extension of the work into India. The field in India has about 100,000 inhabitants. On account of the many sick natives who need daily attention, a hospital seems more necessary than an Orphans' home. $20 will support an orphan for a year, and some of our congregations are beginning to do this. The Board is ready to receive funds for this purpose. More missionaries in India is one of the pressing needs just now.

More missionaries are also needed in Arizona, and a brother and sister have been found who are willing to labor with Missionary Epp a year hence.

Another crying need is the opening of a mission among the Cheyennes in Montana. The conference felt this need, but at present can not meet it. The Board is, however, counseled to work in that direction. While Missionary Petter loves his work among his Cantonment people and would regret to leave them, he still would like to see the Montana field occupied. If a suitable worker could be found willing to take Mr. Petter's place at Cantonment, the latter would promptly be sent into the new territory.

It is of no small importance to the young people in our churches, especially to such as may become future missionaries, to know some of the conditions of application. They must apply in person, not by proxy. The applicant must comply with the following: (1) Submit a sketch of his life, (2) tell of what church he is a member, (3) give a testimony from his physician as to his bodily health, (4) be willing to pay back to the church the expenses of his missionary education after he has left the field, (5) be willing to go wherever he is sent.

An interesting question arose as to whether our Cheyenne and Arapahoe congregations in Oklahoma should be entitled to membership in the conference. It was for the present decided that they were not quite ready for such a state.

The Foreign Mission Board now consists of the following persons: Peter Balzer and C. H. A. van der Smissen for 9 years, S. F. Sprunger and M. S. Moyer for 6 years, and A. B. Shelly and Gustav Harder for 3 years. It will be seen that one patriarchal and honest worker — Christian Schowalter — has thus been placed on the retired list. He was identified with the foreign mission idea, which is really the conference idea, since the very foundation of the conference—in fact both ideas owe a great part of their vitality to the prominent part he took in their promulgation in the past. J. S. Hirschler was at first elected on the Board in place of Bro. Schowalter, but looking upon his later election to the presidency of the conference as a divine intimation to him that he could be more useful in the latter position, he resigned his newly obtained position on the Board, which was filled by the election of C. H. A. van der Smissen.

Next week reports of the other standing Boards of conference will be given. In due time the complete official minutes of the proceedings of this conference will be given in the shape of a supplement.

PAPERS READ.

Reference has been made to the preeminent harmony and good feeling prevalent in this conference. One little episode threatened to mar it. The attack made on higher criticism in the article written by Missionary Petter on "What is the so-called higher criticism and what attitude should we assume toward it? provoked a discussion irritating and fruitless to some. But it was a happy thought to refer a fitting resolution on the whole matter to a prudent and competent committee, and the resultant resolution was still happier. It reads: "The conference earnestly warns against the injurious teachings of the so-called higher critics and against all negative tendencies which question the authenticity of the Bible and endanger the faith in Jesus Christ as the Son of God." The effect of this resolution seemed to be magical. Only, two feelings are constantly entering into the problem and complicating it: unjust suspicion on the one side and over-confidence and oversensitiveness on the other. These should be gotten rid of as being unworthy of true men and prejudicial to the truth.

The excellent article by President Shelly on "Our Doctrine, its Content and Extent and its Value and Significance to our Church" will appear wholly or in part in a later issue. In the ensuing discussion the conference was favorably inclined to a more thorough study of the Ris Articles of Faith published in 1626 and lately translated into English for the MENNONITE by Rev. Shelly. Prof. C. H. Wedel said of Ris' Confession: "It has classical value; there is no second confession that can stand by its side." The Publication Board was authorized to print it from the German plates on hand for distribution among the churches as well as to make provision for its printing in English.

THE PRESIDENCY.

According to the new constitution, no president can hold his office for more than two consecutive terms. It is doubtless a wise provision, though sometimes this wisdom is not so evident, especially when a good tried and competent man is in the chair and first-class presidential timber is as scarce as anthracite coal. But constitutions are made for men, not men for constitutions and eventually the Conference will manage to find the right man for the place and see to it that he gets there. This was the principle the Conference followed which finally landed J. S. Hirschler in the chair. He was the logical successor of President Shelly, anyway. Every one had acknowledged his qualifications and talents, and besides, it was but a step from the vice-presidency to the presidency. The new president is the fifth man to hold that office since Conference is in existence; the others having been John Oberholtzer, Daniel Hoch, A. B. Shelly and A. S. Shelly. Three of these were from Pennsylvania and Daniel Hoch, from Canada, presided over the second Conference only, so that with the exception of one Conference, Pennsylvanians have had the gavel all to themselves: It will now be handed over to a Kansan. The new president is not only deliberate in speech, making perhaps the clearest-cut pronouncer of words we have and with it an unexcelled reader, but we believe a safe, cool and experienced manager of Mennonites in Conference.

The retiring president, A. S. Shelly, was elected for 9 years on the Program Committee, thus changing places with his successor.

SECRET SOCIETIES.

The conference of three years ago separated in partial confusion because of the lodge question. What threatened to be a drastic corrective for such congregations as tolerated secret societies was dreaded by some of the brethren on their way to conference and seemed to forebode anything but fraternity and good-feeling. According to the wording of the resolution hastily adopted by conference three years ago, every minister was going to be put upon the rack to answer the searching question whether he had unrestrictedly testified against the lodge evil. But those who looked for a stormy and dramatic scene were disappointed. Several brethren made unconcealed attempts at conciliatory measures. Others bowed to the storm rather than be broken. In a twinkling, the air had cleared, and conference delegates found themselves wondering whether there was any question at all before the house. There were plain proofs at hand that the congregations would take care of the lodges. It was voted to drop the matter.

CLOSING BUSINESS.

J. W. Kliewer, of Wadsworth, O., was elected secretary, C. H. A. van der Smissen, vice president.

The Conference of 1905 will be held at Mountain Lake Minn. Invitations had also come from Beatrice, Neb.; Freeman, S. D.; Bluffton, O.; and even Bally, Pa. Beatrice was undoubtedly the second choice of all.

The following were in substance the closing resolutions:

1. The officers of Conference shall be elected before the members of the Boards.

2. Mennonite educational institutions should as far as possible be patronized by Mennonite students.

3. The Berne choir is to be thanked for rendering "The Creation".

4. The Conference is gratified over the zeal of the different congregations against secret societies.

5. The enterprise of the Berne Witness in publishing a daily is recognized.

6. The Berne congregation was thanked for its hospitality.

7. Praises to the heavenly Father for favorable weather and a blessed meeting were voiced by singing two verses of a hymn.

And so happily ended the 16th Conference.

Faith.

ELWOOD S. SHELLY.

Paul says: "Faith is the substance of things hoped for and the evidence of things not seen"; Luther says: "It is an assured confidence in that which we hope for and doubt not in that which we see not."

Faith is the fundamental characteristic of every believer. Christ says in St. John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

It is first of all necessary that we believe in Christ before he will prove to be of any individual benefit to us whatever. Christ died for the whole world. He is willing and indeed very anxious that all should be saved, but yet if we don't believe it, we can never be saved. Christ wrought our salvation on the cross and at Gethsemane and all that is necessary for us is to believe it and truly realize that we are all sinners and truly repent of our sins to have the precious promise that we are saved. How much happier we would often be if we possessed a stronger faith in God and in our Lord and Savior Jesus Christ.

It is too often the case that we are only willing to trust and believe those things which we can see and fully comprehend. Actual experience has proven to us time and again that it is only wise and just to be very cautious in our dealings with our fellowmen in our secular affairs—as to whom we trust and believe,—and it quite frequently behooves us to be careful in our dealings. This however is quite different in our dealings with God. If we endeavor to carry on our Christianity in a doubtful spirit, a total failure is quite evident to conclude our pursuit. Faith and doubt can never go together. We cannot partly believe in God and partly doubt in Him. Doubt can well be classed a synonym of unbelief. Christ said: "He who is not for me is against me; also ye cannot serve two masters, either ye must love the one and hate the other, cleave to the one and despise the other; ye cannot serve God and mammon." If we possess true faith in God our life must necessarily be a life of cheerfulness and happiness. If under all circumstances of life whether in time of prosperity or adversity we have that blessed consolation that God has promised never to leave or forsake his people, we cannot be otherwise but be happy. If we have a firm faith in God we find no occasion to sit and moan and worry about future disadvantages that might confront us. We then have a far superior one in whom we put all our trust. Paul might at many a time have been doubtful and discouraged in his earthly career of life but amidst it all he said, "I can do all things through Christ which strengtheneth me."

Through faith in Christ we conquer every foe and overcome and withstand all temptations and at the close of our life we can all say with Paul: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness," where we shall then be permitted to praise and glorify Him forevermore.

Milford Square, Penna.

Knowing God.

BY G. H. CULLEY.

IV. MEANS OF KNOWING GOD.

Having seen the need of, incentiyes to and results of knowing God, the all important question is: How may I know Him?

1. Through His Word. A poor scrub-woman, who was saved by God's grace, on being asked: "What is the Bible?" replied:—"The Bible is Father's love letter to me."

2. Through Service. We are workers together with God"—1 Cor. 3:9. We know men by working with them. So we know God.

3. Through Godly Lives. See 2 Cor. 3:3. Acts. 4:13. God the Father "diffuses by us the fragrance of the knowledge of Him in every place"—2 Cor. 2:14 (literal rendering).

4. (Principally) Through Prayer. Prayer is not merely petition, intercession, thanksgiving, praise, worship. It includes all these and may be summed up in one word: "Communion." We know earthly friends through fellowship and communion with them. To know them best, we must get along with them that our communion be unbroken and unmarred.

This is true also as to prayer. The longer time we spend in communion with a friend the more we get to know him and the larger the entrance into his heart.

Applications are obvious. For these reasons Jesus knew God. Matt. 11:27.

Taking Out Christianity.

Norah had a model village, and she never tired of setting it up. "What kind of a village is that, Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. There are no public schools in heathen lands. Take the public library too," her father directed.

"Anything else?" Norah asked.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old People's Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of town."

"Why, father," Norah exclaimed, "there is not a good thing left. I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?" — "Words of Cheer."

Somebody Else Will Lose.

A certain mining company was coming to grief. The shareholders would sustain very heavy losses.

Among them was one much liked for his genial ways and kindness of heart. One who was in the secrets of the company determined to advise him to sell out. He went to see him and hinted that it would be to his advantage to sell quickly.

"Why" asked Mr. N——.

"Well, you know, the value of the mines is greatly depreciated."

"When I bought the shares I took the risk."

"Yes; but now you should take the opportunity of selling while you can, so as not to lose anything."

"And supposing I don't sell, what then?"

"Then you will probably lose all you have."

"And if I do sell, somebody else will lose instead of me?"

"Yes, I suppose."

"Do you suppose Jesus Christ would sell out?"

"That is hardly a fair question. I suppose he would not."

"I am a Christian," said Mr. N——, "and I wish to follow my Master, therefore I shall not sell."

He did not and soon after lost everything, and had to begin life again; but when men in that part want to point out a Christian they know where to find one. —The Inland.

If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference. He is praying for me. —Rutherford.

He is a good man whose intimate friends are all good. —Lavater.

The Mennonite.

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Editorial.

Rev. S. F. Sprunger could not be kept away from Conference by his eye-trouble. His weighty words on the floor of Conference were always well-chosen. He is a rare man in counsel. Especially strong was his plea that all delegates owed it to God and their congregations to attend the sessions to the very end.

It is worthy of note that within a period of from five to ten years, five of the mission workers of Cantonment have been sent thither from the Trenton, Ohio, church. What other one of all churches has done as well as that? It speaks well for Bro. H. J. Krehbiel's missionary zeal. And by the way, we know of no better man who might be employed by the Mission Boards to work up missionary enthusiasm in our churches than Bro. Krehbiel. It may not be his only gift, but it is his greatest. "To every man his work."

Suspicion.

Mankind, especially when such ticklish questions as higher criticism and secret societies are touched in a public body, easily divides itself into two classes, the suspicious and the suspected. In which of the two classes any one belongs depends largely upon himself. If he wants to belong to the ranks of the suspected, nothing is simpler than for him to imagine himself a black sheep and he becomes such forthwith. He can apply the philosophy of Christian science to his own case with a vengeance. The notion that you are a suspected sinner is a sort of hysteria shared by both sexes and is as difficult a case to grapple with as any other mental affection.

But on the other hand, any one can reckon himself one of the suspicious if he lists. You have just as good a right to suspect your neighbor as he has to suspect you. Indeed you will find it quite as easy putting yourself on the offensive as on the defensive. More than that it is quite likely that, like a skilled warrior, you are doing both, so that while you are smarting under his imaginary lashes, you are laying it on to him no less gently.

But every man's armor is unevenly distributed. While he both suspects and is suspected, the one or the other frame of mind preponderates. What is it determines on which side the beam is to lean? If you will feel hurt rather than pour out scorn, you must have some reason for your bias. Are you aware of a disagreement between yourself and your neighbor? If you think there is, can you blame him for thinking the same? And if it is possible for you to divest him of all prejudices against you in a moment by frankly telling him at once there is no difference, by all means tell him so rather than lose sleep over it. Of course, if you cannot honestly tell him you agree with him, you must take the consequences. If you really are what he suspects you to be, either be honest and confess it, or if you prefer a studious reserve, don't paint his suspicions in the black colors of a lie. Suspicion—that is, when unfounded or ill-founded—may have its own sin to answer for, but don't blacken it into a lie.

Perhaps you are a neutral person and haven't made up your mind where the merits belong. If such is the case, you may be suspected, — cruelly suspected—but you are not so likely to take it to heart. Those who take things to heart with any degree of alacrity are nearly always such as feel their hearts burning to defend themeselves. So it may be possible for me to learn the genuineness of your neutrality by the calmness of your mind. If your mud lacks the true temperance, you are not on the fence but in the mud, on the one side or on the other. Then it becomes nearly a case of the pot calling the kettle black.

But if it is weak to pose as a martyr to suspicion, it is downright mean, ungentlemanly and unchristian to summon a brother before the inner tribunal of your prejudice or narrow dogmatism and condemn him unheard. It is a gross violation of the Golden Rule. It may be a deadly sin for your brother to believe that the Pentateuch had five authors, four of whom died obscure and neglected in their garrets, but if you don't know him to be such an outcast, yet nevertheless brand him as such, you will not save his soul by such an unchristlike course while you may possibly lose your own into the bargain. For you one piece of advice is practicable: the moment you suspect any one or have learned that some one else suspects him, go to him and fight it out. It is likely to prove a sham battle, full of glory for both sides, without any ragged or bloody wounds on either. He is likely to reward confidence in his truthfulness by telling you the truth. You may disagree after that but you will love each other in spite of it, and where love is suspicion can not be. And what is better, with suspicion gone, you are a thousand times more likely to convert him.

Of course, by the laws of logic, we may sometimes reason out certain conclusions, and our conclusions are likely to be absolutely correct, even though demonstration be impossible. If you go to a school where rationalism is taught and the teacher is more or less of an idol among his students, the probability is that you are swallowing his teaching, though possibly, if you are an original genius, you prefer to nose around the bait awhile before you feel like bolting it. In these days, it is risky to be a student anywhere. Even if you do entirely disapprove of the unabashed rationalism that has put on the sheep's clothing within your institution, you are likely to be in peril because you have a Jonah for your fellow passenger. Confess then, once for all, and clear yourself. If you keep silent, you will have to take the consequences.

In the end the battle will have to be fought over real issues, not imaginary ones. Sound argument, solid sense, the eye-opener Time, will separate the sheep from the goats. Sooner or later, the strife over mere words must give way to a mental combat over things. Instead of sitting in judgment over books and professors and schools, truth will summon your own thoughts and convictions into the light of day. If they are of the light they will endure forever; if not, they deserve to perish.

Correspondence.

BERNE, IND., October 22, 1902. Although the sessions of the general conference have come to a close, the pleasant and friendly faces of the dear friends have left so much sunshine with us and the sound of their voices so much delightful music, that we are now feasting on the pleasant memory of it all.

Let us again take a short view of the days from Oct. 14 to 21.

On the morning of the 14th, the first delegates arrived from Summerfield, Ill., most of them having attended the conference and S. S. convention of the Middle district held at that place. Every train on said day brought a number of conference visitors, even the last night train brought the brethren from the far Northwest, Manitoba, Dakota and Minnesota.

Since the delegates from Pennsylvania did not arrive until on the morning of the 15th, the opening service of the conference was not held the evening before, as had been announced, but on the forenoon of the above day.

Besides the sessions of the conference, evening services also were held in the different churches of Berne in the German and English languages.

Thursday forenoon the Ladies' Missionary Sewing Societies held a business meeting at the Reformed church, and in the evening the general meeting of said societies was held in our church, which was filled with attentive listeners to its utmost capacity. A good, substantial program was rendered and the collection held at that meeting amounts to $80.

On Sunday forenoon a mission service was held, on which occasion the Rev. Chr. Schowalter from Iowa and Peter Balzer from Kansas were the speakers. In the afternoon a children's service was conducted under the leading of Rev. I. A. Sommer. Eight speakers were on the program, among them Miss Agnes Williams, from Cantonment, Oklahoma. Interspersed between the short speeches, only five minutes in length, some songs such as quartettes and male choir songs were sung.

In the evening, our choir rendered the sacred Oratorio of Haydn's "Creation". Every available space of the church was occupied, sitting or standing, and yet the church could not hold all the eager listeners. Between the second and third part of the oratorio, Rev. J. S. Hirschler from Hillsboro, Kansas, gave a short but very appropriate address on the value of music.

Tuesday morning, Oct. 21, the conference came to a close, much to the regret of the Berne people. In the evening another service was held, a number of the ministers not leaving until this morning. But most of the guests left on the 21st.

Upon a kind and friendly invitation from the church at Mt. Lake, Minn. the conference almost unanimously decided to hold the next session at that place. All who have been at Mountain Lake before and all who met and learned to know the delegates from there at this conference, deem the decision a very wise one. With great delight the churches are looking forward to that session in three years, when they shall meet the dear brothers and sisters at Mountain Lake.

Too soon has the time of parting come upon us and the Berne people sadly stand and cast a parting glance over the departing friends, as they wave once more their farewell.

And now once more the correspondent from Berne sends a kind and heartfelt farewell, with the wish and prayer that God may bless you all and bring you safe home and that we all may meet again, if not on earth then on yonder shore where parting is no more.

Impressions from the General Conference.

EDWARD MOSIMAN.

During the conference the remark was made that if the Mennonite church had lived up to its opportunity in the past, it might be to-day the largest church in America. That it has neglected its opportunity and therefore has not been the power in the world that it ought to have been, we well know.

We believe it has in it the germ of life. For some time we have seen its manifestation, and have looked forward to the General Conference to see whether the conditions were such as to foster its growth into a strong and beautiful life, that would exert a mighty influence for good.

Our expectations have been realized. The keynote of success was struck in the thought expressed in one of the sermons, that we were in one place with one accord and for one purpose—the evangelization of the world. We have been favorably impressed with the time and place which was given to this question which so vitally concerns the life and success of our church. Like the silent force of gravitation which holds together the universe, so this principle of love to our fellowmen will not only bind together the various branches of our church, but will draw us to Jesus Christ and keep us in touch with divine power. Our work was beautifully illustrated in the story of the stranger bringing light and protection to the children living in a dark forest amid savage beasts. Jesus was sent to bring us the light. He said, "As my Father has sent me into the world even so send I you." Our growth, our success, our life depends upon our faithfulness to this trust.

One of the speakers said that we have recently discovered that there are children. We have also discovered the young people. This field of exploration has not yet been fully developed.

There are still some hidden resources which may be worth something to us. We reverence the old men of our conference and can safely trust to their guidance, but we know, they can not always be with us. The time is rapidly approaching when the work will rest upon the younger men, especially upon those who are preparing themselves for greater usefulness in the colleges of our country. They with a faith firmly established by the teaching of their fathers, and strengthened by a study of God's Word and a love for truth, will not be satisfied to remain in the valley with a limited horizon, but will seek the mountain-top with a vision of the whole world, and will guide our church safely through the storms of higher criticism and infidelity into the calm waters of a spiritual life.

We, the readers of the MENNONITE, are thankful for what the Publication Board has done for us, and that it has not been changed to a semi-monthly. It is through our English paper that our young people may be reached and much good come to our church.

Wittenberg College,
Springfield, O.

Good Things of Conference.

S. M. MUSSELMAN.

The Conference time has come and gone, and we can only wait for the scattered seed to take root and grow, the growing plants to renew their vigor and life. The delegates came from far and near, all bent on the same purpose and with the same interests at heart. This already would insure a good Conference. The feeling that this assembly was not only a gathering of individuals, but a representative body, could not be forgotten for a moment and every one voted and spoke not only for himself but for his people as well. Several things especially impressed themselves upon the minds and hearts of some.

There seems to be a feeling in the Conference that we need to support schools and higher education more than we have ever done. Some have set their aims high, as one brother was heard to remark in private conversation: "I hope to see our church as a whole raised to a higher level". This is a hopeful view and we believe, the only thing that will help to make our church a denomination of the future.

Another very encouraging feature of the Conference work seems to be the mission interest. There seems to be reviving throughout our church an interest in foreign missions which is ready to make any sacrifice for the great work here engaged in. Here we can feel the pulse of the denomination. In so far as gifts for this work will steadily flow into the treasury can we feel that the life within is of the right kind.

In the last place, in spite of seeming contrary statements, we can not help but feel that our Conference means to make room for its young men, and will not neglect the interests of its young people. This, too, is a hopeful view, for we cannot help but feel that the future of the denomination depends on our growing generation, and upon the work of the young people.

The Conference as such is a thing of the past. But not so the influences of the work started here. May God continue to bless work and workers. Pray God to send laborers into his vineyard.

Doing Things.

If you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret — the magic word "now."

HELPFUL THOUGHTS.

Your renewal to "The Mennonite" and "Sky Pilot" for $2.50.
Mennonite Book Concern
Berne, Ind.

The Summerfield Convention.

The Sunday-school Association of the Middle District Conference met in convention at Summerfield, Ill., Oct. 11 to 13, 1902.

The first session was opened at 1:30 o'clock on Saturday with song. The devotional exercises were conducted by Mr. E. A. Bentzinger as chairman. As neither the English nor German secretary was present, the chair appointed F. Luella Krehbiel to act as English secretary and Hannah Schowalter as German secretary.

The first subject on the program, "Encouragement and Discouragement in S. S. Work," was discussed by Mr. F. H. Krehbill, from Donnellson, Iowa. In giving his personal experience, he told how encouraging it is to the superintendent if the teacher is punctual and regular in her attendance, if she has words of friendly greeting for her pupils, and if he knows that teachers and pupils are praying for him. Teachers' meeting is a great incentive to regular attendance of teachers and should be made as interesting and instructive as possible. Teachers are thus prepared with material which they are anxious to impart to their pupils. Should the state of affairs be the contrary, the result is extremely discouraging.

In the remarks which followed this talk, Rev. Kliewer implored teachers and superintendents not to fix their ideal too high, as discouragement is sure to follow if they do, and Rev. Baer asked teachers who were unable to appear before their class to provide a substitute, also to visit the sick and absent pupils of their classes.

Rev. S. M. Musselman spoke on "The Teacher's Preparation of the Lesson for Primary, Intermediate and Adult classes." In any case the teacher must learn to know her pupils. The lesson must be prepared in a practical way, and always presented in story form for the primary class, then the pupils will be better able to grasp the truths taught. It is absolutely essential that every teacher make the important heart prepartion alone and in communion with her God.

Rev. N. C. Hirschy said the teacher makes a great mistake in making the lesson too limited. Each teacher should be prepared with much more than she intends to teach. A systematic and careful study of the lives and characters of men in the lessons, also of Christ, his disciples and apostles, is recommended. The teacher's preparation should never be confined to the lesson helps and quarterlies.

The Round Table which followed was conducted by Mr. Noah Schumacher from Pandora, Ohio. The 1st topic, "The Duty of the Superintendent to the Teacher" was discussed by Rev. v. d. Smissen; the 2nd, "The Duty of the Superintendent to the Pupil" by Rev. N. C. Hirschy; the 3rd, "The Teacher toward the Superintendent" by Rev. B. Diller and Rev. H. J. Krehbiel; the 4th, "Teacher toward Fellow-teacher." by F. Luella Krehbiel; the 5th, "Teacher toward Pupils" by Rev. S. M. Musselman; the 6th, "Parents towards their Children" by Rev. I. A. Sommer.

After a song by the congregation, the benediction was pronounced by Rev. C. H. A. van der Smissen.

On Monday morning at 9 o'clock, the second session was opened by S. S. Amstutz, who conducted the song service, and Rev. S. M. Musselman, who conducted the devotional.

The motion was made and carried that we close the morning session at 11:30 o'clock to accommodate those visitors who wish to leave on the noon train for St. Louis.

Report of the treasurer, E. A. Luginbill, was read and accepted. In the treasury for the year 1901..... $ 10 50
Expenses 50
Balance..... 10 00

A very excellent paper on "What Can be Done to Establish the Younger Scholars more Firmly in the Word of God" was read by Miss Lydia Augsburger. Rev. Stuckey, in discussing the subject, "The Necessity of Christian Growth in the Teacher" said there must be growth in the teacher, or else no growth can be expected in the pupil, and no harvest can be reaped. In order to have growth there must be life.

A paper entitled "The Claims of the S. S. on the Church" was read by S. S. Amstutz. He said the S. S. is the child of the church, and as the parent owes the child continual guidance, so the church owes it to the S. S. to supply teachers and give encouragement in every way possible. Example is more effective than words. In discussing this subject Revs. Krehbiel and Musselman gave incidents from personal experience how parents absent themselves from S. S. and how they may be induced to attend.

The speaker on the subject, "How can Christian Giving be Promoted", failed to appear, so Revs. Krehbiel, Sommer, Hirschy, Baer, Stucky and others made a few remarks. It was discovered that many were giving the tenth of their income for mission and benevolent purposes, and some have done so for many years and have always been richly blessed.

Rev. H. J. Krehbiel here favored us with a Winona song: "Glory for me", the audience joining in singing the chorus.

Rev. P. P. Lehman now spoke on "Growth in Christian Life."

The report of the nominating committee was now read. The motion was made and carried that election be by rising vote.

The following officers were elected for the ensuing year.—

President, P. B. Hilty, Pandora, Ohio; vice president, Daniel Baer, Summerfield, Illinois; Ger. Sec., Hannah Schowalter, Donnellson, Iowa; Eng. Sec., F. Luella Krehbiel, Clarence Center, N. Y.; program committee, D. J. Basinger, Pandora, Ohio. E. A. Bentzinger, Dover, Iowa, Chris Auernheimer, Summerfield, Ill.

THE CHRISTIAN ENDEAVOR CONVENTION

Was held in the afternoon.

After a song by the congregation, Rev. I. A. Sommer read the twenty-third Psalm and led in prayer.

Rev. S. M. Musselman, in his talk on "Activity and Work as Elevating and Strengthening Factors in Spiritual Life," said in part: We learn to do a thing by doing it. We should bring our religious life into practical use. After the C. E. Society meeting, we should distribute flowers among the sick of the church and S. S. and from this committee work go on to more difficult work. A Christian endeavorer should take a fallen brother by the hand and help him to walk upright. The reason we do not grow stronger in Christian life is because we do not use the powers we have. By being active in little things, grace will be given to do greater things.

Rev. Sommer gave a very effective talk on the "Teacher's Influence on Younger Pupils to Make Decision for Right." Jacob Baer, in his talk on "Who Should Take Part in Young People's Society" requested both old and young to participate. The older ones are an encouragement to the younger members of the Society, and one can never become too old to work for the Lord.

After a song, a motion was made and carried that the next convention be held at Trenton, Ohio.

The report of the committee on Resolutions was read and accepted.

The many interesting questions contained in the question box were well answered by various members of the conference.

Motion made and carried that a vote of sympathy be extended to E. A. Bentzinger because of his inability to preside at the last two sessions. After a song by the congregation, Rev. Kliewer pronounced the benediction.

F. LUELLA KREHBIEL,
Eng. Sec.

The Sunday School Lesson.

Subject for October 26: JOSHUA AND CALEB. Josh. 14: 5–15.

GOLDEN TEXT: He wholly followed the Lord. Josh. 14:14.

LESSON OUTLINE.

CLAIMING THE PROMISE, 5–12.

The children of Israel did not always do as the Lord commanded, especially not when they fell into idolatry, but here to their credit God's Word affirms the contrary. The Levites had been set apart by God's direction from secular life to divine service, and they were to receive forty-eight cities wherein to dwell and suburbs of still other cities (Num. 35: 1–10); and these concessions were to be made by the people themselves. This called for liberality and cheerful compliance, both of which seem to have been manifest. It is to a Christian's highest and abiding interest to be obedient.

Then the children of Judah were to receive their portion. But first among them was old Caleb, of whom we have heard before. He was not an Israelite by birth—he was a Kenezite, of a heathen nation like the Amorites (Gen. 15: 19–21), and the Scripture is careful to state this. He or his forefathers must have been converted to God some time. He thus serves as a picture of the Gentiles "brought nigh by the blood of Christ". Eph. 2: 13. He receives his share in advance of the whole tribe of Judah. How suggestive this is of Matt. 21:31! Only one born Israelite of the entire Jewish nation—Joshua—entered God's country, the other being a Gentile. The rest entered not because of their unbelief. Heb. 3: 18, 19. See also Heb. 11: 6. Matt. 15: 27, 28.

In what manner Caleb showed his faith is seen in v. 7. The story is told in Num. 13: 17–14:10. Caleb reported only good of the land, believing that the evil God himself would promptly deal with. Here Caleb's faith prevailed. He spoke "as it was in his heart" God had put it there. God gives it to all that want it. It is an absolute necessity (John 3: 3, 5) and is a sure and reliable guide. Its fruit in Caleb's case was, "I wholly followed the Lord my God." It we always walk by God, such a record can be set down to our account. Then our life will be blameless. The other spies (excepting Joshua) doubted God and murmured. But big-hearted Caleb calls them "my brethren". This was the purest Pauline charity (1 Cor. 13: 4—"not puffed up"). This also proceeds from a new heart. Let us covet this supreme gift. Caleb's assertion about "wholly following" would have been boasting if the Lord had not made it before in Num. 14: 24. If God declares you saved, justified, renewed, sanctified, you have the right to quote Him, and stand by it.

Israel was—and still is—an earthly people, and therefore inheritance of land is highly cherished. Read v. 9. Christians, constituting the Church, are a heavenly people. Phil. 3: 20. Eph. 1:3. The Holy Spirit is the firstfruits or earnest of our spiritual inheritance. Hebron was to belong to Caleb's house "forever". Heaven and its gifts are our eternal possession.

With earthly prosperity was associated long life. For forty-five years after the promise, the Lord had preserved Caleb's life. What he is doing for us can be read in Rom. 6: 23. 1 Pet. 1: 4. John 10: 28, 29. God always does according to His word. Caleb shows his gratitude and trust by acknowledging this. Warrior though he was, he knew his own bravery had not kept him alive, nor would it in the future. And he was not only alive, but as strong at eighty-five as he had been at forty. Isa. 40: 31. Christ is our strength. Eph. 3: 6. Col. 1: 11. Phil. 4: 13. When like old men, we are weak in our strength, then are we strong in the Lord.

Now Caleb believes the time is at hand for the promise to be fulfilled. He appeals to Joshua to give him "this mountain". Waiting and praying forty-five years did not make him forget it or despair of it. If the Lord has promised anything, don't fret if you have to wait for it. You will get it in time. See Luke 2: 25–28, 36–38. But when the time comes to appropriate a blessing, the season of praying and waiting is over. The only way to please God then is to take it. Many pray for the Holy Spirit, yet never take Him. This is not according to Caleb's example or God's will.

But the Anakim were still there. It was no royal palace of case that Caleb was going to inherit. Its possession involved fighting and struggle. But Caleb wanted that. We are saved to fight battles. We receive God's gifts to that end. Eph. 6: 13–17.

OBTAINING THE PROMISE.

Joshua gave his old fellow-soldier the desire of his heart. Caleb's faith was rewarded and he received Hebron, which means "fellowship". The secret of fellowship with our Lord is the same as it was with Caleb—"wholly following" Him. John 14: 23.

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Deaths.

AUGSPURGER—The deceased grandmother Magdalena Augspurger, whose maiden name was Kennel, was born at Dreisen, Bavaria, Germany on the 9th day of March 1811. In the year 1830 she came with her parents to America. After remaining for a short time in Pennsylvania they came to Butler Co., O., where she resided ever since.

She united with Jos. Augspurger and their union was blessed with 8 children, of which two daughters preceded her into eternity. Her husband died in the year 1864. She was graciously favored with good health till last Friday, when she had a stroke of appoplexy from which she never recovered. She gradually grew weaker and fell asleep on Sunday, Oct. 12, at the advanced age of 91 years, 7 months, and 3 days. She leaves 5 sons and 1 daughter, 36 grandchildren and 29 great-grandchildren, 2 brothers and many friends to mourn her death and thank God for the example of her life.

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Stepping Heavenward. By Mrs. E. Prentiss.
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MENNONITE BOOK CONCERN, Berne, Indiana.

News of the Week.

Domestic.

SETTLEMENT OF COAL STRIKE.

HISTORY OF THE ANTHRACITE COAL STRIKE.

Strike began May 12.

Duration (including to-day) 162 days.

Number of mine workers involved, 147,000.

Approximate loss in wages to mine workers, $30,032,500.

Approximate loss to operators in price of coal $90,000,000 — more than $500,000 daily.

CONVENTION AT WILKESBARRE.

WILKESBARRE, Pa., Oct. 20.—Six hundred and sixty-two delegates of the Mine Workers of America, representing 864 votes from the hard coal mining district of Pennsylvania met in the Nesbit Theater to-day to act on the proposal to settle the long strike by arbitration. The convention was called by President Mitchell under the rules of the union to vote on the plan which he laid before it, and later explained fully in a lengthy address. District President Nicholls called the convention to order at 10:20.

Previous to the assembling of the convention there were busy scenes at strike headquarters in the Hart Hotel, from where the miners' battle has been directed since the strike was called 162 days ago.

Before 8 o'clock the miner delegates, the majority of them having arrived on the early morning trains, began to gather there. President Mitchell was the center of interest, and until he left for the convention hall was always surrounded by his lieutenants and others. The final details for the meeting was arranged in his office this morning.

The delegates were in the best of humor as they loitered about the hotel lobby. The feeling of the men was evidenced in a brief conversation overheard when delegates from distant points met. Said one:

"Well, what do you think of the situation now?"

"Oh, we are here to finish it, and I guess we will."

Every delegate whose opinion was sought felt that the convention would do whatever their national leader advised.

The most important feature of to-day's session was the address of President Mitchell to the delegates.

Mr. Mitchell spoke as follows:

"Gentlemen—In opening this convention for the transaction of business, I take pleasure in extending warm greeting and welcome to the accredited representatives of the 150,000 men and boys whose heroic struggle for living wages and American conditions of employment has won the admiration of the whole civilized world. Language is inadequate to express the sense of pride I feel in you and those you represent. Your noble defense of the principles of unionism endears you to every man and every woman in our land who works for a livelihood. When the history of the struggles of toilers shall be written, its pages will record no event more important, no principle more ably defended, no battle more bravely fought than the contest which I earnestly hope is now about to be happily ended.

"It is not my purpose to review the progress of the strike or even enumerate the important events which have passed into history. Printed indelibly upon the hearts of our people are the memories of suffering and hardship which have been and are being endured. For five long months the eyes of the nation have been centered upon your actions, and it is a pleasure to say that the great heart of the American people throbbed in sympatby with you. It is, of course, a source of deep regret that the millions of workmen of our great cities should be the most acute sufferers, by reason of this contest between ourselves and our employes. But, strange as it may appear, hundreds upon hundreds of those who suffer most from lack of fuel, sent words of commendation and encouragement to us, and in many instances declared that they would endure any privation in order that the miners and their families might secure a sufficient wage to enable them to enjoy a little happiness and sunshine, instead of the gloom and sadness which have been their lot for many years.

"The debt of gratitude we owe our fellow-workers in this and other lands, the debt of gratitude we owe a generous public and friendly press who have supported and sustained us during this memorable strike, can never be adequately repaid.

"For our opponents we retain no feeling of malice. While they have maligned our characters, impugned our motives and sought the victory by methods which we should scorn to use, yet on this day, when we have secured an avenue of redress, on this day when the realization of our hopes and ambitions seems near, when a brighter and happier future seems assured, we should hold out to them the hand of friendship and ask them to join us in providing for such business relations as shall for all time establish peace and tranquility in the coal fields.

"The day is passed when a great organization of capital can maintain the false position that its employes shall be denied the right to organize into compact bodies and speak through the organization of which they are members.

"The people of our country await with anxious expectancy the result of your action to-day; the eyes of the nation are centered upon you and friends and foes alike demand the submission of issues involved in this strike to the tribunal nominated by the President of the United States. That there are discordant elements in this convention; that there are dissatisfied ones at home, I am fully aware, but, gentlemen, with all the earnestness of which I am possessed I urge that you give your approval of your executive officers, who have recommended acceptance of the proposition that the strike be declared off and all men are then to return to work in the positions and working places occupied by them prior to the inauguration of the strike and that all questions at issue be submitted for adjustment to the tribunal selected by the President of the United States."

Conference of Friends.

INDIANAPOLIS, Oct. 21.—The five-year meeting or conference of Friends will begin at 7:30 p. m. to-day at Friends' church, Alabama and Thirteenth streets. S. Edgar Nicholson, of Baltimore, will preside as temporary chairman. Officers for the conference will be elected to-morrow.

The opening session to-night will be taken up with the business of arranging for the work of the conference and the hearing of the reports. The most important of these will be the report of the committee appointed at the last conference to prepare a uniform discipline.

At to-morrow's session the chief subjects presented will be:

"Scope and Work of the Evangelistic and Church Extension Board of the Five years' Meeting." Isom P. Wooton, Legrand, Ia., and Allen Jay, Richmond, Ind.

"Scope and Work of the Committee on Legislation and its Co-operation with the Government," Edmund Stanley, president of Friends' University, Wichita, Kas., and Timothy Nicholson, Richmond, Ind.

"Scope and Work of the Committee on Education." A. Rosenberger, president of Penn College, Oskaloosa, Ia., and Isaac Sharpless, president of Haverford College.

"The Present Condition of the Indians and the Work to be Done for Them," Edward M. Wistar, Philadelphia, Pa., and Rachel Kirk, Kansas.

"The Persent Condition of the Negroes and the Work to be Done for Them," John W. Woody, Guilford, College, North Carolina, and Allen C. Thomas, Haverford College.

Shot Through Carelessness.

BERNE Indiana, October 22 1902. Fred Hossman jr., aged 20, the son of Mr. and Mrs. Fred Hossman living 2½ miles south of this place, was accidentally shot and killed near his home Sunday morning at about 9:30 o'clock. In the morning his mother told him to go to church and he said he would but instead of doing as he had promised he and a companion went out on a hunting trip. After being out a while the two lay down on the grass to pass away the time. While lying there Hossman told his companion to hand him the gun as he saw a snake a short distance away. The partner handed him the shot gun which had both of the hammers cocked. In passing the gun to Hossman, in some unknown manner one barrel discharged. The charge went through Hossman's abdomen, laying the internal organs wide open. The companion hastened for aid and Hossman was taken to his home, a quarter of a mile away. He lived about two hours after the accident. His parents were still in church, at this place, when they were informed of the sad affair.

Missionary Council.

PHILADELPHIA, Oct. 21.—Nearly four hundred delegates, including forty bishops, were present at the Missionary Council of the Protestant Episcopal church, which opened in St. James church, this city, to-day. Bishop Caydor, of Tennessee, preached the opening sermon, after which holy communion was celebrated.

The business session in Young Men's Christian Association hall was addressed by the Rt. Rev. Dr. Alexander Mackay-Smith, bishop coadjutor of Pennsylvania. Bishop Tuttle, of Missouri, spoke. The subject under consideration was "Progress of the Mission."

W. C. T. U. Convention.

PORTLAND, Me., October 18.—At the annual convention of the National Woman's Christian Temperance Union here, every State and Territory is represented. Mrs. L. M. N. Stevens presided at the first session. Lady Henry Somerset, president of the World's W. C. T. U., is attending the convention.

Giving extracts from reports of eighteen organizers, Mrs. Fry, of Illinois, corresponding secretary, said: "The total number of W. C. T. unions organized by the eighteen organizers is 120; total number of young women's unions, forty; total number of W's and Y's reorganized, fifty-five; total active W and Y members secured, 4,702; number of new Loyal Temperance Legions organized, sixty; number of new L. T. L. members secured, 2,291; number of total abstinence pledges secured, 6,920; total number of State engagements, eighty. The State unions among the colored women increases the number of State and Territorial unions to sixty-three, Mrs. Amanda Richey, organizer of Indian Territory Union (No. 2), and working under an appropriation from the Frances E. Willard memorial fund, organized twenty-one new unions."

Great Gas Well.

WORTHINGTON, Pa, Oct. 21.—The greatest gas well ever struck in Pennsylvania is now running over 20,000,000 cubic feet of gas every twenty-four hours.

It is defying all efforts to bring it under control. The well is on the Kerr farm, a short distance south of here. The gas escaping, it is estimated, would supply a city of ten thousand inhabitants. In the eleven days that have elapsed since the sand was struck, more than 220,000,000 cubic feet of gas, it is believed, has gone to waste.

Germanizing Brazil.

RIO DE JANEIRO, Brazil, October 18.—In the Chamber of Deputies, Senior Barbosa Lima called the attention of the government to the slow but steady denationalization in the southern states of Brazil. He said that while the Italians at San Pablo are becoming Brazilians and adopting the Portuguese language instead of the Italian, the Germans cling to their nationality and their language.

Germans born in the southern States, though Brazilians by law, consider Germany as their fatherland, and celebrate the German national anniversaries.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, OCTOBER 30, 1902. No. 46.

Is It Light?

Is it daybreak yet?
Nay, the waning moon
Hangs still in the skies:
'Twill be darker soon.

The stars have faded,
The cold wind sighs;
Thick grows the gloom
Ere the sun arise.

Is it daybreak yet?
In the eastern sky
Is a streak of gray,
So the morn is nigh.

On the distant mountains
Are trembling lights;
It is night in the valley,
But day on the heights.

Gold and silver
The peaks adorn,
And the world wakens
To greet the morn.

The swift glad sunrise
Blesses the earth,
And all things living
Share in the mirth.

Items of News and Comment.

Last Friday Rev. S. F. Sprunger, of Berne, Ind., had his left eye removed by a surgeon in Fort Wayne. He is gradually recovering from the effects of the operation.

Bishop Thoburn, of the M. E. Church, has 309 workers under him in India in a territory a little larger than Massachusetts, containing over three million people.

The subscription price of the "Mennonite" has been advanced to $1.50 per year. Both "Mennonite" and "Bundesbote" will be sent to the same address for $2.50 a year. Ministers can obtain either of them for $0.75 apiece, both of them together for $1.50

Rev. H. H. Ewert, of Gretna, Manitoba, and Jacob Hoeppner, of Winkler, Manitoba, stopped at Bluffton, O. and Elkhart, Indiana, on their way home from General Conference. They preached at the Ebenezer church, Bluffton, Tuesday night of last week. Services were also held in the Ebenezer and in St. John's churches, Pandora, Thursday and Friday nights of last week.

Have you ever pondered over these beautiful words in the priestly benediction used in most of our churches at the close of the services, "The Lord lift up his countenance upon thee and give thee peace"? According to Delitsch, the ancient Babylonians used this expression to indicate the fond look a bridegroom would bestow upon a bride or a father upon a son. How this endears the Bible words to us!

The people in the central part of the island of Madagascar, east of Africa, have been converted to Christ. For nearly one hundred years the missionaries have labored there. Among the first converts was a queen of the tribe. A writer says: "When they become Christians they will endure persecution, torture, and even death for the sake of their Saviour. Their loyalty to Christ would put most of us to shame."

A great Bible scholar died the other day. F. W. Grant, who was for years in delicate health, finally heard the decisive call, "Come up higher". He was a member of no denomination, but affiliated with the so-called "Plymouth Brethren", believing the children of God should not be separated by sectarian names. He was a voluminous and industrious writes as is proved by his many volumes. Some of them are "Facts and Theories as to the Future State", a commentary on "The Revelation", and "Reasons for My Faith Concerning Baptism". His greatest work is "The Numerical Bible". The "Record of Christian Work" says of this, "This work alone is a monument of his scholarship". One is more than ever convinced of the full inspiration of the Word of God after having read his books.

On September 28, Rev. Abr. Ratzlaff was installed as elder of the Hoffnungsau congregation, near Buhler, Kansas. Rev. Peter Balzer officiated. A large concourse of people had assembled for this occasion. In the afternoon a mission meeting was held, at which Rev. Abr. Buhler and Tob. Wedel spoke on Home mission and Rev. P. Balzer and H. P. Krehbiel on Foreign mission. The Hoffnungsau church stands in the midst of a beautiful grove. Under rows of box-elder trees long tables had been erected and both dinner and supper were served. After the close of the meetings the people spent a season in pleasant social intercourse. Rev. Ratzlaff has been a preacher in his church for about 20 years as co-pastor with Rev. D. Gaeddert, deceased, and comes to his new office well prepared. May his labors be richly blessed. — "The Review."

Knowing God.

BY G. H. CULLEY.

V. THE NEED OF PRAYER.

I need to pray:—

1. To know God myself. This we have seen.

2. Because of a needy church, lukewarm and lifeless. Rev. 3:7–22.

Every Christian community is to-day made up of these two classes: (1) A Philadelphian few —"the little flock", and (2) A Laodicean mass, prayerless and powerless—and powerless because prayerless. "Prayer is a lost art in the church". Worldly and impure (Jas. 1: 27). And this because she has lost sight of two truths. (See Jno. 8: 32): (1) The indwelling presence of the Holy Spirit. A spirit of Holiness—this is the ground of Paul's exhortation and argument (1 Cor. 6: 19–20. 2 Cor. 6: 16–18).

A railroad engineer who had been a slave to tobacco said, "When I learned through brother —— that my body is the temple of the Holy Ghost, I had no more use for the weed." This illustrates the "expulsive power of a new affection." (2) The Imminent Coming of our Lord. The early church cherished this "blessed hope". Titus 2: 13. It was taught to new converts. 1 Thess. 4: 14–18. It is God's recipe for a pure church. 1 Jno. 3: 2–3. The last prayer in the Bible (Rev. 22: 20) is the one least heard to-day. We need therefore to pray for a needy church:—"O God, reveal these truths to Thy people."

3. Because of a needy world. A needy world, because a lost world. Eph. 2: 12. 2 Thes. 1: 8. (1) The home-field. One-fourth of the seed falls on good ground —how many are unreached! A policeman to whom I spoke about his soul, said: "You are the first one who has spoken to me of Christ in twenty years." A missionary in the slums said to a boy, "Do you know who Jesus is?" and he replied, "Yes, that is a name we curse by". (2) The Foreign field. But no field is foreign to God. "The field is the world". Jno. 3: 16. Mark 16: 15. Time and space forbid an enumeration of the awful, appalling needs of the heathen world. Study the facts as to the countries without the gospel, "Facts are the fingers of God". Over one-half the world has never heard the Gospel. This fact may be true but does their evangelization depend on our prayers? According to Jesus Christ—yes! Matt. 9: 36–38. The more light as to their needs the greater responsibility as to our prayers. O Lord our God, pour out upon us a spirit of grace and supplication; may we take no rest and give Thee no rest, until Thou dost make Jerusalem a praise in the earth and the whole world be flooded with the knowledge of Thy glory!

More Echoes from the General Conference.

ADVANCE STEPS IN MISSIONS.

Conference adopted five ripe propositions presented by the Foreign Mission Board, as follows:

1. The Board is to hold more frequent sessions, according to the necessities of their work.

2. A mission shall be opened among the Montana Cheyennes as soon as the necessary means are at command, and as soon as it can be done without drawback to our present mission stations.

3. The Board shall provide for the education, when necessary, of any suitable applicant for mission work, such training to be given in the Conference schools when and as far as possible.

4. Relief for orphans, orphans' homes and hospitals in India are to be furnished by the Board according to means and circumstances.

5. Opportunity shall be given the natives not only to hear preaching in the native language, but to learn to read their language.

In addition to these resolutions, four others were adopted which illustrate the advanced stage our missions have reached and how imperative it now is for us who have put our hands to the plough not to look back but forge ahead. These resolutions are as follows:

All standing committees and boards of the Conference shall publish preliminary reports and recommendations prior to the triennial session for the information of the congregations, in order that these may instruct their delegates how to vote and act.

The Foreign Mission Board shall, if possible, secure the presence of at least one missionary at each Conference in order to arouse the missionary interest.

In case there is a lack of volunteers for missionary work, the Board shall address itself to the congregations and district conferences, which latter, by proceeding according to Acts 13: 1–3, shall assist the Board in finding fitting workers.

The Board shall according to some definite plan seek to revive and maintain the interest in missions through some travelling evangelist.

OUR PUBLICATIONS.

H. P. Goerz, of Mountain Lake, Minn., who has been a member of the Publication Board 6 years, read the report of the Board covering the last three years. There was much in the report that was encouraging, yet much also that seemed discouraging. The report was confined mainly to statements concerning the status, financial and other, of the "Bundesbote", the "Mennonite", and the English Bible Lesson Quarterly.

The "Bundesbote" subscription list has since last conference leaped from 1662 to 2808, and is thus on a safe self-supporting basis. This increase is largely due to James E. Sprunger's canvasses in the West and Northwest.

The "Kinderbote" has a present subscription list of 2175, which represents an increase of 226 since last conference.

The German Lektionsheft reached a circulation of 10,000—an increase of 800. Rev. S. F. Sprunger has for many years been the editor of this popular publication, but the present state of his health forbids him doing any active work on it. However, he will continue to superintend the work.

On these three publications the Book Concern has realized some profit.

Two new literary ventures have been embarked on by the Board since the conference of 1899. One of these is the control of the "Mennonite," which was purchased of the Eastern District Conference and issued from Berne as a weekly since the beginning of this year. Though no longer of the nature of an experiment, this undertaking is still in its infancy, and the financial record of the Board shows a deficit in its accounts. Its subscription list amounts to 680. But the "Mennonite" has come to stay, there being a real need of it among our people; but like the "Bundesbote", it needs to be introduced into the different English reading communities, in order that it may attain a larger circulation.

The second venture has had a similar history. The English Bible Lesson Quarterly was first regularly issued with the year 1901, a specimen quarterly having been introduced for the last quarter of 1900. The editor for the first year was Rev. N. C. Hirschy, for the second, H. G. Allebach. This current year over 1300 copies have gone out. More English Sunday-schools may be induced to take it hereafter.

It was decided that both these new ventures were to be pushed, and to remain under the old editorship. The English element in our conference owes a debt of gratitude to the German brethren for their ungrudging support.

One great desirable feature which would greatly enhance the value of the "Mennonite" in the family is a much more ready and spontaneous and hearty literary contribution to its columns. Many younger and older people in our congregations are capable of writing good interesting English, and their thoughts on spiritual matters would be amply worth reading. Likewise a full page of correspondence could appear each week without evident detriment to our readers.

Only one great change was proposed with reference to the "Mennonite". Its price was raised from $1.00 to $1.50 per year. Subscribers to both "Bundesbote" and "Mennonite" will receive the two for $2.50. (See First Page.)

The members of the Publication Board are as follows: H. J. Krehbiel and J. F. Lehman, for 9 years; J. von Steen and H. P. Goertz, for 6 years; N. B. Grubb, chairman and Wm. H. Ewert, secretary, for 3 years.

The chief profits of the Book Concern arose from the sale of books. Nearly $22,000 were realized in this department.

HOME MISSIONS.

N. C. Hirschy, secretary, read the report. Six men had been sent out as home missionaries visiting the different churches in the Middle, Western and Northern districts, mostly during the past summer. J. C. Mehl visited congregations in Illinois, where he found three congregations without a preacher. J. E. Sprunger did home mission work in conjunction with his work as colporteur for the Book Concern, in North Dakota, Manitoba, Saskatchewan and Alberta. W. S. Gottschall visited congregations in Nebraska, South Dakota, Minnesota and Iowa. H. D. Penner visited 20 congregations in the Middle District within five weeks. P. H. Richert did similar work in Manitoba.

For the first time in our memory, one true aim of home mission work was clearly defined. It consists not in the act of visiting congregations having no special needs but in supporting weak and preacherless communities. But this does not define the full scope of such work. Organizing new missions and eventually congregations also belongs to home mission work. This idea was emphasized before the discussion came to an end.

Glimpses of the report of the Emergency Relief Commission and the discussion thereon, as well as of further sundry details will appear next week.

Abraham.

H. G. ALLEBACH.

More interesting and realistic than any novel, more helpful and bracing than any of Plutarch's Lives or any biography of a modern worthy, is the Bible story of Abraham, the first of the three greatest heroes—the other two being Moses and David—of Old Testament times. To read it, and read it thoroughly, thoughtfully, repeatedly, is a liberal spiritual education, as wholesome and edifying for the soul as a course in gymnastic exercises is for the body. Besides this, a meditation upon the details of his life, of their source and significance, their relation to the life in its entirety, their drift and bearing on the future, is a grand study in type and prophecy and furnishes an excellent concrete key to the spiritual understanding of God's inspired Word, and especially of the gospel of Jesus Christ. We verily believe that such a conscientious, open-minded study will immeasurably deepen and strengthen the student's faith in the integrity of the record as being in deed and in truth the very Word of God, and that such a record could hardly have been of human origin.

We are not the first to thus eulogize this rugged father of the Jewish race, nor is our eulogy at all extravagant. Throughout sacred history, manifold tribute is paid to him, and allusions to him, especially in the New Testament, are abundant. He was the corner-stone of the hopes of Israel in the days of the kings. To this very day, the scattered remnant of the chosen seed in every mart and counting-house of Europe and America, in the ghettos of London and Paris, the bowery of New York, the steppes of Siberia, the re-populated ruins of the Holy Land, are basing their prospect of a restored earthly inheritance upon the ancient promise of God: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17: 8. Hence from the remotest times, to the Jews, who "had Abraham to their father," he has been "Abraham our father," whose land obtained by promise would fall to the lot of those who counted themselves his children according to the flesh. When King Jehoshaphat publicly prayed to God for aid against his Moabite and Ammonite enemies, to make sure of a favorable answer, he had recourse to the magical name of Abraham — "Art thou not our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?" 2 Chron. 20: 7. "Abraham is our father," cried the stubborn Pharisees in their hot resentment of Christ's scorching words; "We be Abraham's seed, and were never in bondage to any man." No better paradise could be prepared for lorn Lazarus than to lay him gently in "Abraham's bosom;" and even the rich man at the other end of the social scale unconsciously acknowledged the common parentage by appealing in his torment to "father Abraham."

But not only is Abraham dignified with the honorable name of father. He also receives a title which is even far more exalting — the "friend of God." Jehoshaphat, just quoted, thus designates him. The prophet Isaiah puts the title in Jehovah's own mouth as follows: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Isa. 41: 8. James quotes from one or both of these in this wise: "And he was called the Friend of God." Jas. 2: 23. And why "Friend of God"? - To indicate the closeness of fellowship between him and the Lord, no better illustration of which can be given than in the self-questioning of God just before he revealed to Abraham His awful purposes concerning Sodom: "Shall I hide from Abraham that thing which I do?" According to Christ's own definition, Divine friendship is established and proved by the communication of the Master's secrets to His servant. "I have called you friends" he said to his disciples, "for all things that I have heard of my Father I have made known unto you." No wonder a man's posterity builds upon him when God Himself has so highly exalted him as to admit him into the inner circle of His counsels!

Christ's own testimony to Abraham is no less explicit or flattering. He silenced his Pharisaic opponents by hurling this retort into their teeth: "If ye were Abraham's children, ye would do the works of Abraham"; and explains himself by adding, "But now ye seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham."

Stephen begins his historical sermon with Abraham. Paul finds no brighter instance to prove justification by faith than that of Abraham. James can not think of a purer kind of faith "which worketh by love" than that exercised by Abraham. The writer of Hebrews always falls back upon Abraham to sustain his most telling points. Almost any writer or any doctrine could count on an indulgent hearing if the name of Abraham was employed as recommendation or introduction.

Abraham was the George Washington of his nation. His faults were forgotten or condoned, lost in the superior brightness of his brilliant virtues. The halo which successive generations wove around his patriarchal head declared him a sacred figure.

With this general review of Abraham's personality and fame, we are ready to concentrate our attention upon the one quality of the friend of God which the Scriptures count most worthy of eulogy, from which the greatest lessons for the Christian are derived, on which all his favor in the sight of God and man is based—his *faith*. And then it will be seen how nicely and purposefully the whole scheme of Abraham's life fits into the grand structure of God's revelation, the keystone of which is the gospel. Then it will be seen why the story of Abraham was deemed worthy of a place in God's Book.

A Carpenter's Shop in Nazareth.

The little town of Nazareth has now three carpenters, whose workshops join one another. They are very small, and only from four to six metres wide. The soil is not paved, and the walls which support a flat roof, are roughcast. As there is no light in these little shops, save from the door, the men work on its threshold or else in the street. Sitting on the ground they make use of their feet, which they draw close together, to serve as a vise to fix the pieces of wood they polish: or branches of elm bent in a crook, and forming very light carts, enough to transport small objects; or primitive yokes with four little perpendicular pieces, which they can put over the heads of the beasts employed in this labor. The tools are simple enough. Two trunks of carob tree or sycamore placed on the floor make their bench. Certainly it was in a poor little workshop of this kind that Jesus at twelve years old, began to work.

The house of a workman in these countries is always distinct from his workshop. A house in Nazareth, where the workman comes at a midday to take his meal and return at night to sleep, does not have a little dome like those of Jerusalem and other parts of Syria, but has a flat roof forming a terrace. It is, in fact, built on the old Jewish plan. One enters by a little courtyard, where provisions or animals are kept; then mounting a little staircase or gallery, you come to the single room where the family eat and sleep, and carry on all domestic occupations. The traditional addition to this department is the terrace, which is reached by a few steps, and on this flat roof of glazed mortar the family meet to breathe the fresh air in the evening and to spend their leisure hours together; while in the day time the women wash and dry their linen on the terrace, and often place upon it the grain they have collected during the dry season.

The house in which we are about to enter is that of a carpenter. The door is open which is necessary to give light to the large room. There is a little window to give air, but not much else. At first the darkness seems complete!

What strikes one most, in the singular interior of this house, is the very little required by man unless brought into contact with modern civilization. First, there are neither beds, nor tables, nor chairs. Beds are replaced by thick mats, which are rolled up in the morning and put away. The table, which is removed when the meal is over, is sometimes a barrel, but if not, a round bit of wood on a leg eight inches high on which is laid a disc of copper or tin and upon which is placed the rice or vegetables for the family meal. Seats are needless as whether they are eating or working, or talking, they squat on the mats which occupy the end of the room.—"The Children of Nazareth."

Saved at the Ticket-Window.

Some strange places for religious conversation come to light now and then. The present acting State Secretary of New York was led to Christ at the ticket-office window while selling tickets, through the conversation of his friend, who stood by his side.

He describes it thus:

"That afternoon as Mr. Fenno and I were selling for 'Number Five,' I called over to him at his window and asked him if he could stay that evening instead of going home, as I wanted to talk with him. He said he could if it were important, but that he was to lead a prayer meeting at Morris Heights, and did not want to miss his engagement. After a good deal of stammering, for I did not like to confess what I had done, I told him that I was thinking of becoming a Christian, and wanted to talk it over with him. 'Well,' said he, 'it isn't necessary for me to miss a prayer meeting on that account, for all you have got to do is to believe in Christ and confess Him before men. Are you willing to do that?'

"I had no thought of confessing, and I said I would like to talk it over with him, but he said I did not need to talk it over with anyone, but that I must make an immediate surrender of myself to Christ, and must confess Him openly, and he said, 'Don't you wait till the last bell strikes, but decide now.' The five-minute bell had struck, and we were both selling tickets as fast as we could, the conversation going on as we worked.

"'Just say, "I will," he called over to me, and after another struggle with pride and fear and doubt, I answered 'I will'. I don't know whether my Christian life began that morning on my knees, or at the ticket-window that afternoon, but I know that it has brought many blessings to my home and has made a man of me."—Association Men.

Our C. E. Topic.

Topic for November 2: THE BEST GIFT. 1 Cor. 12: 28–31; 13: 1–13.

MEDITATIONS.

In a word, this is love or "charity" as it is called in our Bible.

The 13th chapter is introduced by the last words of the 12th— "But covet earnestly the best gifts: and yet show I unto you a more excellent way." Whether love is one of these gifts, and the greatest, as our heading indicates, or whether it is simply "a more excellent way," gift or no gift, there can be no doubt as to its primacy in all Christian life, as necessary for the one who has no gifts as for the one having an abundance of them. We are inclined to think love is not a special gift, like that of preacher, teacher, apostles, tongues, etc., but a universal grace over and above all gifts, the very atmosphere of Christian life and fellowship. This seems the point aimed at by the apostle in 13: 1–3. Gifts without love, he would say, are fruitless and valueless, hard and cold. One may be a graduate in God's spiritual school, and still never be able to win one single soul to the truth in which we are so well versed, simply because we either lack or fail to exhibit the love we owe those to whom we minister. There is a good deal of preaching that is brilliant, and scholarly, even eloquent and spiritual; but all it accomplishes is glory for the preacher and admiration of his cleverness and gifts. But it wins few, because it is not simple language addressed to the heart of the hearer hot from the heart of the speaker.

Verse 3 suggests almost a contradiction. Can anyone bestow all his goods to feed the poor and still be destitute of love? Is such a thing possible on any other basis but love? Perhaps not. But even if it should be, it would profit nothing.

There may have been martyrs to the truth who perished at the stake for a great principle, yet perished unloved, unhonored and unsung. Ex-President Cleveland may be taken as a man who sacrificed reputation and office on the altar of principle and became virtually a martyr to his principles. Yet it cannot be said that he is ardently loved. Many a ruler has been less steadfast to principle, yet has had a surer grip on the heart-strings of his people.

Love is the greatest essential to effectiveness if the Lord gives you human hearts as material to work on.

In the succeeding verses of the second division of chap. 13 (4–6), we are told of nine things charity is incapable of. Study up each expression and be sure you do not envy or boast or strut or quickly lose your temper or live only for yourself or be continually suspicious of everybody, or take pleasure in somebody else's downfall through sin. Then notice five things charity will do: rejoice in the truth, hear, believe, hope and endure all things. Then see whether you are exercising these virtues in practical life, and if not, pray to God that He may fill you with charity.

The last division of the chapter (vv. 8–13) discusses one quality of charity — its immortality. Knowledge and prophecy, such as we now possess, will end with this life, and will be succeeded by something else — by that which is more perfect. But love will succeed itself—it will endure. Knowledge and prophecy — all gifts — or in part; love is one and indivisible here and hereafter. Therefore it should be coveted more earnestly than they.

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Editorial.

See the first page of this number for the new price of the "Mennonite."

The true way is to live every day, not as if it were the last, but as if it were the first day of an endless life.

—From "The Outlook."

It is a grand thing to successfully remove a dangerous tumor or growth, but it is a far greater thing to go out and teach a thousand people how to live so that they shall not have tumors. The former deed will command the applause of the multitude. The latter work may not only be unappreciated, but such an individual is likely to be labeled a crank, extremist, or fanatic.

It is rather a mistake to refer to the General Conference as a "division" of Mennonites, as is done by one of our ministerial writers for the secular press, in a letter copied in this number. Our body is not a division. Other Mennonites not joining us may call it so, but that does not make it so, or alter in the least the large-hearted intentions of its organizers—to make it a rallying camp for the combined forces of Mennonitism. It is not a "division" but a collective name for all the divisions combined into a unit for the one great work of missions.

We have heard the lamentation that our Mennonite people were not supporting their multiplying missions as they should. We have not heard the Mission Board as such complaining, though the complaint may be justifiable nevertheless. A plain little proposition in elementary arithmetic may simplify matters. Let us assume that it will cost $40,000 to run our missions the next three years (over $27,000 were needed the past three years.) There are in round numbers about 10,000 members of our General Conference. If 8000 or four-fifths of these, were to contribute $5 a piece for the next triennium, or less than $2 per year, more than enough funds would be realized, since the interests on the bequests would somewhat reduce the total amount. Does anyone think $2 a year exorbitant? Is it, after all, not a pitiful mite for a man, or even a woman, to give, who call themselves Christians, and whose foremost duty as Christians is to spread the gospel?

Again, is it practicable? It is, if pastors will tactfully, kindly, firmly, earnestly preach to the consciences of their people with regard to this matter. It is their duty, and it is not beyond their power.

"Why did God command so many people to be killed?" is a very common question anxiously asked by many students of our present Sunday-school lessons, as they follow the beginnings of Israel in the promised land. "Does God sanction murder?" It will not do to offer the shabby answer preferred by many that God did not so order, but that the half-civilized human writers of the record incorrectly ascribed to their deity their own blood-thirsty instincts, and that, after their sense of the Divine had, by a process of spiritual evolution, become more refined, they no longer made Jehovah guilty of sharing their own passions and brutality and the crudeness of their morals. Faithful old Abraham's suggestion comes nearer to the point: "Shall not the Judge of all the earth do right?" Paul, the apostle, whose love for mankind was at least equal to that possessed by most of his critics of to-day, wrote: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" God creates, why can and dare He not destroy what He has created? Will any one deny Him this right? or can any one say it is inconsistent with His holiness and goodness? Certainly not if He still be recognized as Creator. Certainly not if the general principle be held, if in no other form than that of a sacred law of nature, that the individual must be sacrificed for the general good. And that this last was the grand reason for God's command that the heathen nations should be exterminated root and branch, is the just inference of the careful student of Biblical events. If the death of ten millions of lives could serve as an object-lesson to ten thousand millions in future generations, of God's wrath against sin and as a forcible warning to those who can still profit by His grace, then those ten millions did not die in vain.

One of the noblest sentiments ever put into words was that inscribed over the doorway of a business house in Philadelphia while the nation was mourning the bitter fate of President McKinley. It was this: "If anarchy died with President McKinley, he did not die in vain." Even now, a lump rises to our throat as we repeat the sadly-wise words. So might we say: If heathenism began to receive its death-blow by the extinction of the Canaanites in Palestine, they did not perish in vain.

Correspondence.

GERMANTOWN, PA. On Sunday evening, October 5th, our pastor preached a very helpful and touching sermon on forgiveness, from Matt. 18–21.

Our attendance is on the increase. On Sunday evening, October 12, the church was filled. Rev. Wm. H. Grubb preached a most excellent sermon from Luke 14–16.

Last Thursday evening we held our prayermeeting at the home of Bro. John Schrock. The pastor spoke from the 12th chap. of the Acts, the 5th verse.

DONNELLSON, IA.—On Thursday, the 23rd inst., our congregation held a mission festival in the forenoon and a children's harvest festival in the afternoon conducted by Rev. Schowalter. He was assisted in the shape of short sermons and addresses by the following brethren: Fauth from Donnellson, Birkner from Primrose, Leutwein from Franklin and Rev. Musselman from Pennsylvania,— also by several S. S. teachers. At the close the offerings were sold to the highest bidder. The children enjoyed the liberal bids made on their mission offerings, which consisted of all kinds of vegetables, fruit, poultry, etc. May God's special blessing accompany the funds forwarded to the mission field!

In the evening we were favored with an earnest and able sermon by Brother Musselman. We felt loth to part so soon with this newly acquired friend, and brother, but hope to welcome him in our midst soon again.

Last Sunday we were again favored by a visiting minister, Rev. Chr. Krehbiel, from Halstead, Kansas. Many, especially of the older members, listened with tears in their eyes when the old and revered brother recited incidents of his boyhood days spent in our midst proving to us all the all-wise ruling leadership of God at all times. We can put our faith and trust in Him for the future.

Our nephew, E. A. Bentzinger, who was sick at the Middle District Conference (caused by blood poisoning) is still under the care of the physician. He has been very sick at times. Last Sunday morning the doctor opened an abscess that had formed in the armpit. Since then we hear he is resting easy and hope he will soon be able to be among us again and take up his studies for the ministry.

SALEM CHURCH, DALTON, OHIO. [This communication was unintentionally mislaid and hence is somewhat belated.—Editor.]

On Sunday, Sept. 28, eight young souls were added to the church through baptism and the Sunday following, Oct. 5, communion services were held.

Rev. Musselman gave us a pleasant call from Sept. 28 to Oct. 2, delivering a number of instructive sermons. Such calls are always welcome at our church.

A Delegate's Impression of the Conference.

The following letter will give the reader an idea of how a delegate at our late conference wanted to impress the outside public with our work. It was contributed by Rev. A. M. Fretz to his home paper, the Souderton (Pa.) "Independent."

BERNE, IND., October 20th., 1902. As well known to many of the readers of the Independent, the writer is for the time being a resident of the beautiful little American Swiss town of Berne, Adams county, Indiana. Our party of sixteen leaving Philadelphia, Tuesday, 14th inst., 8:40 a. m., arrived here, via the Pennsylvania R. R. Pittsburg, Fort Wayne and Chicago division, and Grand Rapids and Indiana R. R., just twenty-four hours later. When we arrived we almost felt as if the whole town had turned out to welcome us. In the crowd at the station we met the faces and received the hearty handclasp of many old acquaintances, fellow students, co-laborers and brethren in the ministry. We were at once conducted to the Mennonite church, on the limits of the town, where we, with many other newly-arrived visitors, were assigned our temporary homes. It is the writer's pleasant fortune to have his temporary home with Rev. H. G. Allebach, editor of "The Mennonite." In population, Berne compares favorably with Souderton, while the ground it covers exceeds our town, being less compactly built. The surface is very level, in which respect Berne of Indiana is unlike Berne of the "Vaterland". Words fail me to give expression to the hospitable spirit of the people.

But the object of our being here is not to find a temporary home away from our home cares and duties, or to enjoy the hospitality of generous people; rather to participate in the proceedings of the Mennonite General Conference, which opened its sessions here at 10 o'clock, a. m., October 15th, and to give your readers a few crumbs of said conference, prompted these notes.

Berne is the publishing headquarters of the General Conference division of the Mennonite church, hence it is only proper that the conference should meet here. The church here is a large structure, seating 1,500 persons, which number was exceeded in several of the meetings thus far held.

The membership is 600. Rev. S. F. Sprunger is the pastor, assisted by Rev. I. A. Sommer, editor of "Bundesbote", and Joel Lehman. The two first-named were fellow students with the writer thirty-three years ago. Seven new congregations were admitted to the conference, making this the largest representative body of the Mennonite church ever held. The largest congregation belonging to Conference is that of Bluffton, Ohio, numbering 1,007 members; then follow Alexanderwohl, Kansas, with 772 members, Berne with 600, First Philadelphia with 447, and so on. The business of the conference, up to this writing, consisted in the hearing of the report of the Foreign Mission Board, discussion of the same and of the mission work in Oklahoma, Montana, Arizona and India, and the election of new members of the Board. The old members whose term had expired were re-elected for nine years and I. A. Sommer elected a substitute for Rev. S. F. Sprunger, and the report and discussion of the Publication Board and election of members. The "Mennonite", the English organ of the church, is to be issued weekly, but subscription price advanced to same as "Bundesbote"—$1.50 per annum; the two papers together for $2.50. The following papers were also read and discussed at length: "Our doctrine; its content and extent; its value and significance to the church," by Rev. A. S. Shelly; and, "What is the so-called higher criticism, and what attitude should we assume toward it?" by Missionary R. Petter.

On Sunday, besides the services in the Mennonite church, the visiting ministers were invited to hold services in the German Reformed, Evangelical, and Christian Alliance churches. On Sunday evening all the church services of the town were dispensed with and more than 1,600 people gathered and were wedged in the spacious Mennonite church to listen to the rendering of the famous piece of music entitled "Die Schoepfung" (Creation), composed by Haydn, by the Mennonite choir consisting of 125 voices.

Though the rendering of the selection of music, with the exception of twelve pages, consumed two hours and twenty minutes, no one became weary and all seemed very much pleased and edified by the same, so that in truth it could be said, "The Berne choir, consisting of common country people, need not take a back seat for any choir." The subjects still on program for consideration are Home Mission work, relief work, discussions and resolutions on questions before conference, and election of officers. A. M. FRETZ.

Obedience.

ELWOOD S. SHELLY.

If we study the lives of all the patriarchs, prophets and great men of the Bible, we find that obedience helped to form every successful career. As long as God's ancient people were willing to obey His law, God never ceased to bless and prosper them; but at the same time it is also very vividly shown to us that disobedience will always lead to punishment. We find in every instance that when the children of Israel failed to comply with God's conditions, God punished them for their disobedience.

Under the Old Testament dispensation, we find that all punishment was because of transgression of law. If the law was carried out and literally obeyed, punishment could readily be escaped. Those days, however, have gone by. It is quite different now. We are living under the New Testament dispensation. Christ has come, and through Him, our Mediator, we must now obey God's law if it will avail anything. We must by no means obey God's laws less now than His children of old had to, though it must be from quite a different motive. Under the old dispensation the watchword of God's children was, "What must I do?" To-day the sin-cleansed soul will say: "What may I and what can I do for Christ?" There is no compulsion about it whatever. God is willing that all should accept His Son, Jesus Christ our Redeemer, and that prompted by His love, they should obey His divine laws. Yet if we only seek to obey God's laws under the requirements of the old dispensation, we will be eternally lost.

We find that the child which obeys its parents for the fear of punishment can not and does not enjoy life as does the one obeying them out of true love. It is likewise with us. Unless the love of Christ constrains us to obey God, we are not truly obeying Him. When Paul and his colaborers, while preaching at Corinth, were accused of being too earnest and too zealous in their preaching, he said, "The love of Christ constraineth us." Actual experience alone testifies to the true follower of Christ what true obedience is. God Himself is love. It was love that prompted Him to sacrifice His only Son for the redemption of mankind. Without being prompted by love, it is impossible for us to truly obey Him.

There are many professing Christians who are very careful not to transgress God's laws, in order that they may escape being guilty of the sins of commission; yet they fail to obey God's positive commands. This is merely obeying God half way. We must not forget that it is just as sinful to neglect to do what God has told us to do as it is to do those things which He has commanded us not to do. If we are truly regenerated, we are willing to do all we can for God as well as for our fellowmen. We will then no longer ask, "What *must* I do for Christ?" but "What *may* I do?"

Though the love of Christ constrains us to true obedience and is thus its own reward, it is at the same time most consoling to realize that there is a bounteous reward in store for all the obedient. When our pilgrimage here on earth is finished, if we have been obedient servants, through the redemption of Jesus Christ, we shall be permitted to enjoy the blessings of an eternal heavenly home prepared for all God's children.

Milford Square, Penna.

A Bible Reading on Sin.

I. What is Sin?

Departure from righteousness. Eccles. 7:29. Rom. 3:23.

The thought of foolishness. Prov. 24:9.

All unrighteousness. 1 John 5: 17.

Omission to do good. Jas. 4:17.

Transgression of the law. 1 John 3:4.

The infection of nature. 1 John 1:8.

Whatever not of faith. Rom. 14:23.

II. How God Regards Sin.

He abominates it. Deut. 25:16. Prov. 15:9, 26.

He marks it. Job 10:14. Jer. 2: 22.

He punishes it, Isa. 13:11. Amos 3:2. 2 Pet. 2:9

III. The Evidences of Sin.

Fallen angels. Jude 6. 2 Pet. 2:4.

Lost men. Gen. 3:2, 4. Isa. 53:6. Rom. 3:23; 5:12.

Disease. Job 20:11.

Sorrow. Job 14:1.

Death. Rom. 6:23. Jas. 1:15.

IV. Figures of Sin.

A stain. Isa. 1:18.

A yoke. Lam. 1:14. Matt. 11: 28.

A wound. Isa. 1:6.

Poison. Rom. 3:13. Jas. 3:8.

Debt. Matt. 18:24, 25.

Slavery. Rom. 6:20.

A corpse bound to us. Rom. 7:24.

V. The Remedy for Sin.

One righteous man. Rom. 5: 19, 21.

The Son of God. John 3:16. Rom. 6:23.

The cross of Christ. 1. Cor. 1: 23, 24. Gal. 2:20.

The blood of Christ. 1 John 1: 17.

The resurrection of Christ. Rom. 5:10. 1 Cor. 15:14.

The priesthood of Christ. Heb. 7:25.

The return of Christ. Rom. 8: 19, 24. 1 John 3:2. Col. 3:4.

—By the late George C. Needham, edited by Mrs. Needham for "The Faithful Witness."

Your renewal to "The Mennonite" and "Sky Pilot" for $2.50.

Mennonite Book Concern Berne, Ind.

Stone by Stone.

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing, fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverence, diligence and determination are all stones cast across the stream of life. A leap will bring you down among them wounded and bruised. But, conquer them, stone by stone and ultimately you will reach the other shore— the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.

Not God's answering prayer in respect of earthly things and earthly gifts, but growth of the new man, is the true proof that we please God.

The way of the world is to praise dead saints and persecute living ones.

The Sunday School Lesson.

PREPARED BY GEORGE H. CULLEY.

SUBJECT FOR NOVEMBER 2: CITIES OF REFUGE. Josh. 20: 1-9.

GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psa. 46: 1.

I. CONNECTION.

Remembering the typical significance of the distribution of the land, the chapters intervening between last week's and this week's lessons, are filled with precious and suggestive truth. A few are here selected:—

1. The little incident recorded in (15: 16–19) is repeated in Judges 1: 12–15, as though its lovely lesson might possibly be overlooked. We all know Christians whom to meet were a delight but with whom to live were utter discord, because they have no "nether springs", they are spiritual but not practical. God's plan is to harmonize these two regions of life, giving perfection and completeness to every Christian character.

2. The action of the Ephraimites, as given in 16: 10 was contrary to the Word of God (Deut. 20: 16–18), and suggests a principle in vogue to-day.

Because of sluggishness and distrust of God many a spiritual foe has been allowed to remain, and Christians try to make a gain of them. Some are given in Col. 2: 8. Let us not be misguided. Such enemies placed under tribute will soon assert their right to rule.

Israel learned their abominations and had to serve them in punishment for their sin; even so Christians not having "utterly destroyed" things that are contrary to Christ, beguiled by their reward, are in absolute thralldom, subject to ordinances etc.

3. The request of the children of Joseph (17: 14–18) suggests the conceit of the human heart that is never satisfied. It says, "If I had opportunity, I would be great;" and the answer for all such is: "Show yourself great by first filling your present sphere."

4. The majority in their slowness to take their inheritance (18: 3) are an illustration of many Christians to-day. How much land there is still unappropriated! God help us to take the mountains of truth and wealth of treasure waiting to be improved and enjoyed by His people! (Eph. 1: 3). The land is here stretched before us.

II. THE APPOINTMENT OF THE CITIES OF REFUGE.

The chapter explains itself. Bear in mind the law's demands (Lev. 24: 17; Gen. 9: 6); and also the crude unsettled state of human society in which the principles of criminal jurisprudence were liable to many abuses. Under these circumstances, God made this provision for all who would claim an intelligent impartial judgment rather than suffer the swift execution of vindictive revenge.

The offender, seeking shelter from his pursuer, must realize his danger, flee without delay, declare his cause and dwell in that city (4).

This divine plan met his need perfectly. It was divinely authorized so that none could gainsay it: Refuges situated so as to be accessible from every direction (Deut. 19: 2–3; 6–9), named—welldefined and publicly known, could be reached from any point in the land in half a day. Roads carefully laid out to each city (Deut. 19: 3). Everything to help the slayer. At the gateway was a public court. None were turned away without a hearing, and once inside the man was safe. Not a hair of his head could be touched, else it would have brought reproach upon the ordinance of God. God's honor was involved in his perfect security.

III. GOSPEL APPLICATION.

The way of salvation in Christ is illustrated in all we have been noticing. The similitudes are striking:—

1. The Gospel is God's gracious plan. Like the cities here, there was much premeditation about it (Deut. 4. Num. 35. Ex. 21). So way back in Eden God's gracious provision for the sinner is seen (Gen. 3: 21). See 1 Pet. 1: 20. Rev. 13: 8. The Gospel is available to all—within reach of all. The way is simple and plain. There are those stationed all along the way who direct an inquiring soul. These cities were chosen from the portion given to the Levites. They belonged to them, so to speak, and so to God's ministers is committed this work (1 Thes. 2: 4). The road is broad — room for all (John 6: 37). An ear is ever ready to hear his confession, gates are open day and night, a gracious "come" is sounding out. How full and free! Moreover there is absolute protection—no evil can overtake, there is perfect security. Jno. 10. 28–29. Rom. 8: 1.

2. The sinner's responsibility is that of the manslayer. There is need of earnest endeavor. Danger is imminent for the unsaved. There is madness in delay. He did not wait to make useless preparation to attend to his wardrobe, to be more presentable. That were wildest folly. Think of perishing in sight of the city of Refuge! "I have never done any harm—I have done the best I could," said a dying man. The reply was: "This night avail if God had not offered a better way —the *only way*." Jno. 14: 6.

3. Coming to Jesus involves, as in the case of the manslayer, separation from the old life and its claims. 2 Cor. 5: 17. He comes into the possession of and lives in the enjoyment of things however, with which those relinquished are no more to be compared than is earth to heaven. These are suggested in the names of the cities: "Kadesh", holiness; "Schechem," shoulder; "Hebron," fellowship; "Bezer," fortification; "Ramoth," exalted; "Golan," joy.

Jesus Christ, our heart's dear "Refuge" (Matt. 11: 28)—is all this to us. In place of guilt and condemnation we get His "holiness" (1 Cor. 1: 30). Instead of weakness, his "shoulder" for strength (Luke 15: 5). Our "friendship" is with the Father and with His son (1 Jno. 1: 3). From the pursuit of enemies we are secure in the "fortress" (Phil. 4: 7). The poor hunted criminal is raised to "sit together with Jesus Christ", "exalted' (Eph. 2: 6) and "in His presence there is fulness of joy" (Psa. 16: 11; Jno. 15: 11).

Thus God turns the depth of man's sin and ruin into a means for displaying the glory of His grace. See Eph. 1: 6.

"What more can He say
Than to you He hath said,
To you who for Refuge
To Jesus have fled?"

The contrasts are also striking. As beautiful as is this teaching it falls short and is not strictly a type but only an imperfect illustration.

There were but six cities—not seven, the perfect number. Notice five points of contrast:—

1. It was a matter of temporal life and safety. (2 Thes. 1: 6–10). With us, our eternal destiny is at stake.

2. Their crime was committed ignorantly and unwittingly (3). Man is a wilful sinner—Rom. 8: 7–8.

3. They were driven by the threatenings of the land. We have the attractions of the gospel, and the Holy Spirit to woo and draw men to Christ. Jno. 6: 35, 44; 7: 37–39; 12: 32.

4. They were not exempt from judgment (6). We are. Rom. 8: 1. Jno. 5: 24.

5. There was a possibility of the manslayer's falling into the avenger's hand; but we are "kept safe." Rom. 5: 10. 1 Pet. 1: 5. Jude 24. 2 Tim. 1: 12. And this forever, (Jno. 10: 27–29), whereas this man who would return home might go through the same experience again.

IV. ANOTHER APPLICATION.

There is a spiritual man-slaying of which we are guilty. Ezek. 33: 8. Can we say with Paul that we are "free from the blood of all men?" However ignorantly or "unwittingly" (3) we have helped on the destruction of immortal souls, shrinking from a faithful, positive testimony, our lives have not been warning, rebuking, reproving others. As the appalling consciousness of this truth rushes upon us, the avenger of blood is upon our track — our accusing conscience pursues us mercilessly and we can only flee in contrition and confession to Jesus Christ our Refuge.

Again we may in our measure be "Cities of Refuge", where poor sin-driven and care-worn ones may fly for relief and comfort. Some one calls these cities "mother-towns" and the thought is sweet, for to a mother we turn under any pressure, as to a sanctuary of hope and love. To such service we are called in fellowship with our blessed Lord.

V. DISPENSATIONAL THOUGHT.

The most forceful interpretation of this passage is in its special reference to Israel. They have "killed the Prince of Life" (Acts 3: 15) but are they viewed by God as murderer or slayer? If the former, there is no hope for them. But if they did it "in ignorance" (Acts 3: 17, they are in God's keeping in some appointed place, and Jesus' prayer (Luke 23: 34) will yet be answered. By and by they will be restored to their own land, the home of their fathers. (6) The cities of refuge set at intervals through Palestine are a garrison for it, even still, and watch over it as prophets of the coming glory. For the "death of the high-priest" (6) will be for them when He assumes a new attitude and comes forth as their King in the plenitude of His power. Then will they return to their long lost dwellings.

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Deaths.

TSCHANTZ.—On Oct. 5, 1902, Menno, infant child of Mrs. Wm. Tschantz, aged 3 days. Buried Oct. 7, at Salem cemetery, Rev. A. A. Sommer officiating.

STRUBHAR.—On October 22, 1902, at Washington, Ill., Peter Strubhar, sr., aged 74 years, 11 months and 10 days. Funeral on the 24th., conducted by Rev. Peter Schantz in German and Rev. Joseph King in English.

Deceased was born in Remering, France, Nov. 12, 1827. On Sept. 26, 1850, he was married to Barbara Sweitzer, a native of Nancy, France. To this union were born six children, the oldest and youngest of which died in infancy. He leaves to mourn his departure his widow, four sons, sixteen grandchildren and many friends and relatives. He united with the Mennonite church at the age of sixteen and remained a faithful and devoted member to his death.

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Last Days of Pompeii, The. By Sir E. Bulwer-Lytton.
Last of the Mohicans, The. By J. Fenimore Cooper.
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Martha, the Parson's Daughter. By W. Heimburg.
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Mine Own People. By Rudyard Kipling.
Mosses from an Old Manse. By Nathaniel Hawthorne.
Moss-Side. By Marion Harland.
Mulvaney Stories. By Rudyard Kipling.
Now or Never. By Oliver Optic.
Old Curiosity Shop. By Charles Dickens.
Oliver Twist. Charles Dickens.
Pathfinder, The. By J. Fenimore Cooper.
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Robinson Crusoe. By Daniel Defoe.
Romance of Two Worlds. By Maria Corelli.
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Scarlet Letter, The. By Nathaniel Hawthorne.
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News of the Week.

Domestic.

SETTLEMENT OF COAL STRIKE.

TESTIMONY TO BE HEARD IN THE MINING REGION.

WASHINTON, October 27.—All the parties to the anthracite coal controversy attended the conference with the President's commission, which was held this afternoon.

Notwithstanding there were a number of details to be arranged, the members of the commission were hopeful that they would be able to complete the preliminary arrangments at one sitting. It was the general understanding that practically all the meetings for the taking of testimony would be held in the anthracite regions, and it was believed that the commission would be able to get to work during the present week.

Mr. Mitchell, who reached Washington at 2 o'clock this morning, accompanied by District President Fahey, pressed for a very general inquiry, while the operators sought to restrict the inquiries.

The commission met at 2 o'clock in the hearing room of the Interstate Commerce Commission. The coal-carrying roads were represented.

Judge Gray, the president of the commission, read the order of the President creating the commission, and outlined the procedure to be followed in the presentation of the issues.

He stated that in accordance with the practice among English-speaking peoples the commission would first receive the statements or demands of the miners who were to be regarded for the purposes of this case as the prosecutors.

The reply of the other side would then be heard in order that the commission might have before it a definite issue.

At the conclusion of Judge Gray's remarks President Mitchell said that he had with him the formal demands made by the miners upon the operators, and at the suggestion of Judge Gray he read the statements of the miners' demands adopted by the Shamokin convention, the rejection of which resulted in the strike.

These demands are, first, for an increase of 20 per cent in wages of those not engaged by the day; second, a reduction of 20 per cent in working hours of those engaged by the day; third, the payment for coal mined by weight at a minimum rate of 60 cents per ton of 2,240 pounds; fourth a wage agreement between the operators and the miners for an adjustment of wages.

President Baer objected to the appearance of Mr. Mitchell as a representative of the United Mine Workers of America, but said he had no objection to offer against Mr. Mitchell's appearance as a representative of the anthracite coal miners generally. Mr. Baer's object was to avoid the recognition of the Mine Workers' union.

Mr. Mitchell replied that the objections raised as to his status were not involved in the case. He said that he appeared as a representative of the anthracite coal miners and distinctly refrained in his reply from mentioning the union.

Presidents Baer and Thomas suggested to the commission that it proceed at once to the coal fields in order that it might be informed at the outset as to conditions there.

The commission decided to begin its work next Thursday morning at 9 o'clock, the first days of the investigation to be devoted to a physical examination of the mines and the homes of the miners, starting in the vicinity of Scranton. The entire anthracite field will be covered.

The suggestion was made by Judge Gray that both sides file with the commission statements representing their claims and what they hoped to prove; these statements to be statements of facts merely and not arguments. It was also suggested by Judge Gray that each side appoint an accountant, to be regarded as employes of the commission, to be paid by it, and to go over the books of the operators and obtain the necessary facts and figures. Mr. Baer objected to this method of procedure. He offered to present his pay rolls and other accounts, verified by oath, and to produce any other information that might be required.

Mr. Mitchell said he would be willing to waive the point if Mr. Baer and the other operators would give him such figures from the pay rolls and books as might be required. Mr. Baer expressed his willingness to do this, and so did the other operators. The commission, however, will appoint its own expert to verify all statements that are presented to the commission.

Mr. Mitchell threw a small bomb into the ranks of the operators by suggesting that the commission should ask the Interstate Commerce Commission or any other Government official to give to either side any information that may be on file. Everybody in the room understood what Mr. Mitchell was after. He wishes to obtain from the Interstate Commerce Commission the freight rates paid to the various coal-carrying roads for the transportation of coal.

This information the Interstate Commerce Commission regards as confidential, and there is no way by which Mr. Mitchell can obtain it. He believes that the figures would be of great advantage to him in the presentation of his case.

Judge Gray asked both sides to suggest where and how the investigation should begin. Mr. Baer said that it would be well for the commission to begin its work in the most northern part of the region.

"I am not interested," said Mr. Baer, "in the upper part, but in the lower. I can't speak for the upper regions, as I am from the lower region," and Mr. Baer gave an expressive downward move of his hand which emphasized the point and made everyone laugh.

"But at one time you did speak for the upper region," said Mr. Mitchell instantly, referring to Mr. Baer's celebrated interview in which he claimed partnership with divine providence.

Mitchell's rejoinder was even more heartily appreciated by everyone than Baer's original remark, and the two men who seemed to enjoy it most were Bishop Spalding and Mr. Baer. The commission adjourned until next Thursday. By Monday next Mr. Mitchell will file his brief on behalf of the miners, to which the operators will reply within three days.

Millions for Missions.

PHILADELPHIA, October 23.—At the Missionary Council of the Protestant Episcopal church, to-day, the following resolution was presented by Bishop Brewer of Montana:

"Resolved, That the apportionment for all missionary work of the church should be made to the amount of $10,000,000; that the offerings of the Sunday-schools and the women's auxiliary should be included in the amount raised in each diocese and missionary district; that the ecclesiastical authorities of each diocese and missionary division should be consulted in regard to the amount of its apportionment; that with the consent of the bishop, secretaries or agents should be sent into every part of the church to stir up interest in one apportionment plan and to advocate its adoption."

Bishop Satterlee extended an invitation to the council to hold its next session in Washington. The invitation was accepted, subject to canonical approval.

Friends Discuss Church Socials.

INDIANAPOLIS, Oct. 24. — At this morning's session of the five years' meeting of Friends, much time was spent in discussing just what attractions should be offered by a church. Some of the delegates thought that persons should be attracted to the church by mild entertainments and amusements, but others thought that all forms of amusement or even entertainment should be tabooed.

The discussion was brought about through the reading of papers on "Methods of Practical Work Among Rural and Urban Communities," by Ellwood O. Ellis and Alphens Trueblood. In speaking of the comparative needs of the country and the city, Mr. Ellis said there was a field for labor everywhere, but the great need was that there should be no drones among the members of a congregation.

He said that the saloon was open every day and night of the year, but the church was only open twice a week, and advised that it be open as much as the saloon, and be made attractive by means of reading and rest rooms, good books and stationery. More lectures and entertainments should be provided, he said, and the church made just as attractive as possible to the young men. He closed his address by saying that too often the attitude of church members toward the unsaved is that of condemnation, with the result that the unsaved one, though he might have been wavering, is driven away.

Will Appeal to Germany.

PEKIN, October 24.—Prince Ching, president of the Foreign Office, intends to ask Germany to interpret the "invidious stipulation" regarding the evacuation of Shanghai by the foreign troops as embracing all China, thus removing the implication that the Yang-tse Kiang valley is threatened by British schemes of aggrandizement. As the Germans are pleased with the agreement as it stands, it is doubtful if Germany will consent.

Panama Canal Title.

WASHINGTON, October 25.—Attorney-General Knox made his report on the validity of the title to the Panama canal to President Roosevelt to-day. It was announced that the report was very exhaustive, covering about 300 pages. It was also stated that a synopsis of the report would be made public late this afternoon. Attorney-General Knox, who took the report in person to the White House, declined to give any intimation of its character.

It is pretty well understood that the Attorney-General will advise the President that the company can make a good title to its property. This being the case, the next step will be for the President and the Secretary of State to negotiate a treaty with the United States of Colombia.

Twenty-five Grave Robbers Indicted.

INDIANAPOLIS, Oct. 21—At 3 o'clock this afternoon the Marion county grand jury filed the first report on the graverobbery cases. Twenty-five indictments against persons implicated in stealing and trafficking in bodies were returned. The names of all of those implicated except the gang of negro ghouls now under arrest were kept from the public.

The unpublished list includes five physicians, one of them being Dr. Joseph Alexander, of the Central College of Physicians and Surgeons.

Judge Alford ordered the indictments placed under lock until Monday, when the arraignment will be made. The grand jury's report also included indictments against William and Belle Caldwell, charged with the murder of Daniel Sullivan.

I am the creature of a day, passing through life as an arrow through the air; I am a spirit from God and returning to God; just hovering over the great gulf until a few moments hence I am no more seen; I drop into an unchangeable eternity; I want to know one thing — the way to heaven — how to land on that happy shore. God Himself has condescended to teach the way, for this very end He came down from heaven. He hath written it down in a book. At any price give me the book of God. I have it. Here is knowledge enough for me. Let me be a man of this book.—John Wesley.

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Vol. XVII. BERNE, INDIANA, NOVEMBER 6, 1902. No. 47.

The Teacher's Mission.

The Teacher's mission! what is it? and how
Can we best fulfill that mission now,
That we who write on human hearts may not
Leave there a line we'll ever wish to blot?
To-day we mould them to whatever form we will;
To-morrow they are adamant, beyond our skill.
But, teachers, there's a holier side and true,
A loftier look of gladness left for you.
We sow to-day, perhaps with weary hands;
The harvest comes apace—the promise stands;
There's darkness in the little heart we guide,
But careful hands will find the "angel side,"
Their feet are wayward, evermore astray,
But can be guided in the better way.
Out from the darkness to a purer light,
Out from the ignorance which makes all night
Up to a manhood noble and sublime,
Up to a womanhood blessing human kind,
Up to a pathway all the good have trod,
Up higher still to purity and to God.
—Miss Mary Torrans, in Christian Herald.

Items of News and Comment.

Five young people were baptized in the Garden Township church, Kansas, October 5th.

On the way to the Berne Conference, the 34 delegates and visitors enroute from St. Louis held services in the railroad car, by permission of the conductor.

Missionary Digel, ex-missionary to India, addressed the congregations in the Ebenezer church, Bluffton, O., and the Salem church, Dalton, O., last week.

Missionary G. A. Linscheid, stationed at Haoenaom, Okla., announces that all goods sent to his mission by freight or express are to be sent to Washita, Okla., but all mail matter to Arapaho, Okla.

Bro. Gustav Harder, treasurer of the Foreign Mission Board, has changed his post-office address from Brainerd to Whitewater, Kansas, and all mission contributions are to be sent to the latter address.

Rev. N. B. Grubb has been pastor of the First Church of Philadelphia twenty years. During this period 526 persons were added to the church. The membership is now 448.

The churches at Bluffton and Pandora, O., have been specially favored by visiting Conference ministers. Besides the brethren, A. B. Shelly, W. S. Gottshall and A. M. Fretz, Rev. D. Goerz, of Newton, Kan., and S. S. Baumgartner, of Moundridge, Kan., also preached there.

Missionary Penner writes of the narrow escape Mrs. Penner had from being bitten by the deadly cobra. At nights they keep the doors of their house open on account of the heat. One morning as Mrs. Penner was going to dress herself, she found a cobra a foot and a half long coiled up in her dress. The snake was afterward killed.

A number of visitors accompanied the Summerfield, (Ill.) delegation homeward from General Conference. Services were held there afterward, conducted by Rev. J. R. Toews and Rev. M. S. Moyer. A sewing society service was also held at the home of Christian Baer, at which several of the brethren spoke. On Saturday after Conference, a children's festival was celebrated.

A timely question will be discussed by the brethren of the Northern Conference, at their district conference November 12 and 13. "What can our Conference do for Home and Foreign missions of the General Conference?" is a subject which cannot fail to be a matter of deep concern to the several districts. The discussion of the subject ought to lead to some valuable conclusions.

Doctor S. S. Haury, writing to the "Bundesbote" from Vienna, says it is a thoroughly cosmopolitan town, and that Jews control business, politics and the daily papers. He says, "Give me America every time!" and thinks one only learns to appreciate his own country and its privileges after he has left it. But most of God's blessings are not cherished as they should be until we are deprived of them.

Carroll Wright, National Commissioner of Labor, is credited with the saying: "Figures do not lie, but liars often figure". One or the other was true of a statement which appeared in last week's MENNONITE with reference to the book trade of the MENNONITE BOOK CONCERN. We best correct it by quoting direct from the report of the Secretary of the Publication Board, which is as follows: "These last three years, books and other wares to the total amount of $21941.08 have been sold."

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Knowing God.

BY G. H. CULLEY.

VI. THE POWER OF PRAYER.

Our last study has really been a study on the power as well as the need of prayer. Let us however, to be more specific, note a few illustrations of the power of prayer.

1. *Jehoshaphat.* 2 Chron. 20.

He exalts God (6), giving Him His true place.

He identifies himself with God. —"Our God" (7) — "thy possession" (11).

He confesses his nothingness, ignorance and weakness (12).

He has faith in God — "our eyes are upon Thee" (12).

He is still before God (13).

God speaks to Him (14–15).

He engages in worship (18) and praise (19).

Their war-cry was "believe" (20).

The result was that God fought for them, and their enemies were overthrown (21–24).

2. *Hezekiah.* 2 Kings 19: 14–19.

The name Hezekiah means "strength of Jehovah". He spreads before the Lord" (14) a letter! He tells God all (16–18) in definite terms (19). Nothing is too small. "*In everything* by prayer and supplication with thanksgiving let your requests be made known to God." Phil. 4: 6.

General Jackson said: "I never take a glass of water without first thanking God for it. I never seal a letter without a prayer for God's blessing upon it. In fact the habit of prayer has become as fixed as that of breathing."

Hezekiah exalts God, gives Him the supreme place (15). He rests on His power (15). Jer. 32: 17. He is chiefly concerned for God's glory — "To reproach the living God" (16). The battle is between God and Sennacherib, and he throws the responsibility upon God. Vindicate thy name, O God! The battle is the Lord's.

Hezekiah's love is world-wide (19). It is absolutely unselfish, —not merely our little church or corner or denomination.

The answer to the prayer is recorded in verses 20, 32–37.

O for Hezekiahs to-day to drive back through prayer our Sennacherib, who reproaches the living God in these last days!

The devil knows his time is short and is therefore working with redoubled power and mustering all his forces for one final assault upon the church of God.

3. *Nehemiah.*

The name means "Jehovah comforts". Only a trusted friend can comfort. He knew God. 1 John 1: 7, 3; Psa. 9: 10.

He prayed before service (Neh. 1: 3–11). God heard him and prepared the way before him (Neh. 2: 1–8).

He prayed during service (2: 4). It was ejaculatory prayer. See Matt. 11: 25.

He was yielded to God (Neh. 2: 8, 18); Rom. 6: 13.

God spoke to him (Neh. 2: 12; 7: 5); John 15: 15.

Prayer sets God to work. Neh. 4: 9, 20.

God raises up laborers and gives them a mind to work. Neh. 2: 18; 4: 12. The devil does likewise. Neh. 2: 19. He appears as an "angel of light" (6: 12).

See Nehemiah's restful reply (20). Neh. 6: 11. He assures the people (4: 14).

The result was that the "wall was finished" (6: 15) and God was glorified (6: 16).

Nehemiah prays after service (chaps. 8–9). Application: God is building a temple of believers. We are His co-workers. 1 Cor. 3: 9, 16. His plan can be found in Acts 15: 13–18. Work and pray in line with His plan and purpose. Matt. 9: 36–38. John

9: 4. Prayer without works is dead.

"We are building day by day
A temple the world may not see,
Building, building day by day,
Building for eternity."

"More things are wrought by prayer than this world dreams of."

A Few More Conference Echoes.

Since the full official report of the Conference and the reports of the different standing committees appear in full in the Supplement to this week's MENNONITE, it will not be necessary to add many words here.

The Emergency Relief Commission, called into being by the Conference of 1899, has certainly accomplished a good work, as the report shows. Bro. D. Goerz's mission to India accompanying the 18 carloads of corn thither was fraught with consequences to our mission work there which will prove far-reaching. We cannot help thinking that the whole undertaking was carried on with far-seeing discretion. The idea of allowing none but missionaries to distribute the food-supplies to the starving was good; the idea of fixing the locality of the relief work where our future missions would likely be planted was also a flash of wisdom, even though the plan failed of successful execution, owing to circumstances beyond the projectors' control. The idea of placing the balance of the funds in the hands of Missionary Penner, in India, who would be in touch with the needs there and thus be best able to judge in what way the charity could be most advantageously applied, was excellent.

The Relief Commission is likewise to be commended for its promptness. "Already in December," [i. e. after the Conference in October] the report states, "it published an appeal to our congregations to contribute to the relief of the starving in India." It was already in the following May that Bro. Goerz was sent by the Commission to India with the corn already on the way, and the cash contributions in his possession. A short account of his trip and his work was given at the time in the monthly MENNONITE and for the facts the reader is referred to the report itself—"H. Report of the Emergency Relief Commission" on page 6 of the Supplement. There are still over $4000.00 in U. S. money to be used for relief work and the furtherance of our mission enterprise there. Henceforth, according to a resolution of Conference, the Foreign Mission Board and the Relief Commission are to cooperate "so as to render the greatest possible assistance to the mission cause in India." This is as it should be. With the brains and energies of the two Committees thus combining, the combination ought to be ideal. With such an auspicious beginning as our work in India has enjoyed and such a promising continuation of the work, the confidence of our people in the wise and careful management of our India missions ought to be entirely unreserved. And we believe it is.

Five referred questions were put at the august body, not a large number, indeed, but the size and ponderosity of some of them more than made up for their fewness. It is always easier to ask questions than to answer them, and it is a matter of surprise that not more were handed in, since almost every delegate must have had a few interrogation points buzzing about in his Mennonite brain. Very likely the Program Committee suppressed some.

One question was particularly Mennonite by nature — "How shall we receive into the Mennonite church such as have been baptized as infants in other denominations?" As a matter of fact, some churches have answered this question for themselves long ago and it is probable that the author of the question belonged to a church where the matter is just becoming vital, and he as well as his congregation needed outside advice. It is quite evident that future exigencies, as they arise, will send many of us to the Word of God to make a deeper study of the subject than ever before. And it will not hurt us. In how far baptism is essential to salvation is a phase of the baptism question which will bear more investigation than has perhaps been devoted to it heretofore.

But for the present the questioner was referred to our "Church Regulations" for information. It is to be feared that this answer did not directly meet the point at issue. The questioner probably knew as much before.

Another burning question was also answered by the constitution. It wanted to know whether a brewer was a suitable candidate for admission into the Mennonite church. Article II, Clause 4 was offered as an adequate reply. A quotation from the Bible might have been still more apt:—"Woe unto him that giveth his neighbor drink." As far as brewing is concerned, however, there is a good deal of unprofessional home-brewing done by some people (perhaps not Mennonites), and sometimes these home-brewers are wont to offer their neighbors a glass of the home-brewed product.

Now several questions are possible. First, is such a practice—venerable and time-honored still in some quarters—an evil? Secondly, if it is an evil, is Article II, Clause 4 in our constitution broad enough to cover it? But not to introduce confusion where perhaps none exists, it was perhaps hardly the intention of the clause in question to cover such cases of home-brewing. "Saloons and drink-houses" as nests of intemperance, are certainly different from private homes, and their evils are of a nature peculiar to them.

Lodges were defined by the Conference and the efforts made in several churches to supplant them with something better was emphatically commended by the Committee on Resolutions.

Harold's Dream.

"I wish I were a great man", said Harold.

"Like whom, for example?" remarked his Sunday - school teacher.

"Like Livingstone, who marched thousands of miles through Africa, preached to the wild men, fought lions, discovered lakes and rivers never before seen by civilized men, and when he came back to England, he was visited and praised by everybody and even the queen of England was pleased to talk with him. Or I wish I could be a Spurgeon, preaching to thousands of people every Sunday, and moving many thousands of hearts who read his sermons in the papers. Or I wish I could be a Lincoln with the power to make millions of slaves free with only the stroke of a pen."

"You forget", said his teacher, "that all these men had to begin to be great at home, and then they never thought they were great. Livingstone was a great man many years before the world knew it. Spurgeon was a great preacher when he preached to a mere handful of people, and he never dreamed he was great. Lincoln was a great man when he clerked in a store. These men never cared to be great, but only of doing their duty and doing it well. There are at this moment great men in many an obscure family, and some of them will never be known outside of it, but will be great anyway."

Harold did not fully understand, but he pondered over what his teacher had said.

That night he had a wonderful dream.

He stood on a high mountain top, from which he could see into heaven. There around a central brightness he could see a multitude of bright faces among whom were angels with snow-white garments and quivering wings. He not only saw the most beautiful scene his eyes had ever gazed upon, but he heard the most rapturous music that ever greeted his ear. While the whole host was singing, he thought he caught the burden of their impassioned strain. They were singing about a sinner that repented down on the earth. And then he thought he heard a familiar name on the lips of the redeemed. He listened again and there was no mistake about it — the name of James Lewis was distinctly pronounced. James Lewis was his friend and according to the angels' song, he had found Christ, repented of his sins, and confessed Christ as his Saviour. Harold felt like joining the angelic choir, and perhaps he did sing a few staves.

All at once to his great surprise one of the fairest of the angel band was winging his way toward him. The celestial figure dazzled him with its meteoric brightness, and a spasm of fear seized Harold, but something suffered him not to move, and presently the angel was at his side. The heavenly visitor smiled into the wondering eyes of the boy as he saluted him, and swiftly and deftly as a dove alights upon a perch, placed a sparkling crown on Harold's head. Harold had just time enough to see that the sparkle emanated from a large, diamond-like gem which was set in the crown.

Harold was too bewildered to ask any questions, although he was perplexed beyond measure at these mysterious actions of the angel. Why should a crown be placed on his head? He thought he was far, far away from heaven, and that its blissful inhabitants were not aware of his existence. But while he was lost in his musings, the angel spoke.

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Harold took courage to speak.

"Have I saved a soul from death?"

The angel did not answer but pointed his finger earthward and straightway, as at the motion of a magician's wand, the clouds parted, the mists dissolved, and Harold could see into the humble room where James Lewis was seated looking intently upon a certain page of his Bible. One passage was written in large letters: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." As James' eyes were riveted on these words, his lips began to move and Harold heard him say:—

"That is what Harold Newcomb said, when he asked me whether Christ was my Saviour. If this Jesus Christ came into the world to be Harold's Saviour, I want Him to be my Saviour too."

And then he stopped and presently Harold heard him pray:—

"O Jesus, you loved Harold and died for him— may I believe you died for such a sinner as I am?"

The cloud-curtain fell, and Harold heard the angel say:—

"They who turn many to righteousness shall shine as the stars for ever and ever."

And as he sped back to join the seraphic host, Harold heard these farewell words:—

"So shall every man have praise of God."

Harold repeated the dream to his teacher and smiled as he added:—

"I know now how to be great. To be great is to be faithful."

Abraham's Faith.

H. G. ALLEBACH.

Why did God see fit to tell the whole world the story of Abraham? What good do we derive from reading the account of his life?

We do not need to answer this question, for the Word of God answers it many times over. Paul, the great apostle answered it for himself and for the Roman Christians to whom he wrote. And by the way, it is exceedingly interesting and helpful to learn what such men as Paul read the Bible for — why they searched the Scriptures. Paul tells us what he learned, and what every one can not but learn, by reading about Abraham. This is the moral he would add to the end of Abraham's life:—

"Now it was not written for his sake alone, that it (righteousness) was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead".

To Paul every incident and biography in the Old Testament was a type or a series of types "written for his admonition", and everything was written "for doctrine, reproof, correction and instruction in righteousness". Why should it not be so for us, upon whom the ends of the world are come?

God gives us the record of Abraham's life in order that we might have a clear idea of what faith really is, and be stimulated to exercise it.

We always learn the nature of anything better by means of illustrations than by definitions or dry discussions. A minister from his pulpit may tell us beautifully, wisely and truly what faith is, but our reading of Genesis 12 to 24 is certain to give us a vivid, living, and effective idea of it.

Still, the Word of God gives us a good definition of faith, and we do well to study it. It is found in the first verse of Hebrews 11: "Now faith is the substance of things hoped for, the evidence of things not seen"— and it gives, in the same chapter, numerous illustrations, justifying the definition and making it stick to the memory.

Further on in this same chapter the writer specifies what shape faith in God must take. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." By this it is obvious that true faith not only believes there is a God (which most people do) but seeks Him, seeks to know Him and His will, to know His plan concerning our life, to live according to that plan and to trust in Him for the successful conduct and issue of such a life. To look to God as a rewarder implies that we have staked something on that future which is in God's hands. It means that we have given up something for His sake, and that we look to Him for compensation sooner or later.

This is what Abraham did. First of all, he heard the call of God that he should leave his father's house, his kindred and country and go out into a strange country. This called for the breaking of home ties, the leaving of father, mother, brother, sister, for God's sake. See Luke 14: 25–27. So with full faith in God's wisdom and providence, he left his people and their idols, and turned his face westward, "not knowing whither he went". Was not this a tremendous risk? Would you or I undertake it? Would we not rather fall back on skeptical excuses, and doubt whether, after all, it was really the Lord that called? Would it not be nonsense or a case of mild lunacy to leave a fine home stocked with plenty, genial society, good, kind friends, a civilized neighborhood and all its advantages, and make for the barren West, the desert, the howling wilderness and a sea of dangers and troubles? It would verily be so to the man of no faith, or the skeptical wordling. The man who would not sell his possessions and follow Christ thought so. But not so Abraham. He obeyed the call, and this was only the beginning of a life of faith. This ready obedience shows us at once what stuff Abraham's nature was made of. He was primarily a man of faith. It was his nature to believe and trust and confide. W. R. Newell says of him: "Abraham continually breathed the air in the mountains of faith."

Here we have an excellent opportunity of seeing how obedience is related to faith. Obedience is faith in action, faith in operation. We do not see a man's heart, and can therefore never tell whether he has faith or not, or whether it is strong or weak. But his acts will inform us of his state of mind. Faith is not an engine with nothing attached to it. Its driving wheels are meant to be connected with some useful machinery. The law of gravitation would never have been discovered if an apple had not fallen in obedience to it. Everything has its function. The function of faith in God is to prompt and order and govern a life in God. Else it is nothing. Faith without works the devils have, and they tremble for fear of the consequences of such a disharmony. Even though God sees the faith in the heart before it has had opportunity to be active, He loves to call it forth and witness its outward manifestations.

Abraham did not know whither he was going—not at the time he started out. But he remembered a promise God had made at the time of the call. God had said: "Unto a land that I will shew thee". So Abraham looked for another revelation some time. Here was faith laying hold of a promise. Here was a chance to glorify God by building on His promise. Here true faith was invited to reveal its nature and show that it was capable of a thousand acts in-

[Continued on 6th page.]

Our C. E. Topic.

Topic for November 9: God's Covenant and Ours, Exod. 24: 3-8.

MEDITATIONS.

The covenant spoken of in the verses given above is the covenant of the law. We read (v. 7) that Moses "took the book of the covenant and read in the audience of the people; and they said, "All that the Lord hath said will we do and be obedient." They had heard the ten commandments and the rest of the laws read, and they imagined they could keep them all, and hence their rash promise. Their subsequent history shows how little they knew themselves and how far they were from keeping "all". They were continually falling into idolatry, till the Babylonian captivity cured them. Instead of their obeying the holy and just and good law of God, they were continually violating it, and continually that which was intended to give them life condemned them unto death. If they could have obeyed them they would have lived by them as Moses said in Lev. 18:5. There would have been the righteousness which comes from the law. But they failed as all will miserably fail who try in their own strength to obey God's holy command.

We have called this the covenant of the law, and such it was, in one respect. But it was, in another respect, a covenant of blood. In verse 8 of the above passage, we read that directly after they had made their unsolicited promise, Moses sprinkled blood on the people and said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." The Lord had made a covenant with them, and all covenants, even between men, had to be sealed with blood. But much more so was this the case when the Lord made a covenant with men. With God blood was at the basis of all his dealings with men. He had said to his people in Egypt, "When I see the blood I will pass over you"— not, "When I hear your promises or see your good deeds." "Without shedding of blood is no remission of sin" is repeated again and again in the Old and New Testaments. Paul writes to the Ephesians: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." We read in v. 1 that the Lord would not permit the people to come near Him; they must worship Him "afar off." "They shall not come nigh" was God's express wish. After the covenant was made, they were permitted to draw nigh. But this privilege was granted not because of the promise the people had made, but because of the blood the Lord had provided, with which they were sprinkled. We read (v. 10) that "they saw the God of Israel." Further we read (v. 11): "And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink".

"The blood of Jesus Christ, His Son, cleanseth us from all sin." This is the covenant God has made with us. We subscribe to that covenant when we believe it with all our heart. On the merits of the blood of Jesus Christ, shed on the cross, applied to ourselves by the Holy Spirit, we are brought nigh to God and become the recipients of the gifts of His grace. Cleansed from all sin, we, pure in heart, shall see God. We are reminded of that everlasting covenant every time we celebrate with believing, appreciative hearts the Lord's Supper, making use of the emblems of that sacrificial body and atoning blood of our Saviour.

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Editorial.

The German editor of the "School and College Journal" allows his vivacious, philosophical mind to moralize on the reminiscences which the late Conference has called forth. He remarks that "Conference memories" are freer this time from "difference memories" than they have been on certain occasions in the past. Well put, brother! Conference is our motto, not difference.

We invite a careful reading of the article in another column of this number entitled, "The Accord of Science with the Bible", written for the "Christian Advocate" by the distinguished G. Frederick Wright, of Oberlin College. Especially noteworthy is his declaration concerning the first chapter of Genesis that "the production of such a scheme, so accordant with actual facts by a Jew twenty-five hundred or three thousand years ago, without the aid of Divine inspiration, would be a greater wonder than its production through Divine inspiration".

Anyone who has read the sketch of the late Elizabeth Cady Stanton's noble career as a woman who remained a joyful mother of children and a woman still, whose real world, after all, was her happy home, even though she felt impelled by stern duty to plead in public for the rights of her sex, can not help but think of the vulgar Carrie Nation, who ceased to be a woman and yet falls far short of being the man of her ambitions. One can find Bible parallels to Mrs. Stanton. One likes to think of the prophetess Deborah in this connection. There is no Biblical counterpart of Carrie Nation.

Last week one of our editorials aimed at giving a gentle pointer to the members of our conference in respect to giving for missions. A fact has since come our way which can be profitably applied to individuals in our churches whom the Lord has blessed with riches. It is from the "Herald of Truth". A certain brother in Pennsylvania whose name the editor of the "Herald" gracefully remarks "shall be Matt. 6: 3", contributed $700 for the mission at Dhamtari, India. This example of generosity can be placed side by side with that of Hermann Sudermann, jr. who gave $3600 to the cause of India Missions, $240.00 to be paid yearly till the sum is all paid. We ought to hear of scores of such instances.

This is what the "Herald of Truth" has to say concerning our late Conference:—

"The General Conference of Mennonites in North America was held at Berne, Adams Co., Ind., continuing one week, ending Oct. 21. The attendance from all parts of the country was large. A number of questions of interest to all Mennonites, such as non-resistance, secret societies, etc., formed prominent topics of discussion. The latter especially is concerning many of the members of that conference, as there are places where the secret society evil has made dangerous inroads, and is looked at askance by some of the ministers. As a denomination, regardless of our affiliations, we need to stand squarely and uncompromisingly against these evils. Any weakness or inclination to dally with the evil, is a dangerous position and indicates a long step away from the principles of our faith and practice."

This is correct, and we are glad that we can join hands with our brethren in standing "squarely and uncompromisingly"against the lodge evil. A slight error in regard to another statement must, however, be corrected. To our knowledge no topic dealing with the non-resistance principle was on the program for treatment, as one would infer from the editorial quoted. All the same, the question is not too threadbare to bear a little more ventilation on the part of mature Christian minds in open conference. Here is a possible hint to the Program Committee.

Correspondence.

SALEM CHURCH, DALTON, O.— We feel glad to note the visits which this congregation has enjoyed the past week by the Eastern brethren. We were especially glad to have the rare opportunity of hearing a missionary from a foreign land tell of his 35 years' experience in the far-away heathen land of India—namely, Missionary Digel.

On Sunday morning, Oct. 26, Rev. Fretz, of Pennsylvania, preached an impressive sermon in German on Matthew 12: 49, 50.

In the evening, Rev. Grubb and son, of Philadelphia, filled the pulpit preaching in English on the text Luke 9: 28–29. Their sermons were also well illustrated.

Last Wednesday evening, Oct. 29, Rev. Gottshall, also of Penna., stopped off, and gave an able discourse in German on Revelation 21: 7.

And last but not least, on Thursday evening, Oct. 30, Missionary Digel kept the close attention of the audience for an hour, basing his sermon on Exodus, the latter part of the 17th chapter, emphasizing especially the need of our prayers in behalf of the missionaries and their work.

It is encouraging to hear that the work there is not all in vain, but that many souls have already been saved.

The Accord of Science with the Bible.

It is equally a mistake to go to the Bible for science, or to science for the historical and moral teachings of the Bible. But in each case we can go to the other for confirmatory evidence. In history and morals the Bible is the main witness, while in the realm of natural philosophy science is the main witness. But the evidence for the moral teachings of the Bible may be strengthened by the analogies of nature, and as a historical witness the Bible may be cross-questioned to see if its statements conform to the natural conditions implied. On the other hand, science may be cross-questioned to see if its purported conclusions conform to the plain teachings of the Bible regarding morals and history. In this paper I will submit some of the most important portions of Bible history to the cross-questioning which is made possible by scientific investigations.

1. The Bible most unequivocally makes the universe the work of a personal God. "In the beginning God created the heavens and the earth." To this bold statement, which heathen philosophers never dared to make, science can not only make no valid objection, but must add the support of her own positive testimony. Among physicists there are no greater names than those of Lord Kelvin, Faraday and Clerk-Maxwell, all of whom are, or were, devout believers in the Bible. Two famous sayings of Clerk-Maxwell voice the sentiments not only of these, but of all profound students of chemistry and physics. After tracing the protean forms of matter down to the ultimate atom, with which the chemist deals with all his formulæ, Clerk-Maxwell affirms that they bear every mark of being "manufactured articles," and, after having traced to its limits every variety of evolutionary theory, he affirmed with the utmost confidence that every one of them must have a God to make it work. Thus are these philosophers brought back to almost the identical opening words of Genesis as the statement of their highest philosophy.

2. The first verse of Genesis is followed by a more detailed statement, indicating that the original creation was followed by an orderly development, progressing from the simpler forms of matter and life to the complex forms which we see at the present time. This involves periods of time, even if one should restrict the meaning of the word "day" to twenty-four hours, which is by no means necessary when one considers the great latitude given to the meaning of the word "day" both in Bible and in general literature. Now it is that most striking fact which cannot be lightly disregarded that the order of the creation brought to light in the first chapter of Genesis is so closely parallel to that which is brought to light by modern science, that even the most carping critics can find but little fault with it; while a large array of our most eminent geologists, like Guyot, Dawson, Dana and Winchell, emphatically declare that the scheme is so perfect as to preclude the idea of its being of human origin.

No uninspired man, three thousand years ago, could have hit upon such a scheme, according so closely as this does with the ripest fruits of modern science. The criticisms of Huxley and others are based upon such small matters, involving such a doubtful interpretation of literary phrases, that they are scarcely worthy of notice. The production of such a scheme, so accordant with the actual facts, by a Jew twenty-five hundred or three thousand years ago, without the aid of Divine inspiration, would be a greater wonder than its production through Divine inspiration.

3. In the story of the flood the Bible indicates a period of instability in the earth's crust such as does not now exist. Hence there has been a strong tendency either to regard the story as entirely unhistorical, or to minimize the event to such an extent that it loses its significance. The Bible says that the flood was largely occasioned by the breaking-up of all the fountains of the great deep, which is a very good geologic phrase for the subsidence of the land. It also affirms that the destruction was so extensive that an ark was necessary to preserve not only Noah and his family, but the species

of animals most closely associated with him.

But it is to be noticed, in confirmation of the account, that the dimensions of the ark are scientific in their proportions; its length, breadth and depth being almost exactly the same as those of the latest steamships made to cross the Atlantic. That such correctness of proportions could not have been ignorantly obtained by guesswork is shown by the fact that everybody else who has dealt freely with the subject has destroyed the harmony. The cuneiform tablets make the vessel so broad and high that it would be utterly unseaworthy while Berosus makes it twelve hundred feet broad and Origen claimed that it was one hundred and thirty-five thousand feet long and three thousand seven hundred and fifty feet wide. What kept the biblical writer from making a fool of himself as these others have done? The simplest answer is, that he confined himself to the facts which had come under his observation.

Returning now to the scientific question of a recent abnormal instability of the earth's crust, such as is implied in the biblical account of the deluge, let me cite as evidence the well-known geological facts that all the high mountain systems of the world belong to the latest geological (the Tertiary) epoch and received their main elevation shortly before the advent of man; while there is abundant evidence that since man came into the world there have been extensive oscillations of level fitted to cause extensive catastrophes beyond anything of which we have had in modern experience.

More and more of these oscillations of land level are seen to connect themselves with the glacial epoch, which came on at the close of the Tertiary period and, continuing until after the advent of man, ended in a series of rapid changes of level affecting a large part of the northern hemisphere. The general public has yet scarcely begun to realize the extent of the tremendous shifting of forces which took place during this epoch. Six million square miles of territory in the northern hemisphere were covered with ice a mile deep, making sixty million cubic miles. This ice was formed by the accumulation of snow which represented water evaporated from the ocean and was sufficient to lower the ocean level two hundred and fifty feet the world over. In weight the ice was twice as great as the whole of the North American continent, amounting to twenty-four thousand million million tons.

Anyone who appreciates what it means to have that amount of weight transferred from the ocean beds to a limited portion of the land surface of the northern hemisphere will have such a sense of the instability of the earth's crust at that time, that Noah's flood will be easily credible from any point of view. The means for its accomplishment will be seen to be so ready at hand that the calamity will make no excessive demands upon our credulity. The means and the end will not be disproportionate. If there is any plasticity to the earth's crust, such a loading and unloading of a portion of it as occurred during the glacial period and at its close is clearly seen to be a cause capable of producing almost any changes in land level.

Still, we do not, by this deductive reasoning, prove the flood. We simply accept the evidence of the Bible, and by this means remove the exaggerated objections to the occurrence of the event which have hindered belief. The Bible narrative is brief and aimed principally at giving the moral effects of the catastrophe. Still the sobriety of the account goes far to establish its genuineness and accordance with fact.

4. In like manner, recent studies into the geology of the Jordan valley go far to confirm in a remarkable degree the biblical account of the destruction of Sodom and Gomorrah, and of the crossing of the Jordan by the children of Israel under the leadership of Joshua. In both these accounts it is to be observed that there is remarkable brevity, to the exclusion of all superfluous matter and of everything which is out of harmony with physical conditions. One who is familiar with the general tendency of the human mind to enlarge such narratives by the addition of explanatory comments and legendary surmises, cannot read these Bible accounts without being convinced that they are the records of eye-witnesses with which no one has ventured to tamper.

The Jordan valley is a great crack in the earth's surface along which the western edge has slipped down to the extent of four or five thousand feet. This is what the geologists call a "fault," and, all things considered, it is probably the most remarkable of its kind in the world. Along the line of such a fault further movement is likely to continue and be connected with earthquakes which would lead to openings in the depths of the earth. In this case the movements are in an exhausted oil and gas district, the signs of which are abundant, both in the existing rocks and in the large quantities of bitumen or asphalt which are found about Jericho and the Dead Sea.

The description of the destruction of Sodom and Gomorrah fits so perfectly to the explosion and burning of such a combustible reservoir that it could not have been invented, but must be the simple tale of an eye-witness. It is a striking commentary upon the matter-of-fact character of this description that in a recent number of the National Geographic Magazine Robert T. Hill, who was sent by the society to Martinique to report upon the recent calamity there, opens his report with the graphic words of this Bible story: "The Lord rained fire and brimstone and the smoke of the country went up as of a furnace."

Thus, in general it may be confidently affirmed that the Bible history is so in accord with the physical conditions involved and is so far from making extravagant demands upon our belief in the miraculous, that its credibility is supported rather than lessened by scientific cross-examination. Space forbids my showing this here, respecting the crossing of the Jordan and of the Red Sea, the experiences of Israel in Egypt and numerous other crucial instances; but all would tend in a similar manner, to confirm the general credibility of Old Testament history. — G. Frederick Wright, in "Christian Advocate."

Hypocrisy.

ELWOOD S. SHELLY.

There is no sin which Christ condemned more in his preaching and teaching than the sin of hypocrisy. He indeed most earnestly admonished the scribes, Pharisees and Sadducees of this great sin, which was most prevalent among them. He very vividly impressed upon their minds that although they might deceive their fellowmen yet they could not deceive Him, who was able to see into their hearts.

As we observe the lives of the people to-day, even of professing Christians, we must admit that this very sin of hypocrisy is still prevalent. It prevails among professing Christians at large, and it prevails in the Christian church itself. We have those to-day who donate only when they can be seen of men and who would otherwise not give anything. Let us remember that in the sight of God they are not giving anything. God does not accept these gifts. We remember that the humble gift of the poor widow was more highly regarded than all the precious gifts which the rest gave, although it was only two mites. The poor widow gave what she gave out of true love, whereas the others were not willing to humble themselves down to her level and possessed yet too much of self and carnal nature.

It does not depend so much on the amount that we give as it does on the spirit in which we give it. We may act hypocritically in this life and deceive ourselves and our fellowmen, but we must never forget that we can never deceive God. "Man looketh on the outward appearance, but God looketh on the heart." The all-seeing eyes and the all-hearing ear of our Divine Heavenly Father see and hear everything that we do and He is never deceived.

Though we may perhaps at times fail to see the fruits of our perseverance in the Christian career, let us ever be sincere. Gods blessing will never fail us if we are truly sincere in our work. What may seem to be but very little in our own sight and in the sight of our fellowmen, may be great in the sight of God, and what may perhaps seem great in the sight of men may be entirely disregarded in God's sight. God ever looketh on the heart and He is ever just and righteous; so let us never endeavor to deceive Him or our career is sure to be a total failure. Let us walk honestly in the sight of all men and especially before Him who will finally come to judge us and will then reward us according to the deeds done in the body.

Milford Square, Penna.

Which Was the Narrow Life?

A mother once said to a popular teacher, who had been admired by her pupils for a score of years: "What a wide and beneficent influence you have exerted while I have been housed up at home managing servants, dosing the mumps and measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Only think how you have sent forth into the world every morning your flock of boys and girls full of health and cheer! What a model home you have made for your friends to see!"

"It is I who have lived a narrow life rather than you. What is the slight touch which I have given to a thousand or more lives, compared with the deep determining influence, which you have wielded over the half dozen children in your home?"

"Is it possible that you think so?" exclaimed the tired mother, incredulously.

"I know so. I have watched your children in school and out. They radiate an atmosphere of love and light, and a disposition, which, whilst they are born of heaven, were given to them by their mother."—"The Lutheran."

Abraham's Faith.

(Continued from 3rd page.)

stead of only one. Most people who are of little faith indulge in what they believe are deeds of faith by fits and starts. It is not with them a permanent attitude toward God, a frame of mind, as it should be, but a spasmodic feeling. How many believe in being converted once for all, quickly finishing the business, and then spending the rest of their days in living the same self-ordered, perhaps even godless, life they led before their conversion. How many feel pious and holy the day they are baptized, but four weeks after have forgotten all about it? God help us all to see how little such experiences deserve the name of faith! With Abraham it was trust, trust all the time, every day. Be ready to hear God speak to you at any moment. Be ready to receive new orders or witness the fulfilment of His promises.

There is no good substitute for wisdom, but silence is the best that has yet been discovered.

Character is more than intellect. A great soul will be strong to live as well as to think.

—Emerson.

The Sunday School Lesson.

GEORGE H. CULLEY.

Subject for November 9: JOSHUA'S PARTING ADVICE. Josh. 24: 14–25.

GOLDEN TEXT: Choose you this day whom ye will serve. Josh. 24: 15.

LESSON OUTLINE.

Last words are always of intensest interest and exceedingly weighty. They are received with deepest attention, and whatever else may be forgotten, these are ever remembered with tenderest regard. Our lesson text closes the parting words of Joshua to Israel. It is a solemn exhortation, revealing a deep need. If there were no danger, caution would be useless.

Peculiar emphasis is in this exhortation. It is different from that given before the Jordan was crossed. Israel had something to keep—a position to maintain—and the greater the height, the more a fall is to be feared. For the first time in the book of Joshua do we read: "If ye in any way go back (23: 12)." Their subsequent history shows their liability to do this. And our day is a day of going back—into worldliness, infidelity, and all sorts of abominations and apostasy.

Surely, then, the danger is great, and we must give earnest heed to Joshua's words of admonition and advice.

I. The Entire Address. We may note two features:—

1. The utter absence of any personal reference. Only in speaking of his age and departure does he mention himself, though he had been for twenty years their captain and leader. Contrast with natural tendency toward the self-assertion and egotism of the present day, even in the church, and we have a simple but impressive lesson.

Joshua magnifies God. There is no room for self. 1 Cor. 1: 31, 29. Jer. 9:23–24. In ten verses (3–13) it is God who says "I" seventeen times. This shows becoming humility and extreme wisdom. Hence the force of Joshua's argument (14)—"Now therefore" etc.—and this leads us to consider:—

2. All Christian love and faithfulness is founded and grounded in what God is and has done for us—that is, His grace. His goodness leads to our repentance. His mercy and kindness inspires our devotion and zeal. "We love Him because He first loved us". Can there be a stronger appeal to any child of God than to look back, as Joshua here calls upon Israel to do, when, like Abraham, we dwelt among idolaters—yea, were idolaters—were taken out and blessed, brought into light and liberty, crowned with victory? All true service dates from deliverance and is the outcome of loving gratitude.

II. The Lesson Text illustrates four elements in service:—

1. It must be undivided (19, 20). If we serve God we can have "no other". Matt. 6: 24. Many read the first commandment as if it said, "Thou shalt have no other gods *before* me", but you may have as many as you like *after* me. The only possible course is that indicated in v. 23. See 1 John 5: 21 (R. V.).

If Jehovah had married His people (Jer. 2: 2. Ezek. 16: 8, 60. Hosea 2: 16, 19, 20), and if Jesus Christ is the Bridegroom of the Church (Eph. 5: 32), He must be the sole object of devotion.

How strange it would be to set about impressing a bride with her duty to forsake other lovers and abandon every disloyal desire, ambition and enjoyment; and yet, shameful to acknowledge, we need to be reminded of that holy jealousy which we constantly provoke by our divided interests. See v. 19. Instead of singing in public, "prone to wander, Lord I feel it", we ought, if it be true of us, lament it on our faces in secret. What wife would make so public a confession concerning her husband?

May the Holy Spirit grant unto us a sense of this dishonor, revealing to us any "strange gods" —"the lust of the flesh, the lust of the eye, the pride of life"—which absorb our thoughts, weaken our love, destroy our testimony, and give us to understand, as never before, the entirety of Jesus' sacrifice. "He gave Himself for us", and He gives Himself to us; how can we insult Him with less than ourselves in return?

2. It must be voluntary (21, 22)—"we will", "you have chosen". God never drafts us into His service—He calls for volunteers. See Lev. 1: 3. Heb. 9: 14. John 10: 17–19. Joshua could consistently exhort others. See v. 15.

3. It must be intelligent (24). "Unto His voice will we hearken" (R. V.).

(a). Joshua shows them what this choice means—separation, putting away, cutting off. So God would have us understand all that His service involves. 2 Tim. 2: 3; 3: 12. Col. 3: 5. Gal. 6: 14. Luke 14: 26–33. To the young man attracted by Jesus' seeming popularity, He presents the fact of fellowship in His rejection. Matt. 8:20.

(b). There is to be an understanding of God's mind (14)—"in truth". His Word of Truth is our guide-book of service. See Psa. 103: 20 (l. c.). Mary had "hearkened to the voice". John 12: 7. She understood, and her service was intelligent. John 15: 15. Col. 1: 9 ("understanding"). 2 Tim. 2: 7. May we catch the slightest whisper!

4. Undivided, voluntary, intelligent service can never be rendered in any human power or natural wisdom (12). The things our lesson presents for our learning and attainment are overwhelming. It is a beautiful ideal, looming up like a mountain for grandeur, and we shrink into the chill and shade of our incapacity and ability in its presence. How delightful the divine solution in our difficulty! Phil. 2: 13.—"It is God".

This covenant was made in Schechem (25), which means "shoulder", always a symbol of strength. God's commands and demands are enablings. If Israel had only realized this, such a miserable record of failure and disgrace as their subsequent history reveals would not have been theirs. Phil. 4: 13.

III. Conclusion. The closing ceremony is impressive (26–27). Alas for their promise and pledge and profession and resolution. See Judges 2: 11. If idols remain in the heart, all our proposed zeal can never save us from serving them.

This was the old oak, or monument in Schechem, where Jacob had buried his goods (Gen. 35: 4), and Schechem lies between Ebal and Gerizim, the mountain of blessing and cursing. Deut. 11: 29; 29: 11–26. The oak is often connected with scenes of sorrow, apostasy, rebellion or judgment. See Judg. 6: 11. 2 Sam. 18: 9. 1 Kings 13: 14, 26. 1 Chron. 10: 12. Isa. 1: 30. Ezek. 6: 13.

God often brings us to these places of decision, to some peculiar service or sacrifice perhaps. Shall it be real, unreserved surrender to Him, a burying of our idols, however cherished or loved, or shall it merely be the outward promise, sure to be followed by dishonoring failure?

Contributions.

For Foreign Missions.

During the month of September, the following gifts were received:

I. GENERAL FUND.—From West Zion church, Moundridge, Kan., $14.00; Isaac H. Dyck, Rosthern, Sask., $0.50; Salem church, Dalton, O., $10.00; First Mennonite church, Philadelphia, Pa., $14.00; a brother of the New Alexanderwohl church, Kans., $150.00; Hereford church, Pa., $49.95; Upper Milford church, Pa., $12.00; Wayland, Iowa, Y. P. S., per A. S. Shelly, $5.50; Springfield church, Pa., $14.25; West Swamp church, Pa., $9.03; West Swamp S. S., $8.87; West Swamp, Y. P. S., $3.25; East Swamp church, Pa., $2.63; Flatland church, Pa., $16.42; Saucona church, Pa., $10.42; Bethany church Pa., $5.63; Bethany Y. P. S., Pa., $5.00; Collection at Eastern District S. S. Convention, $7.16; Deer Creek church, Okla., $5.88; Garden Township church, Kan., $52.45; Martha L. Ramseier, Orienta, Okla., $1.00; C. A. Ramseier, Orienta, Okla., $0.50; J. B. Ramseier, Orienta, Okla., $8.50; Sharon S. S., Orienta, Okla., $4.74; Y. P. S., Orienta, Okla., $2.95; Church at Bluffton, O., $8.61; Ebenezer church, O., $95.47; St. John's church, Paudora, O., $105.55; a friend of missions, per Chr. Schowalter, $25.00; mission collection at wedding of A. P. Haury and Anna Penner, Halstead, Kan., $11.35; Bethel church, Mountain Lake, Minn., $125.00; Collection at mission festival, Hoffnungsau church, Kan., at ordination of Elder John C. Dyck, $56.00.

II. FOR INDIA.—From Bethany Y. P. S., Quakertown, Pa., 5.00; Flatland, church, Pa., $5.00.

III. FOR A BELL.—From Garden Township, Y. P. S., Kan., for a bell to the Oraibi, Ariz., chapel, $3.30.

Gratefully Acknowledged,
GUSTAV HARDER, Treas.

For Home Missions.

During the month of October the following gifts were received:—

From West Swamp church, Pa., $7.-68; East Swamp church, Pa., $1.84; Stevensville church, Ont., $1.55; Niagara Falls church, N. Y., $1.05; Uriah Binkley, N. Y. $1.50; Catherine Wittwer, N. Y. $0.50; Salem church, O. Sewing Society, $5.85; Trenton church, O., $6.00; Springfield S. S., Okla., $9.00; H. D. Penner, Hillsboro, Kan., $10.00; Waldo Hill church, Oregon, $6.50.

Gratefully acknowledged,
W. S. GOTTSHALL,
Treasurer.

For Publication Fund.

From C. P. Schumacher, Beaverdam, O., $1.00.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the *noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 660. *Judg. c. 21. 1 Sam. 14. 2 Kin. 20. c. 2 cr. move-ment. *Ch. 8. 16. Nah. 2. 3. *Zeph. 1. 12. 2 Esth. about.

10 *Cursed *be* he that doeth the work of the LORD *deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo-ab hath been at ease from his youth, and he *hath* settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

SETTLEMENT OF COAL STRIKE.

INCREASE TO DATE FROM NOVEMBER 1.

SCRANTON, Pa., October 31.—The anthracite strike commission has officially decided that if any change is made in the rate of wages of the men it shall date from to-morrow, November 1. This announcement was made by the commission through Recorder Wright in the following brief statement, given out by him at 9 o'clock this morning:

"Voted, unanimously, that if the commission, at the conclusion of its hearings and deliberations, makes any award affecting existing rates of wages, such award shall take effect from November 1, 1902."

The program of the anthracite strike commission for to-day calls for an inspection of the Manville colliery at Green Ridge, two miles from Scranton, and a drive through the nearby territory for the purpose of viewing the inhabitation of the men who toil in the mines. The commissioners intended to complete their inspection of this region this evening and go to Wilkesbarre to-morrow morning.

Mr. Watkins, owning to his intimate knowledge of mining in this region, is the guiding spirit of the party. He arranged yesterday's trip and had general charge of to-day's tour. In this he is assisted by the superintendents of the companies in this city and also by district president Nicholls, of District No. 1, of the Miners' Union. The Manville mine, which was inspected to-day, is operated jointly by the Delaware & Hudson and the Delaware, Lackawanna & Western companies. The mine is one of the worst for miners in this territory, because the veins are small and there is barely room enough for workmen to stand up. This colliery was visited at the suggestion of the Mine Workers' representatives.

The commissioners inspected three breasts and were in the mine two hours and a half. The first breast was 2,200 feet from the foot of the shaft and the commissioners had to walk along in a stooping position owing to the low roof. It was extremely tiresome for those unaccustomed to the mine.

Judge Gray was so fatigued by walking in a bent-over position for an hour that he decided to go to the surface. He was hoisted to the top with Bishop Spalding.

Christian Science Case.

NEW YORK, October 31.—The grand jury at White Plains made a presentment in reference to the death recently of Esther Quimby at that place. The child was treated by John Carroll Lathrop, who was held, with the child's father and mother, to the grand jury by the White Plains authorities on charges of manslaughter.

The presentment recites that the attention of the grand jury has been directed to the treatment of infectious and contagious diseases "by persons who are not regularly licensed physicians and surgeons, where the rules of the local and State boards of health are violated."

Continuing, the presentment says: "We have given careful consideration to a complaint made to use concerning the death of a seven-year-old child from neglect, the child being treated by a so-called Christian Science healer from the city of New York, who made many visits to the home of the child, and mingled with the inhabitants of the county, both upon the street and in the public conveyances. The child was allowed to die without any of the remedies known to medical science being used, and medical men called before us testified that the life of the child could have been saved had proper treatment been used and proper remedies applied.

"The so-called Christian Science treatment was used at the instance and request of the parents of the child, the father daily attending to business after nights spent in the sick room. We feel that a flagrant violation of the health laws in this respect should be sought out by the local Board of Health throughout this county, and that a copy of this presentment should be sent to the State Board of Health for the purpose of enforcing more stringent laws regarding the quarantining the contagious diseases."

THE DOUKHOBORS GO MARCHING ON.

NEARLY SIXTEEN HUNDRED RUSSIAN FANATICS TURN THEIR FACES TOWARD WINNIPEG. WILL CONVERT THE WORLD.

WINNIPEG, Manitoba, October 30.—The 1,600 Doukhobors who, inspired with a desire to convert the world, threw away their riches, set free their cattle, and started on a religious pilgrimage, have left Yorkton, where they camped Tuesday night, and are marching on Winnipeg, saying the Lord has told them to go onward.

The Canadian Northwest mounted police are working with the pilgrims under instructions from the government trying to prevent suffering and to persuade the leaders to turn back. They persuaded some of the men to leave their women and children under the charge of the government officials at Yorkton, but none of the men will turn back.

The pilgrimage of the Doukhobors was inspired by a Russian who came into their colony some months ago. He taught them from Romans vii, 22, "that the whole creation groaneth and travalleth together until now, because of sin, and that even brute creation has been made to suffer because of the sins of man."

The conclusion reached was that man ought to bear his own burdens and let the cattle go free.

Carrying this argument to its extreme conclusion, as the Doukhobors always do, the affected ones drove their stock to the hills, discarded their leather boots, their woolen stockings, leather peaks in their caps, and every other article of clothing which had its origin in animal life, and substituted therefor rubber boots, plainted binder twine shoes and wooden soles and clothing made from linen or other vegetable product. Then, attaching themselves to the wagons in place of horses or oxen, they started out to convert the world to their vegetarian belief.

The first contingent of the pilgrims marched into Yorkton shortly after 1 o'clock Tuesday, numbering about 1,100, and was followed by a second detachment during the afternoon of 500. The two cavalcades carried a dozen litters constructed of poles, ropes and blankets on which the sick or enfeebled were carried. In one litter was an old man, blind in both eyes; another contained an old woman afflicted with chronic rheumatism. Only one girl appeared to be suffering from the exposure to which the travelers must have been subjected.

Other litters contained women with babies, some of whom were born while on the march, the youngest being three days old. All were warmly and seasonly clad, with the exception of the three extremists, who were bareheaded and barefooted. The order of marching was irregular, psalms in the peculiar Doukhobor tones being chanted while on the move.

The first body halted in front of the immigration hall, and was met by C. W. Speers and J. S. Creerar, official of the Interior Department.

Mr. Speers asked the leaders why they had come to Yorkton, what was their object, and where they were going.

The reply was that they knew not where they were going, and were seeking "the new light."

Not being able to get a satisfactory answer to his questions, Mr. Speers told them they would not be allowed to travel over the country accompanied with women and children as they had been.

The immigration hall was then opened and the men invited to conduct the women and children and ailing ones into the building, where they were assured that every care and attention would be given. The Doukhobors stood sullen and made no response.

The statement was again repeated, this time emphatically, that if the women and children were not voluntarily led into the building such a step would be taken by the officials. Corporal Junget and one constable, assisted by spectators, than began the work of housing. When this work had started, the Doukhobors began to assist carrying in the babies. One or two women refused to be separated from their husbands, but their resistance was easily overcome. The housing was eventually completed. Besides the immigration hall several other buildings were utilized.

The women of the town generously came to the help of the infants and in other ways showed tokens of sympathy to the Doukhobor women. While the work of housing was progressing the men were psalm singing.

No shelter was provided for the men, who were left to look out for themselves. The whole body was not by any means destitute, as each man was carrying provisions.

After a night of meditation and prayer the Doukhobors announced that they did not desire and would not go back to their villages. All night their plaintive chants could be heard in the village, and all night they wrested in prayer, but they were still fixed in their purpose of Christianizing the world.

Agent Speers had an interview with the men and told them what the government was doing was done in kindness, but they would not be allowed to wander about the country in such large bodies, and they would have to adopt some other method of bringing the world to their ideas. In the immigrant hall the women were engaged in devotional exercices of singing and Scripture reading. They did not seem to be worrying in the least.

Mr. Speers argued with them at length to cease their wanderings, but without avail.

THE DUKHOBORS ARE HUNGRY AND CRAZY.

WINNIPEG, Manitoba, November 4.—The Dukhobor pilgrims on the march are now on the verge of starvation and death. Occasional wheat fields through which the fanatics passed were gleaned by the vanguards. The wheat they gathered is used as food and it is all they have to live on.

Reports received from the last stopping place of the Russians indicate that the end is near. Scores of the pilgrims have fallen on the plains, and, despite the exhorting of leader Zibroff, many were talking of turning back to their homes. Zibroff has told them that there will be no winter and that the present fine weather is but a continuation of the summer that will last until their search for the Messiah is rewarded.

When the army of fanatics reached Binscarth yesterday afternoon the condition of many of them gave every indication of an early collapse. Half of the Russians marched nearly 200 miles without food or sleep, in their bare feet, and wearing only trousers and shirts. The nights were bitterly cold, and when their march was resumed at sunrise in the cold mornings, some of them with feet raw and bleeding, as a result of walking in the prairie grass, which cuts like a knife, fell down on the spot from which they had arisen, mingling moans with their prayers. After several efforts they would stagger after their more fortunate brethren, whose religious fervor made them oblivious to all pain.

A detachment of mounted police is following the Russians, but has taken no action to disband or disperse them as yet.

The authorities will attempt to take the women and children, now under cover at Yorkton, by special train to Swan river, thence by wagons to their deserted villages. It is hoped this action will have some effect on the wanderers. Resistance is expected when the order is given to entrain.

May Close 15,000 Saloons.

BERLIN, October, 31.—In order to induce the Reichstag not to pass the new excise laws the Berlin Saloonkeepers' League has prepared a great petition which states that the proposed bill will compel 15,000 out of Berlin's 19,000 saloons to close. It is also pointed out that this will cause serious loss to those engaged in the liquor industry and to hundreds of landlords.

Supplement
to
The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, NOVEMBER 6, 1902. No. 47.

Proceedings of the 16th Session of the General Conference of Mennonites of North America,

Convened October 15, 1902 in the Church at Berne, Indiana.

At 9 o'clock, a. m., the Conference opened with devotional service conducted by the officers. The president, Rev. A. S. Shelly, preached on 1 Cor. 2: 16.

At the close of the service, the president opened the session by requesting that the certificates of the delegates be submitted. He appointed Rev. J. W. Kliewer as assistant German secretary.

1. Resolved, that the president also appoint an English secretary. H. G. Allebach was appointed.

2. Resolved, that the morning sessions extend from 8:30 to 11 o'clock, the afternoon sessions from 1:30 to 4 o'clock, and that the evening services begin at 7:30 o'clock.

3. The following new congregations were by motion admitted into the Conference: Woodburn, Indiana; Deer Creek, Oklahoma; Medford, Oklahoma.

The morning session closed with prayer by Rev. M. S. Moyer.

WEDNESDAY AFTERNOON.

The session was opened with devotions by Rev. H. Penner.

4. Resolved, to admit into the Conference the churches at Menno, Washington: Butterfield, Minnesota (2 congs.) Sterling, Ohio; and Herald, Oklahoma. The delegates' certificates from these congregations were read and the following churches were represented as indicated below.

CHURCHES AND DELEGATES.

1. New Alexanderwohl, Kan., 26 votes, by Peter Balzer, Henry Banman, Cor. C. Wedel.

2. Bowmansville, Pa., 1 vote, W. S. Gottshall.

3. Beatrice, Neb., 10 votes, J. K. Penner, John Penner, Andrew Wiebe, Gerhard Wiebe, J. H. von Steen, Gerhard Penner.

4. Bergthal, Okla., 2 votes, Henry Banman.

5. Bergthal, Kan., 4 votes, Peter Dirks.

6. Bethesda, Neb., 8 votes, J. B. Baer.

7. Bethel, Minn., 9 votes. H. H. Regier, J. J. Balzer, P. J. Friesen, A. Penner, H. P. Goertz.

8. Bethel, Mo., 4 votes, P. P. Lehman.

9. Bethel, Kan., 2 votes, David Goerz, Christian Wirkler.

10. Berne, Ind., 20 votes, S. F. Sprunger, I. A. Sommer, Joel Lehman, Frederick Sprunger, C. W. Baumgartner, C. A. Neuenschwander, J. F. Lehman.

11. Bertolets, Pa., 1 vote, W. S. Gottshall.

12. Bluffton and Pandora, O., 34 votes, John Moser, Benj. Diller, J. B. Baer, Frederick Zeller, Peter Steiner, Abraham Zurilueh, Peter Hilty, Peter Althaus, Chr. Locher, P. C. Sutter.

13. Boyertown, Pa., 1 vote, A. S. Shelly.

14. Bruderthal, Kan., 7 votes, Jacob W. Penner, Wm. J. Ewert.

15. Butterfield, Minn., 2 votes, N. F. Toews.

16. Christian, Kan., 6 votes, Chr. Goering.

17. Clarence Center, N. Y., 1 vote, Jacob Eberhard.

18. Colfax, Wash., 2 votes, J. B. Baer.

19. Deep Run, Pa., 6 votes, A. M. Fretz.

20. Deer Creek, Okla., 2 votes, M. S. Moyer, John Pletscher.

21. East Swamp, Pa., 4 votes, A. B. Shelly.

22. Emmaus, Kan., 5 votes, Gustav Harder.

23. Flatland, Pa., 2 votes, D. M. Landis.

24. Friedensberg, S. D., 3 votes, Cor. Ewert.

25. Garden Township, Kan., 5 votes, S. S. Baumgartner.

26. Germantown, Pa., 1 vote, N. B. Grubb.

27. Gnadenberg, Kan., 5 votes, J. W. Kliewer.

28. Halstead, Kan., 6 votes, Chr. Krehbiel, J. H. Langenwalter.

29. Hereford, Pa., 8 votes, A. S. Shelly.

30. Herald, Okla., 3 votes, Jacob Toews.

31. Hillsboro, Kan., 3 votes, J. S. Hirschler.

32. Elnsiedel, Kan., 1 vote, Chr. Krehbiel.

33. Hoffnungsfeld, Kan., 4 votes, Abr. Ratzlaff.

34. Hoffnungsfeld-Eden, Kan., 6 votes, Chr. Goering.

35. Hoffnungsau, Kan., 10 votes, Abr. Ratzlaff, Peter Flaming.

36. H. Johannesthal, Kan., 3 votes, John Plenert.

37. Medford, Okla., 2 votes, M. S. Moyer.

38. Menno, Wash., 4 votes, I. A. Sommer.

39. Mennoville, Okla., 1 vote, M. S. Moyer.

40. Molotschna, S. D., 3 votes, Henry Berg.

41. Newton, Kan., 8 votes, Jacob Toews, Jacob R. Toews, C. F. Claassen, John Busenitz, Jacob Regier, Dietrich Funk.

42. Upper Milford, Pa., 4 votes, A. S. Shelly, M. B. Schantz.

43. Pottstown, Pa., 1 vote, W. S. Gottshall.

44. I. Philadelphia, Pa., 15 votes, N. B. Grubb, S. M. Musselman.

45. II. Philadelphia, Pa., 3 votes, Silas M. Grubb.

46. Pretty Prairie, Kan., 7 votes, Peter A. Graber.

47. Salem, Minn., 2 votes, N. F. Funk, B. Rempel.

48. Salem-Zion, S. D., 13 votes, Jos. Kaufmann.

49. Salem, O., 5 votes, J. H. Tschantz, J. L. Amstutz, Chr. Zuercher, A. A. Sommer.

50. Salem (Wisner), Neb., 2 votes, Chr. Schowalter.

51. Eden (Schwenksville), Pa., 7 votes, W. S. Gottshall.

52. Siehar, Okla., 2 votes, H. Banman.

53. Springfield, Pa., 3 votes, D. M. Landis.

54. Sterling, O., 2 votes, J. W. Kliewer.

55. Stevensville, Ont., 2 votes, Jacob Eberhard.

56. Summerfield, Ill., 6 votes, C. H. A. van der Smissen, Peter Eicher.

57. Trenton, O., 9 votes, John Augspurger, Chr. Mosiman, H. J. Krehbiel.

58. Whitewater, Kan., 2 votes, Peter Zuercher.

59. Wadsworth, O., 5 votes, J. W. Kliewer, N. C. Hirschy.

60. West Swamp, Pa., 7 votes, A. B. Shelly.

61. West Zion, Kan., 7 votes, Chr. Schowalter.

62. Woodburn, Ind., 1 vote, H. G. Allebach.

63. Zion, Kan., 2 votes, C. H. Regier, Jacob Entz.

64. Zion, Pa., 5 votes, A. M. Fretz, Wm. G. Moyer, Wm. S. Moyer.

65. Zion, Ia., 6 votes, Chr. Schowalter, Chr. Weber.

5. Resolved, to grant the privilege of voting to the following brethren: H. Quiring and Abr. Wiebe, of Mountain Lake, Minn., and Jacob Hoeppner and H. H. Ewert, of Manitoba.

6. Resolved, to read only the resolutions and election reports contained in the minutes of last session.

7. Resolved, to sing Hymn 527 in memory of the seven deceased brethren, Valentine Krehbiel, H. Zimmerman, B. Unrub, D. Gaeddert, P. Claassen, Abr. Sudermann, Jacob Buller.

The following were named as Committee on Resolutions: M. S. Moyer, H. P. Goertz, J. H. Tschantz.

8. Resolved, that the Conference permit S. F. Sprunger to transfer his representation of the Mennoville congregation to another brother. He transferred it to M. S. Moyer.

The report of the Board of Foreign Missions was read by the secretary, A. B. Shelly. (See A.)

9. Resolved, that the report of the Board of Foreign Missions be approved and accepted.

10. Resolved, to discuss the above report topic for topic.

The session closed with prayer by Christian Krehbiel.

THURSDAY MORNING.

The session was opened with devotions conducted by Jacob Hoeppner.

The report of the treasurer of the Foreign Mission Board, Gustav Harder, was read. (See B.)

11. Resolved, that an Auditing Committee be appointed, to which all financial reports shall be submitted for examination.

12. Resolved, that each Committee shall present to Conference propositions outlining their work for the future.

The president named the following as Auditing Committee: C. F. Claassen, D. M. Landis, C. A. Neuenschwander.

The session closed with prayer by P. P. Lehman.

THURSDAY AFTERNOON.

The session was opened with devotions by Rev. Frederick Zeller.

The report of the Foreign Mission Board was further discussed.

13. Resolved, to acknowledge the greetings of the Russian Bundeskonferenz conveyed by Bro. D. Goerz and through him to return the compliment.

14. Resolved, to elect a substitute for S. F. Sprunger in the Foreign Mission Board, who shall serve until Bro. Sprunger's health is restored.

The election of members on the Foreign Mission Board resulted as follows: Peter Balzer and J. S. Hirschler.

The report of the Statistician was read. (See C.)

15. Resolved, that the Statistician's report be accepted, and that the same be tabulated and published after it has been completed.

The election of statistician resulted as follows: H. P. Krehbiel.

The session closed with prayer by A. B. Shelly.

FRIDAY MORNING.

The session was opened with devotions by Rev. Jacob Toews.

Rev. I. A. Sommer was elected substitute for S. F. Sprunger on the Foreign Mission Board.

The following propositions were read and accepted.

Proposition I. Session of the Board. In view of the extension of our mission work and the consequent multiplied labors of the Board of Foreign Missions, the Conference authorizes the Board to hold as frequent sessions as

it believes essential to the welfare and progress of the work.

Proposition II. A Mission in Montana. The Conference desires missions to be started among the Cheyennes in Montana, to go into operation as soon as the Mission Board can find the required means to establish and carry on the work without detriment to our existing missions and mission stations.

Proposition III. Care of Missionary Students. In case young men offer themselves to the mission cause, and the Mission Board is persuaded of their qualification for missionary service only that they lack the necessary training, the Conference recommends the Board to accept such as missionary students and if possible to provide for their education for missionary work in one of our schools.

Proposition IV. In regard to the care of orphans and the founding of orphanages and a hospital in connection with our mission in India, the Conference recommends the Mission Board to take such steps in the matter as may be justified by the means at their command and according as the circumstances in India are favorable to our missionaries.

Proposition V. Indian Schools. With references to the schools in our mission stations in Oklahoma, it is the wish of the Conference that our missionaries shall not only preach the gospel to the natives in the native language, but shall also urge them and give them opportunity to learn to read their own language.

17. Resolved, that all standing committees and boards of the General Conference shall publish a preliminary report, including pertinent recommendations before Conference convenes, in order that the congregations may consider the same and instruct their delegates accordingly.

18. Resolved, that the Mission Board shall, if possible, secure the presence of at least one missionary at our General Conference, in order to quicken the interest in missions.

The session closed with prayer by J. S. Hirschler.

FRIDAY AFTERNOON.

The session was opened with devotions by Rev. A. M. Fretz.

19. Resolved, that whenever there is a lack of workers in our missions, the Mission Board shall issue a general call for voluntary workers. Should there be no response to such a call, the Board shall request the district conferences or congregations to find such workers in the manner indicated in Acts 13: 1 3.

20. Resolved, that, if possible, the Mission Board shall, at its convenience or according to some fixed plan, seek to create and sustain interest in missions by employing a missionary evangelist.

21. The Auditing Committee appointed to inspect all financial reports submitted the following report on the books of the treasurer of the Foreign Mission Board:

We, the committee, have carefully examined the books of the treasurer of the Foreign Mission Board, and herewith certify that with the exception of an error in addition, we have found the same in good order.

Committee. { C. F. Claassen. C. A. Neuenschwander D. M. Landis.

22. The report of the Publication Board was read together with propositions outlining future work. The report was approved and adopted. (See D.)

23. Resolved, that the recommendations of the Publication Board be separately discussed.

24. Resolved, that the secretary of the Publication Board read the business manager's report for last year. This shall comprise only the balance sheet of the ledger, showing the debit and credit accounts of the Mennonite Book Concern.

25. Resolved, that the Conference grant the Publication Board sufficient time to sum up their accounts as demanded by the above resolution.

26. Resolved, that after January 1, 1903, our church papers, the "Bundesbote" and the "Mennonite", shall be published at the same subscription price of $1.50 per year, but that subscribers for both shall receive the two for $2.50.

The session closed with prayer by Rev. Chr. Schowalter.

SATURDAY MORNING.

The session was opened with devotions by Rev. Jacob Penner.

27. Resolved, that the expense of printing the discourses be paid out of the Conference treasury, which shall be replenished by means of congregational collections.

28. Resolved, to accept, approve and spread upon the minutes the financial report of the Publication Board. (See E.)

29. Resolved, that the Conference refer to the Publication Board the disposition of the English Lesson Helps in harmony with the sense of the Conference discussions.

30. Resolved, that both the English and the German catechisms be sold in future for 20 cents apiece.

31. Resolved, that 15 minutes be devoted to the discussion of the management of our church papers.

32. Resolved, that the proceedings of this Conference appear in full in supplements to our church papers.

The election of members on the Publication Board resulted as follows: J. F. Lehman and H. J. Krehbiel.

The session closed with prayer by Rev. J. R. Toews.

SATURDAY AFTERNOON.

The session was opened with devotions by Rev. Cornelius Ewert.

The discussion of the church papers was continued.

Rev. A. S. Shelly read a paper entitled "Our Doctrine: its Content and Extent; its Value and Significance to our Church". The paper was discussed.

33. Resolved, to authorize the Publication Board to prepare an edition of the Ris Confession of Faith from the plates at hand; and since an English edition is also desirable, to have plates made for the same.

34. Resolved, that the remark upon Article 28 of the Ris Confession be omitted in the edition ordered.

A paper on "What is the So-called Higher Criticism, and What Attitude should we Assume toward it?" was prepared by Missionary R. Petter, and read by Rev. J. S. Hirschler. The paper was discussed.

35. Resolved, that Missionary Petter's paper be published in the "Bundesbote".

36. Resolved, that A. S. Shelly's paper, "Our Doctrine, etc.", be published in the "Bundesbote".

37. Resolved, that a committee be appointed to draw up a resolution expressing the sentiment of Conference with respect to the so-called higher criticism. D. Goerz, H. J. Krehbiel and S. M. Musselman were named on the committee.

The session closed with prayer by Rev. John Moser.

MONDAY MORNING.

The session was opened with devotions by Rev. M. S. Moyer.

The committee provided for by Resolution 37 submitted the following resolution which was adopted:—

38. The conference earnestly warns against the injurious teachings of the so-called higher critics and against all negative tendencies which question the authenticity of the Bible and endanger the faith in Jesus Christ as the Son of God.

The report of the Home Mission Board was read. (See F.)

39. Resolved, that the Home Mission report be taken up for discussion.

The treasurer of the Home Mission Board, W. S. Gottshall, reported. (See G.)

The election of members on the Home Mission Board resulted as follows: W. S. Gottshall and N. C. Hirschy.

The session closed with prayer by Rev. Joel Lehman.

MONDAY AFTERNOON.

The session was opened with devotions by Rev. S. M. Grubb.

The propositions of the Home Mission Board were presented, and the following resolutions passed:—

40. Proposition I. The Conference recommends the Board to employ a home missionary for such work as the situation may call for.

Proposition II. Ministers and missionaries shall exchange pulpits.

Proposition III. In case it is not possible for the Board to obtain ordained ministers for the work, the Conference recommends the employment of evangelists holding certificates from their congregations.

41. Resolved, that the Home Mission Board desire a list of all Mennonite residents in the towns in order to minister to their spiritual needs. The congregations are requested to assist the Board by furnishing the addresses of all members living in the towns.

A. S. Shelly was elected a member of the Program Committee.

42. Resolved, to hold an evening session.

The report of the Emergency Relief Commission was read.

43. Resolved, that the report of the Emergency Relief Commission be approved and taken up for discussion.

44. Resolved, that the Conference adopt the first recommendation of the above Committee as a resolution, as follows: The Foreign Mission Board and the Emergency Relief Commission shall work together to ascertain how to administer relief in India so as to render the greatest possible assistance to the mission cause of the General Conference in India.

The report of the treasurer of the Trustees was read. (See I.)

45. Resolved, to approve and adopt the above report and to thank the kind donors.

The election of members on the Emergency Relief Commission resulted as follows: Chr. Krehbiel and H. H. Regier.

The election of members on the Board of Trustees resulted as follows: A. B. Shelly, Chr. Krehbiel and C. F. Claassen.

The report of the Conference treasurer was read. (See K.)

MONDAY EVENING.

The session was opened with devotions by J. K. Penner.

46. Resolved, that the following report of the Auditing Committee be approved and adopted:—

The Auditing Committee hereby certifies that the accounts of the business manager of the Publication Board have been carefully examined, and with the exception of a slight error in subtraction, have been found correct.

The accounts of the treasurer of the Home Mission Board have also been balanced and carefully examined, and have been found correct.

Committee { Daniel M. Landis C. A. Neuenschwander C. F. Claassen,

Question 1. A question concerning an appendix to our German Hymnal was read.

47. Resolved, that this question be taken up for discussion.

48. Resolved, to refer the matter of an appendix to our German Hymnal to our Publication Board, which shall submit a report at the next Conference. Likewise all other suggestions relating to an appendix shall be made to the Publication Board.

Question 2. Would it be of practical value and in harmony with our Mennonite principles if through the General Conference a commitee were created which should serve in an advisory capacity as a means of communication between preacherless congregations and candidates for the ministry, and which, by its good advice might at the same time facilitate an exchange of ministers in congregations where the relation between minister and congregation is so strained that any future beneficial relations are improbable?

This question was answered by the majority in the negative.

Question 3. How shall we receive into the Mennonite church such as have been baptized as infants in other denominations?

49. Resolved, that in answer to the question concerning the admission into our church of such as have been baptized in infancy, a reference to the first paragraph of the heading "Church Regulations" in the constitution be sufficient.

The election of officers resulted as follows: President, J. S. Hirschler; vice-president, C. van der Smissen; secretary, J. W. Kliewer.

The session closed with prayer by C. van der Smissen.

TUESDAY MORNING.

The session was opened with devotions by Rev. Abr. Ratzlaff.

50. Resolved, that by the term "secret societies" or lodges, the Conference understands all such fraternities, and only such, as require of their members that they profess and identify themselves with things of which they are ignorant, and at the same time put themselves under obligation to reveal secrets to none outside their own membership.

51. Resolved, that Bro. Hirschler's explanation of his attitude toward his election to the president's chair be accepted as decisive.

C. van der Smissen was elected on the Foreign Mission Board to fill the vacancy created by Bro. Hirschler's resignation.

Question 4. Is a brewer or a manufacturer of intoxicating drinks a suitable candidate for admission into the Mennonite church?

52. Resolved, to answer this question by referring to Article II, clause 4 of our constitution, as follows:

TEMPERANCE.

Conference also recognizes the Bible teaching that a drunkard can not inherit the Kingdom of God, Gal. 5: 21. A congregation that tolerates among its members the drink evil, can not be regarded as christian, and can therefore not be a congregation in this conference. Recognizing in the so-called saloons, and all kinds of drink houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our conference.

Question 5. Could the assistance and experience of the home missionary of each district of the General Conference be so utilized and his sphere in home missions be so enlarged that he might introduce congregational Sunday-schools, using lesson helps, Young People's Societies' mission meetings, Bible Studies, and other modern Christian institutions into congregations where these are desired, and thus lend a helping hand in their introduction and retention?

53. Resolved, to answer this question thus: Yes, at the request of the congregation.

54. The following resolutions presented by the Committee on Resolutions were adopted:—

1. Even though it is admitted that according to our constitution the officers may be elected from the boards, still, in order to steer clear of difficulties the officers shall at the next Conference be elected before the members of the boards.

2. We esteem it a great privilege that we as Mennonites have our own higher institutions of learning, and it is the desire of this Conference that our young students give the same their preference, and embrace the opportunities they offer for intellectual development.

3. We thank our heavenly Father that His gracious providence has permitted us to hold this Conference; that we could deliberate and decide upon matters pertaining to His kingdom and its growth; and as a public expression of such gratitude, the Conference will sing the 1st and 2nd verses of Hymn 278 in the German Hymnal.

4. We will also by rising thank the dear brethren of the Berne congregation for the love and hospitality extended during these days to the delegates and Conference guests. May the Lord justly recompense them and grant that the bond of brotherly love in our church be ever more closely cemented.

5. The Conference by rising expresses its heartiest thanks to the Berne choir for its rendition of "The Creation" and other selections, and for the entertainment thus provided for all visitors.

6. We rejoice that various efforts are made in our churches to dissuade our members from joining secret societies, and believe that the beneficial societies existing in several of our churches can contribute to this end.

55. Resolved, that the Conference recognizes the enterprise of the "Berne Witness" and hereby expresses its appreciation of the publication of the "Conference Daily" during the session of the Conference.

Conference decided to hold its next session at Mountain Lake, Minnesota.

56. Resolved, to adjourn.

Rev. Peter Balzer closed the session with prayer.

H. G. Allebach, English Secretary.

Reports to the 16th General Conference,

Held in Berne, Indiana, October 15-21, 1902.

A. Report of the Foreign Mission Board.

When in the time of Samuel, the last judge of Israel, the Lord discomfited the Philistines with a great thunder, and the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car; then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

Such an Ebenezer we also are to raise from time to time in commemoration of what the Lord has done to us, for us, with us and through us. And the following report which the Foreign Mission Board of the esteemed Conference would submit, reviewing the work done in the field where for the last three years the Conference has been active, is intended to raise such an Ebenezer. This report aims to awaken and sustain gratitude to the Lord for what He has done in the past as well as confidence in the future, and to give the esteemed Conference a clear insight into the present state of our mission, in order to enable it the better to make possibly necessary arrangements for the future. If we look back, therefore, over the time since our mission work was begun, and especially over the three years just past, we must acknowledge with Samuel: "Hitherto hath the Lord helped us."

I. Sessions of the Board. In close connection with the last conference, a session of the Board was held October 18, 1899 in the house of Amos Pennypacker, near Bally, Pa., where the Board reorganized by re-electing the old officers and attending to such other business as came up. On April 24-25, 1900, the members of the executive committee held a session in the house of Peter Stobbe in Brooklyn, N. Y., at which the brethren Penner and Krocker, our present missionaries in India, were present. At this session the projected mission in India was mainly inaugurated. A series of resolutions and decisions were drawn up which were afterwards laid before the whole Board and unanimously adopted by the latter.

The expansion of our work and important and necessary changes in the same compelled a further session of the Board, which took place June 6-12, 1901, in Brainerd and Newton, Kansas. Besides all the members of the Board, the brethren Petter and Mosiman, among our missionaries in Oklahoma, were in attendance. Thus, two sessions of the whole Board and one session of the Executive Committee were held since last Conference. All other business which needed to be done in the meantime had to be done by correspondence. This called forth a mass of correspondence, and at best the business could be done in a rather slovenly manner. Let us imagine, for instance, the case of an order or answer to our missionaries in India and the time needed to do this. It takes about a month before a letter from India reaches us. If then the matter must circulate through the whole Board before an answer can be given, another month will be consumed. In this way three whole months pass by before the brethren in India receive the required answer. For this reason we found it necessary to telegraph the brethren in India twice, which was, however, too expensive to be repeated oftener. It would therefore be much better if it could be arranged that the members of the Board might live closer together, in order that more frequent sessions of the Board might be held and the necessary correspondence require less time.

As far as the mission work itself is concerned, we are able to report the following.

I. Oklahoma. At our different stations in Oklahoma the work was carried on with a few changes. On account of the erection of Government schools, one of them at Cantonment, it became more difficult to obtain scholars for our mission school at Cantonment. But most of the scholars that came, came for only a short period and after they had made a good start in their studies went into the one or the other Government school, by which they were more or less influenced. The consequence was that we had mostly only small children in our school, who could not be expected to remain with us a long time. And since the Government cut off rations from our scholars, thus increasing the expense of keeping them, and the Government employes gave our mission workers the opportunity to do spiritual work among the children in the Government school (of which our workers now avail themselves), the Board, after mature consideration of all the circumstances, concluded, at their session in June, 1901, to discontinue the Canionment school at the close of the current school year. The Board took this step very reluctantly and only after long and mature consideration of the whole situation. We believe that much good was done through the work of the school as carried on from the beginning and continued to the end. After all, a large portion of the members of our existing Indian congregations are such as had been former scholars in our mission schools and there received their earliest religious impressions, without which they would perhaps never have come to a full decision for Christ. But since the school work as formerly conducted no longer seemed practicable on account of the altered circumstances, and it is questionable whether the results aimed at are proportional to the outlay of labor and expense, it is a question whether the school work should not be resumed on another plan, principally that of training the children of Christian Indians as well as of those who can be employed as teachers, evangelists and ministers. Our endeavor must be to train native workers. For this we need schools, unless the capable ones are sent to other schools. And since portions of the Holy Scriptures have been translated by our missionaries into the Indian tongue, the Indians should be given the opportunity to learn to read their own language.

Since the close of our school at Cantonment, the buildings there have been utilized as an Indian Home for old and invalid Indians. Sister Lisetta Kinsinger is at the head of this Home. Aside from this, she waits on the sick in the camps, administers medicine to them and gives them all the attention possible to her. Hitherto only a small number of the old and sick Indians have availed themselves of the privileges of this Home. It seems to be hard for the Indian as a rule to settle down in a fixed home, even when he has become nearly helpless. A part of the expense of this Home has up to date been borne by a charitable family not belonging to our denomination. During the past year, Bro. S. K. Mosiman was superintendent of the Home and the farm belonging to it. Desiring to educate himself for further service in the kingdom of God, he resigned his superintendency in order to enter a higher institution of learning. Missionary Petter is the present superintendent. Bro. Kaoveea, a converted Indian, does the farm work.

The brethren Petter and Funk are laboring as usual at Cantonment. Each has a little Indian congregation which he oversees. That of the former numbers 27, that of the latter, 14 members. In addition they visit the Indians in their homes, talk with them about the one thing needful and invite them to attend the services, which invitation a goodly number of those not members accept. Sister Bertha Kinsinger assists Bro. Petter in his work, mainly in the camps, in the Government school and among the women. Both brethren have made translations from the Word of God, Bro. Petter into the Cheyenne and Bro. Funk into the Arapahoe tongue. In addition, Bro. Petter translated a number of hymns and compiled a confession of faith and a Cheyenne dictionary for his Indians. Of his translations the Gospels of Luke and John are printed. Bro. Funk has also prepared some of his translations for the press.

Bro. M. M. Horsch was compelled by the sickness of his wife to leave the station Haoenaom, where he had been active several years and had built up a little congregation of eight souls. On March 15, 1900, therefore, the Board called Bro. G. A. Linscheid to fill Bro. Horsch's place as missionary at Haocnaom. Bro. Linscheid's labors since then have been blessed. During a leave of absence which, at his request, the Board granted Bro. Linscheid for the past summer, Bro. Horsch served at his old post.

Bro. H. J. Kliewer labors as before in our Red Moon station at Hammon. Here also the work seems to be attended with blessing. For even though no Indians at this station have thus far formally decided for Christ, still a goodly number attend the services and hear the word of the cross, which will bear fruit in its season.

To our regret the station at Darlington had to be abandoned. After the Conference, at its last session, had left the Darlington situation to the good judgment of the Board, the latter concluded to try to retain the station and to continue the work there. This decision was by request of the Board communicated by the secretary both to the agent at Darlington and to the Commissioner of Indian Affairs at Washington, and on March 15, 1900 Bro. M. M. Horsch was ordered to Darlington as missionary. Bro. Horsch stayed at Darlington till New Year's day of 1902. There was some work to be done here among both adult Indians and children in the Government schools. But since only a few Indians are in the vicinity of Darlington, few of which are settled there, and since these as well as the school children are cared for by other churches and have even been baptized by them, the Board did not believe that it would pay to continue the work any longer, especially since Bro. Horsch believed that on account of private circumstances he could no longer work there, which would therefore compel the Board to find another missionary for this station. The Board hence concluded to abandon

the station, and if possible to sell the property attached to the mission. As is well known, the land and the mission buildings revert to the Government through our abandonment of the same, the Government having set the land apart for mission purposes and contributed $5000 toward the buildings for as long a period as we carry on missions there. The remaining improvements—hedges, wells, gardens, stables, etc. — belong to the mission. These are therefore of no value except to the Government on whose land they are standing. But the Government officers have neither authority nor money appropriations to buy these things. It would require a special act of Congress, for which we may scarcely hope. Nothing therefore remains to us but to leave Darlington empty-handed and let others reap the benefits of our improvements there. Promising as the prospects at Darlington once were, the changed circumstances of the Indians and their removal from there to other localities have destroyed all the prospects of successful mission work at this place. Still the work done at Darlington was not done in vain. For even though no congregation could be gathered here, at the same time a number of Indians, especially such as attended our schools here, have received impressions for this life and the next.

MONTANA.—Since a considerable number of Cheyenne Indians are to be found in Montana, among whom no missionary except a Catholic priest is laboring, and since we have missionaries acquainted with the Cheyenne language and portions of the Holy Scripture translated into this language by Bro. Petter, the desire has come to the surface from different quarters that the Board might labor toward the evangelization of these Cheyennes. Consequently the Board requested Missionary Petter to visit the field during the summer of 1901 and to submit to the Board a report of the same. Bro. Petter complied with this request and found the circumstances of such a nature that he not only could give the Board a very favorable report, but expressed himself ready to go and found a mission among these northern Cheyennes, should the Board so order. After due consideration of the situation, the Board requested Bro. Petter to settle with his family in Montana in the spring of 1902 and begin a mission there. At the same time Bro. M. M. Horsch was requested to take Bro. Petter's place in Cantonment, which he willingly consented to do. It is to be regretted that Sister Horsch's sickness took such a turn later on that Bro. Horsch did not believe himself able to go. But since the Board could not furnish any other substitute for Bro. Petter in Cantonment, the inauguration of missions in Montana had to be postponed for the time being. But we should occupy this field, if in any way possible. The Indians living there are in close friendship and kinship with our Cheyennes, and since our mission is the only one which has classified and printed the Cheyenne language, there being no others who are able to speak it, we should not fail, if at all possible, to bring the gospel to all Cheyennes.

ARIZONA.—It is well known that during the last Conference Bro. H. R. Voth, our missionary at Oraibi, Arizona, by leave of the Board, was absent from his station for a while in order to recuperate his health affected by his service in the mission, and during that time the station was under the oversight and care of Bro. Peter Stauffer. At its session October 18, 1899, the Board concluded to request Bro. Voth that if his health permitted he should return to his station and continue his work there. In case the state of his health would not allow him to labor there any longer, the Board desired to be informed of it by New Year, 1900, so that it could make arrangements to supply the station with another man. Even though Bro. Voth's health gradually improved, so that we hoped it would soon be fully restored, this hope was further delayed by the fact that Bro. Voth was able to return to the station no sooner than June 1, 1900. It was now hoped that the work at Oraibi might go on with God's blessing; but again the old saying came true, "Man proposes, but God disposes". We had to experience anew that God's ways are not our ways and His thoughts are not our thoughts. A new and unexpected trial was to befall our dear Bro. Voth and that station at Oraibi. After Bro. Voth had labored for awhile with renewed health and strength and he with his dear wife could look into the future with glad hopes, and look for early results of their labors, it pleased the Lord of life and death to suddenly and unexpectedly call away from time to eternity the wife from the side of her husband and family in the midst of her usefulness. This was a heavy blow both for Bro. Voth and the Hopi mission. But this dark and mysterious providence brought new cares to our Board in that it was informed by Bro. Voth that on account of his motherless family as well as his own health, which again seemed threatened, he did not believe he could labor permanently in Oraibi, and asked the Board to make other arrangements for the occupation of the station, since he wished by September 1901 to be free from all obligations. During its session in June, 1901, the Board therefore called to the Oraibi mission Bro. J. B. Epp, the then teacher in Cantonment, with this proviso that as soon as possible after the school had closed, he should go to Oraibi and labor for a while with Bro. Voth before the latter's departure. Bro. Epp accepted the call and went to Oraibi soon after the school closed, and has since been active there. During the same session the Board called Bro. and Sister P. H. Richert as additional laborers in this field. They also accepted the call and wished to go there this past summer. But their plans were frustrated in that Sister Richert's health did not seem to allow it, inducing them to decline the call and withdraw the promise. At Bro. Epp's request Bro. Voth prolonged his stay at Oraibi to March, 1902. By this protracted laboring together Bro. Epp was introduced to the work and was enabled to make a good beginning in the acquisition of the Hopi language. The field at Oraibi now seems to be more promising than before. A former priest has asked to be baptized and wishes it to be performed soon. Besides him there are others who do not seem to be far from the kingdom of God. Bro. Epp is greatly encouraged by the prospects for the future. He is of the opinion that it would be a blessing if the Board would send to Keam's Canon a sister, to labor among the school children. Bro. Epp, however, quite properly wishes to acquire more medical knowledge and wants to be temporarily relieved, which was promised him on his going thither, though the Board has as yet been unable to find any one in his stead. Still the Board thinks there is a prospect of soon granting the desired release, and finding another missionary for Oraibi.

Both at Oraibi and at Hammon chapels have been erected the past year, which the delighted Indians regularly attend.

INDIA.—Since the last Conference a mission has been planted in distant India. The brethren, P. A. Penner, of Minnesota, and J. F. Kroeker, of Russia, the latter of whom had come to America to attend Bethel College, were called at the session of the Board, October 18, 1899, with the object of sending them as missionaries to India. Both were directed to acquire more medical knowledge, while Bro. Kroeker was requested to more thoroughly familiarize himself with the English language. At this session the Board also made arrangements to gain more intimate knowledge of what was required to establish and carry on a mission in India. The brethren Penner and Kroeker both accepted the call, Bro. Penner going to Brooklyn, N. Y., and Bro. Kroeker to Philadelphia, Pa., for further preparation. After they had spent some time studying, and the Board had formally concluded to begin the mission in India, both embarked with their young wives for India. On the way they visited a number of churches in Germany, Switzerland and Russia, meeting everywhere with a cordial, amiable and fraternal reception. Arrived in India in October, 1900, their first task was to learn the Hindi language and look for a suitable field. After they had selected a field and found suitable locations for stations, they began at once to erect buildings, Bro. Penner at Champa, and Bro. Kroeker at Janjgir, two villages in the Central Provinces of India, about eight English miles distant from each other. The field thus selected by the brethren numbers several hundred thousand inhabitants, among whom no other missionary has thus far labored. There is work enough here for a whole force of workers, who could be useful in relieving the bodily and spiritual wants to which these people are subject. Not alone the preaching of the gospel, but also orphanages and a hospital seem needed here, and our missionaries are convinced that the latter would be of substantial blessing to our mission, because both bodily and spiritual need can be simultaneously relieved. The brethren have already a small number of orphans under their charge, and the sick come daily asking for medicine and needing care. The Board has therefore directed the brethren to assume charge of as many orphans and patients as they can conveniently take care of.

The total expenditures for our missions during the past three years amount to $27,720.46, itemized as follows:—

I. For Our Mission in America.

For Salaries	$11,733 46
" Buildings and Repairs	2,714 51
" Traveling Expenses	281 23
" Cantonment School	3,725 00
" Indian Home	1,625 48
" Miscellaneous	1,396 93
	*$21,476 61

II. For India Missions.

For Salaries	$1,750 00
" Traveling Expenses	1,681 29
" Expenses at Stations	2,345 00
" Miscellaneous — Freight, etc.	258 52
	$6,044 81
III. For Board Expenses	199 04
	$27,720 46

*Of this amount, the Arizona mission cost $3270.81.

Looking back over the past three years, we see much for which we should thank the Lord. We can truly say with Samuel, Hitherto hath the Lord helped us in that He has not only allowed us not to lack the means and energies necessary to continue the work successfully, but He has also added his blessing thereto, so that our labor was not in vain in the Lord. On the other hand, the extension and expansion of our work reveal new needs and demands. But the greatest need seems to be that of workers. India should have more missionaries and Montana should be occupied. The time seems to be ripe for the esteemed Conference to fit out workers, so that as more are needed more will be at hand. The way should be open for the Board to educate, whenever necessary, young men whom it believes qualified for the field, so that when the need of workers presents itself, it will know where to find them without first having to search for them in the congregations, and often be forced to send out such as are little known and are lacking the necessary training for mission service.

In the name of the Board,
A. B. SHELLY, Sec.

B. Financial Report of the Foreign Mission Treasurer

FOR THE THREE YEARS FROM OCTOBER, 1899 TO OCTOBER, 1902.

I. RECEIPTS.

Cash in hand, General Fund, October 1, 1899	$ 705 01
Contributions Oct. 1, 1899 to Oct. 1, 1900	6642 04
Contributions Oct. 1, 1900 to Oct. 1, 1901	7086 07
Contributions Oct. 1, 1901 to Oct. 1, 1902	8193 40
Cash in hand, India Missions, Oct. 1, 1899	260 09
Contributions, India Missions, Oct. 1, 1899 to Oct. 1, 1900	1859 91
Contributions, India Missions, Oct. 1, 1900 to Oct. 1, 1901	1636 35
Contributions, India Missions, Oct. 1, 1901 to Oct. 1, 1902	2209 00
Cash in hand, Church Building Fund, Oct. 1, 1899	408 25
Contributions, Church Building Fund, Oct. 1, 1899 to Oct. 1, 1900	5 00
Contributions, Church Building Fund, Oct. 1, 1900 to Oct. 1, 1901	295 75
Contributions, Church Building Fund, Oct. 1, 1901 to Oct. 1, 1902	301 55
Contribution for Relief of Orphans, 1899 to 1902	446 31
Contribution for Montana Missions, 1899 to 1902	110 00
Organ Account	76 55
Sewing Machine Account	27 50
Deficit in Sewing Machine Account	8 00
Deficit in Church Building Fund	77 70
Total	$30348 48

II. EXPENDITURES.

Paid out, General fund, Oct. 1, 1899 to Oct. 1, 1900	$6381 31
Paid out, General fund, Oct. 1, 1900 to Oct. 1, 1901	7826 74
Paid out, General fund, Oct. 1, 1901 to Oct. 1, 1902	6939 14
Paid out, India Missions, Oct. 1, 1899 to Oct. 1, 1900	1275 00
Paid out, India Missions, Oct. 1, 1900 to Oct. 1, 1901	1276 31
Paid out, India Missions, Oct. 1, 1901 to Oct. 1, 1902	3511 50
Paid out, Church Building Fund, 1899 to 1902	1088 25
Orphan Fund transferred to Church Building Fund	49 31
Organ Account	$ 76 55
Sewing Machine Account	35 50
Cash in hand, General Fund, Oct. 1, 1902	1179 33
Cash in hand, India Missions, Oct. 1, 1902	202 54
Cash in hand, Orphan Fund, Oct. 1, 1902	397 00
Cash in hand, Montana Mission, Oct. 1, 1902	110 00
Total	30348 48

GUSTAV HARDER, Treas.

C. Report of the Statistician.

At the last Conference, as before, the task was assigned the statistician to present a statistical survey of the status and activity of the Conference churches.

Since reports are at hand from most of the congregations giving the desired information, the work is to this extent done. But since some congregations have not yet sent in reports, no complete summary could be presented. But it is at all events the object of the Conference to obtain a summary which shall include all Conference congregations. It seemed advisable therefore to postpone the completion of the report till after the Conference session. Opportunity will then be given to include in the tabulated report the statistics of those congregations which have joined the Conference at this session.

Besides the above task the last Conference also requested the statistician to collect statistics embracing all the Mennonite churches of America or at least make an attempt in this direction.

The present holder of this office knew the importance as well as the immensity of this task. He succeeded in making a small beginning. But having moved from Ohio to Kansas since the last Conference, and his time and energy having been absorbed in the publication business here entered into by him, nothing worthy of mention could to his regret be accomplished.

The preparatory work done, which is in such a shape that it can be used in further prosecution of this matter, the undersigned gladly transfers to his successor.

Wishing the Conference God's rich blessing in its deliberations, with fraternal greetings,

H. P. KREHBIEL,
Statistician.

D. Report of the Publication Board.

Esteemed Brethren! During this last Conference triennium, the Publication work, thanks to the gracious assistance of God, has enjoyed a quiet, though steady and wholesome progress. But in order to give in some degree an exact idea of its management and present condition we will dwell more in detail on the individual items of our Publication.

Our first report is on the publication of our periodicals.

Our German church paper, the "Christlicher Bundesbote," has since the last Conference made noteworthy progress in its circulation. For whereas then (1899) there were 1662 readers on the list, there are now (Sept. 30, 1902) 2808. This shows an increase of 1146. This is largely due to the energetic efforts of Bro. James Sprunger in getting new subscribers, which we herewith gratefully acknowledge.

The "Kinderbote" also commands a somewhat larger circle of readers. 2157 subscribers are now on the list—226 more than three years ago.

There has been a similar increase in the number of those taking the German Sunday-school Lesson Quarterlies. 10,000 are now sent out—800 more than three years ago. It is to be regretted that there are still a number of subscribers to these German quarterlies in arrears with their payments. This is not pleasant, nor is it right, at least not when any one is able to pay for his quarterly and still does not pay. But in spite of this adverse circumstance, we are still able to report that these German publications are not only financially self-sustaining, but that their account even shows a net annual surplus. Their publication can therefore without hesitation be continued.

In the next place a report of our English church paper must be given. The wish of the last General Conference that such a paper should be issued provided the already existing paper, "The Mennonite," organ of the eastern District Conference, would be available, was complied with. A mutually satisfactory understanding was reached, in accordance with which the Eastern District Conference transferred the "Mennonite" to the General Conference Board and the latter has, since January 1902, issued the paper weekly as organ of the General Conference. Of course not much can be said of it in this short period of time except that "The Mennonite" in its financial aspect begins its career as an object of the Board's solicitude. For instance, judging by significant advices from the East, the subscription price of the paper could not be fixed higher than $1.00 a year, in spite of the fact that it offered just as much reading matter as the "Bundesbote." And up to date it has attained only the modest circulation of 680. That under these conditions the "Mennonite" account should be squared up with a material deficit, is self-evident.

Further, in similar compliance with the expressed wish of the last General Conference, the Board is publishing a "Bible Lesson Quarterly" for our English Sunday-schools, and this since January, 1901. But according to a remark accompanying the last annual report of our business manager, it is not a source of encouragement. Bro. Lehman is of the opinion that it would be advisable, as the only obvious course, to drop the Bible Lesson Quarterly, because it is not only published at a loss, but by reason of the many English "Lesson Helps," has to all appearances no future.

Continued attention has been bestowed upon the book trade. From year to year the business grows. These last three years, books and other wares to the total amount of $21941.08 have been sold—an average of $7313.69 per year. Of this the total local trade amounted to $11328.40—an average of $3776.13 per year; the total business through the mails amounted to $10612.68—an average of $3537.56 per year.

As regards the financial condition of our publication work, therefore, we can report that on the basis of a careful invoice of stock, the total worth, September 30, 1902, amounted to $10,941.07. According to this, our publication plant has, in these last three years risen in financial value $2195.68.

Outside of the "Mennonite" and "Bible Lesson Quarterly," no new publications of our own have been issued. The brethren employed the preceding Conference term as business manager and editor have been faithful servants throughout this term. As is well known, Bro. H. G. Allebach was employed as editor of the "Mennonite" and this year's editor of the "Bible Lesson Quarterly" at an annual salary of $500. In the year 1901 Bro. N. C. Hirschy edited the "Bible Lesson Quarterly," for which the Board paid him $80.00. The remaining yearly salaries are as follows: the business manager, since January, 1901, $750.00; the editor of "Bundesbote" and "Kinderbote," $524.00; and the editor of the "Lektionshefte" and "Kalender," $100.00.

During these three years the Board held one session in Berne, in the latter part of January, 1901, and has adopted in all 24 resolutions.

E. Financial Report of the Publication Board.

Receipts and Disbursements from October, 1899 to September 30, 1902

RECEIPTS:

Cash on hand Oct. 1, 1899	$ 162 92
Merchandise	21941 08
Advertising	95 75
Bundesbote subscriptions	8409 68
Kinderbote "	1177 20
Lektionshefte "	2839 57
Bible Lesson Qurterly "	175 73
Mennonite "	345 22
Publication Fund	232 32
Printing Press Fund	340 00
Total	35719 47

EXPENDITURES:

Printing and Mailing Bundesbote	$ 5503 77
Printing and Mailing Kinderbote	895 08
Printing and Mailing Lektionshefte	1668 04
Printing and Mailing Bible Lesson Quarterly	430 45
Printing and Mailing Mennonite	789 51
Transfer of Mennonite	119 21
Books and Merchandise	16742 94
Editors' Salaries	2247 00
Manager's Salary	2126 00
Commission and Premiums	1786 32
Postage and freight	1369 01
Rent and Insurance	477 50
Fuel and light	66 72
Taxes	181 59
Railroad fare	100 54
Stationery, Telephone and other expenses	448 65
Money loaned	700 00
Cash on hand	67 14
Total	35719 47

STATEMENT OF BOOK DEPARTMENT.

ASSETS:

Stock of Merchandise and Books	$ 4649 97
Music Plates, Types etc.	980 00
Store Furniture and Fixtures	264 31
Bills receivable	1623 98
Money loaned	700 00
Cash on hand	67 14
Bible Lesson Quarterly account	463 01
Mennonite account	983 53
Bundesbote account	426 56
Total	10158 40

LIABILITIES:

Capital stock Sep. 30, 1899	$ 5289 79
Lektionshefte account	1374 20
Kinderbote "	224 48
Fund for Printing Press	340 00
Net earnings of Book Dept. for 3 years	2930 03
Total	10158 40
Net assets of Book Department Sep. 30, 1902	$ 8219 82

STATEMENT OF PERIODICALS.

BUNDESBOTE:

Subscriptions received	$ 8409 68
" in arrears Sep. 30, 1902	1828 75
Total	10238 23
Paid:	
For Printing and Mailing	$ 5503 77
Editor's Salary	1572 00
Commission and Premiums	1760 27
Total Expenditures for Bundesbote	$ 8836 04
Surplus	1402 19

KINDERBOTE:

Subscriptions received	$ 1177 20
" in arrears Sep. 30, 1902	183 60
Total	$ 1360 80
Paid:	
For Printing and Mailing	$ 895 08
Cuts and Commission	57 64
Total Expenditures of Kinderbote	$ 952 72
Surplus	408 08

LEKTIONSHEFTE:

Subscriptions received and former balance	$ 3267 24
Subscriptions in arrears Sep. 30, 1902	195 72
Total	3462 96
Paid:	
For Printing and Mailing	$ 1668 04
Editor's Salary	225 00
Total Expenditures for Lektionshefte	$ 1893 04
Surplus	1569 02

MENNONITE:

Received for subscription and donation $25 00	$ 345 22
Subscriptions in arrears Sep. 30, 1902	534 50
Total	879 72
Paid:	
For Printing and Mailing	$ 789 51
Editor's salary	315 26
For transfer of Mennonite	119 21
Mailing List, commission, stationery and postage	104 77
Total Expenditures of Mennonite	1328 75
Deficit	449 03

BIBLE LESSON QUARTERLY:

Subscriptions received	$ 175 73
" in arrears Sep. 30, 1902	13 10
Total	188 83
Paid:	
For Printing and Mailing etc.	491 90
Editor's salary	159 94
Total Expenditures	651 84
Deficit	463 01

RECAPITULATION.

ASSETS:

Book Department	$ 8219 82
Periodicals	2655 67
Total	10875 49

LIABILITIES:

Capital stock Book Department Oct. 1, 1899	$ 5289 79
Periodicals	3390 02
Net earnings for 3 years	2195 68
	10875 49

F. Report of the Home Mission Board on their Work from October, 1899 to October, 1902.

Dear Brethren:—Looking back over the home mission work of the past three years, the thought suggests itself that one would sooner make mention of what has not been done than of what has been done. The field is so great and the labor so urgent compared with what has been done, that one is almost robbed of the pleasure of presenting a report. Still the work of the Lord in this direction did not come to a standstill. The earnest ef-

forts of the Board were not destitute of the Lord's blessing. The prayers of the congregations were not ignored. In dependence upon the Lord of the harvest, we can exclaim with thankful hearts: "O give thanks unto the Lord, for he is gracious, and his mercy endureth forever". Together with many obstacles and gloomy hours, came also many delightful and encouraging experiences.

The Board is not unaware of the fact that we as a Conference have come to a crisis in home mission work. The fifteen years in which a single worker labored without further Conference supervision were fraught with blessing. The Conference is very largely what it is because of this work. But it was impossible to continue this same method of work under altered conditions. The field is so large and the needs so different as to demand a different method of work. Home mission preaching in itself is good, but we need more than this. The last General Conference already recognized this when it requested the Board to employ more laborers. The Board is aware of the same thing, but what its new duties are, and how to satisfy the new demands, is least clear of all. We made an effort these last three years to adapt ourselves to the new conditions and needs. But much remains to be done. It is to be hoped that the new Board will be more successful in continuing the work.

It is not so necessary to report the individual things done. Still it belongs to the report. Already at the last General Conference the newly-elected Board held a session and effected the following organization for the three years: President, J. J. Balzer; treasurer, W. S. Gottshall; secretary, N. C. Hirschy. At the same time the Board concluded to call the former home missionary J. B. Baer to continue the work as far as possible. It was the further wish of the Board to obtain additional forces as soon as possible. On the following 5th of December came the answer from Bro. Baer that in the light of past experience as well as after earnest and prayerful meditation he could not labor throughout the year in the same way as before. Thereupon the Board requested him to devote at least a part of his time to the work. Upon this request came the answer that for the time being he would rather not. The work thus had to be broken off and the Board had to look around for other men.

In April, 1900, the Board decided to extend a call to two brethren and to divide the field. The brethren H. J. Krehbiel and P. H. Richert were called. Both replied that they had to decline the call, the former on account of church and family relations, the latter because he thought he was not equal to the task and because he had resumed work in Bethel College another year. Then the Board called J. W. Kliewer, at the time a student in Evanston, Illinois. But because he intended to pursue his studies for another year he could not then come to a decision. And so a whole year passed and nothing was done.

Contributions continued to flow into the treasury. Requests for help in the field repeatedly reached the Board. The congregations began to ask: "What is the Home Mission Board doing?" The Board itself began to hang the harps on the willows. Under such pressure the Board anxiously decided to hold a session in Wadsworth, Ohio, November 9, 1900. When the day arrived, all the brethren except P. R. Aeschliman, of Colfax, Washington, were present. Among other things it was decided to renew the call to J. W. Kliewer, and with him temporarily six brethren. H. J. Krehbiel was requested to work in the Eastern District two months; A. S. Shelly in the Western District three months; J. B. Baer on the Pacific coast and in Manitoba six months; Henry D. Penner in the Middle District two months; William S. Gottshall in the Northern District three months; and J. C. Mehl two months in Illinois. In the expectation that this new plan would be practicable, the Board separated with sanguine hopes.

The brethren Krehbiel and Baer soon answered that they could not accept the call. The brethren Shelly, Gottshall, Penner and Mehl, to our satisfaction, gave their affirmative answer. On March 23, 1902, Bro. Kliewer answered that he was forced to decline the call because he believed the work required a man who had already served for a time as minister of a congregation. Later on in the summer Bro. A. S. Shelly had to withdraw his consent on account of pressing work at home.

During the last two weeks of January and the beginning of February, 1901, Bro. J. C. Mehl, of Goshen, Indiana, labored among the congregations in northern Illinois. He visited the churches at Meadows, Flanagan, Pekin, Hopedale, Spring Bay and Washington. From three to five meetings were held in each of these churches, in addition to many house-to-house visits. Bro. Mehl reports that he was everywhere kindly received and that the brethren took much pains to reciprocate the blessings of his visit. He found that the congregations were earnestly endeavoring to build up the kingdom of God and in his report laid special emphasis upon the fact that the harvest was great but the laborers few. Three of the above mentioned churches are without a regular minister, being served only by preachers from other churches. Here also an earnest desire for consecrated strength, devoting all its time to the work, was manifest. On account of sickness in the family, Bro. Mehl had to give up his work in Washington. But in the fall he returned and resumed his work there.

In May, 1901, another futile call was extended to J. B. Baer to help us in the pressing work, if at all possible. At the same time the Board repeated its call to P. H. Richert. But since he intended entering the foreign mission field, he had to decline.

Not before this, the third year, was the Board successful in obtaining more laborers in the home mission service. In May of this year the Board engaged J. E. Sprunger, then a student in Oberlin, Ohio, to do home mission work in connection with his work for the Publication Board in the far Northwest, in Manitoba, Saskatchewan and Alberta. Bro. Sprunger accepted the call and labored two months in the large settlements as well as among the more isolated ones.

His report to the Board is pleasing. These congregations as well as the unorganized settlements are deeply concerned about their spiritual well-being. Bro. Sprunger frequently preached and was helpful in organizing Sunday-schools. In those distant cold communities there is more work than one person can do even though he devote his whole time to it. Bro. Sprunger reports that he was kindly entertained everywhere. The brethren there are hungry for the Word of God. Ten, fifteen miles is not too great a distance for them to attend divine service.

At the same time Bro. Sprunger was called, the Board asked S. M. Musselman, at the time a student in Philadelphia, to labor in the Middle District until General Conference. He visited all the churches in the Eastern District, and at the end of August came into the Middle District, and labored till Conference, especially in the English-speaking communities.

From May 29 to July 30. W. S. Gottshall travelled among the brethren in the nortbern states. His report has appeared in the "Bundesbote". It is pleasant to see what a kind reception he enjoyed everywhere. The churches expressed their thanks not only in words but also in the shape of gifts. Bro. Gottshall's report agrees with earlier reports from the same district—that many souls are perishing there for lack of spiritual care. There also one man would be insufficient to attend to all the work.

In July and August of this year, H. D. Penner, from Hillsboro, Kansas, visited the churches of the Middle District. He informs the Board of the Lord's rich blessing upon his work. It is a pity that the time was too short for him. Five weeks wherein to visit twenty widely-separated churches is too short a period. The churches were glad for Bro. Penner's visit. A short time before, a minister in the Middle District said: "For three years we had had no visiting minister in our midst".

P. H. Richert, of Newton, Kansas, labored during his vacation, from June 20 to July 29, in Manitoba, where also there are few faithful workers in proportion to the large number of brethren. How sorely necessary it is there to strengthen the bond of love and of mutual brotherly confidence!

With thankful hearts do we look up to God and rejoice over the blessing which He, the true Shepherd of souls, has bestowed. We also rejoice over the brotherly co-operation of the congregations, conferences and individual brethren with the feeble efforts of the Board. Especially are we under obligations to the faithful workers who have borne the burden and heat of the day. The Lord richly reward them with the gifts of His inexpressible love!

Most humbly submitted by the Home Mission Board to the worthy General Conference of Mennonites of North America, October 20, 1902.

N. C. HIRSCHY, Sec.

G. Financial Report of the Treasurer of the Home Mission Board.

In hand at close of Conference 1899	$ 106 27
Received Cash	1821 09
Total	1927 36

EXPENSES.

J. B. Baer, Salary and Traveling Expenses	$ 245 70
Board meeting	114 13
J. C. Mehl, Salary and Traveling Expenses	77 97
S. M. Musselman, Salary and Traveling Expenses	266 15
W. S. Gottshall, Salary and Traveling Expenses	188 14
H. D. Penner, Salary and Traveling Expenses	117 84
P. H. Richert, Salary and Traveling Expenses	99 10
J. E. Sprunger, Salary	$ 90 00
Postage, Duplicator etc	24 98
In hand	703 35
Total	$ 1927 36

Present cash on hand

Home Missions	$ 703 35
Deaconess treasury	12 00
Orphan treasury	15 00
Total	730 35

H. Report of the Emergency Relief Commission.

This Committee, first created at the last Conference, found occasion to be active soon after its organization in the year 1899, having taken cognizance of the famine in India. Already in December of that year it published in the "Bundesbote" an appeal to our congregations to contribute to the relief of the starving in India, and it will be seen from the accompanying financial report that an appeal to the benevolence of our congregations is never in vain when it is a case of actual need calling for immediate relief. The Committe accepted gifts in the shape of money as well as of grain, especially corn. The question whether money or corn should be sent to India was answered in favor of tbe latter by the fact that we found opportunity to ship corn, free of freight charges, from western America to Bombay, India. This did not at all turn out to be as easy a matter as is the telling of the sequel in this report, but called for much labor and trouble, much correspondence and negotiations with railroad and shipping companies; but in order to make this report as short and concise as possible, we will avoid entering into details and mention only the most important matters, in order to give a general summary of the work of the Commission.

Dr. Klopsch, of the "Christian Herald", New York, and the late Dr. Talmage, of Washington, were successful in inducing our government at Washington to foot the freight expense of a steamer from New York to Bombay, carrying 200,000 bushels of American corn. This freight bill amounted to $40,000 (20 cents a bushel). The vessel was the English steamer, "Quito", which put to sea from New York, May 10, 1900. On this steamer, among the 200,000 bushels of corn were included the 8000 bushels belonging to our Committee, and which had been carried free of charge to New York. This corn cost us 30 cents a bushel to buy, the same as at Bombay, where, however, it was worth at least 60 cents in the market. On the 20th of June the "Quito" reached Bombay, where the corn was at once unloaded and sold. Our 8000 bushels filled 18 India cars, which were despatched to the following addresses in India:—

	cars,	bush.
For the Gossner Mission in Chota Nagpur	3	1320
Missionary J. A. Ressler, Dhamtari	5	2280
Missionary J. Gass, Rajpur	3	1320
" T. F. King, Guzerat	2	880
Missionary G. W. Woodward, Ahmedabad	2	880
Missionary Miss Alice Yoder, Berar	1	440
Miss'ry A. Norton, Dhond.	1	440
Missionary F. C. Hottle, Raj Nandgoon	1	440
Total	18	8000

The distribution of this corn was personally in charge of a representative of our Committee in India, whom it had the opportunity to send there, fare-free to Bombay and return. This representative submitted to the Committee a detailed report of his own work in India, and the Committee begs leave to quote some details from this report. Among other things, it says:—

"In order to be able to make proper arrangements for distributing the corn after my arrival, I had already written 5 letters on board ship to Missionaries Hahn, Ressler, Thomssen, Friesen and Bro. Gottsball and inquired of them how and where a meeting with them were possible. But this could be done only in the case of Missionary Ressler and Bro. Gottshall before the corn arrived in India, Bro. Ressler having met me at Bombay. I was able to look up Missionary Hahn in Ranchi, the main station of the Gossner mission in India, only after the corn had been distributed, although I had previously received from him detailed instructions by letter which were of substantial service to me in the distribution. Missionary Hahn favored the idea expressed by the ministers' conference in Kansas and given to me as a suggestion bearing on the work in India, that our relief work in India might possibly be turned to the advantage of our mission in India about to be planted by our General Conference in that the corn should be distributed as much as possible in the territory probably to be occupied by our missionaries. Gaya and Raighar were suggested to our Mission Board by Missionary Hahn, but both were not suitable places for distribution. Gaya was too far from Bombay and Raighar was still under a native king. But the chief difficulty lay in the fact that as yet no missionaries were there to attend to the distribution, and yet this was necessary if the relief was to do the mission any good. On this account Dr. Klopsch had rejected the offer of the English Government to carry all the corn on an English steamer free to Bombay, if Government officers might there distribute it. Dr. Klopsch would rather pay full freight than allow India officers to distribute the corn. This was to be done by missionaries. In this situation the thought occurred to me to assign the distribution of the corn either to the Klopsch Committee or to other missionaries; and if I could receive from this committee the equivalent of our corn in money, to proceed inland with the money and apply it to relief purposes. Missionary Fuller in Bombay, to whom I submitted the plan, perfectly approved of it and was at once ready to take 5 cars of corn of me. Likewise Missionary Ressler. Missionary Hahn asked for two cars gratis, and I gladly sent him 3. In this manner the corn was distributed according to the above list, and it will also be seen from the financial report given below how the proceeds from the corn, together with the additional cash, was applied.

"Just before my departure I received from Treasurer Landis $1000. In Philadelphia he gave me further $1335.17 making a total of $2335.17. This sum yielded on exchange 7159 rupees, 9 annas in India money. This sum was dispensed as follows:—

Rupees.

Dr. To Miss. Fuller as payment of freigbt on 18 cars corn from Bombay inland	2500
To Miss. Hahn as loan for the purchase of seed corn for needy Kol converts	3000
To Miss. Thomssen, as a gift for the starving in the Telegu mission	600
To Miss, Friesen, Nalgonda, for same purpose	600
To Miss. Stover in Bulsar, for orphans in the famine district.	150
To Miss. Sherman, Bombay, for same purpose	150
To Mrs. S. Trimback, Canaran, Bombay, for same purpose	150
To Bro. Godshall, fare to Bombay	30
Total	7180

"Counting the $10.00 which I gave to the captain of the Paramatta in behalf of the widow of the Lascar perished in the Suez canal, amounting to about 30 rupees in India gold, it would yield the sum total of (circa) 7210 rupees."

So far the report of our representative in India. If desired during the discussion of this report, fuller information will be verbally given.

The following accounts of the total receipts and expenditures of the Commission treasury are furnished by the secretary from statements of the treasurer and on the basis of other accounts and reports. (Our treasurer is not present to present his own report, but he has had occasion to examine the accounts of the secretary, and has pronounced them correct.)

RECEIPTS

as found in the treasurer's report:

From the Eastern Dist. Conference.		
Pennsylvania	$182.99	
New York	51.50	$234.49
From the Middle District Conference.		
Ohio	560.08	
Indiana	246.54	
Iowa	162.48	
Illinois	184.81	
Missouri	65.95	1219.86
From the Northern Dist. Conference.		
Minnesota	182.80	
Nebraska	76.40	
South Dakota	134.46	393.66
From the Western Dist. Conference.		
Kansas	4138.02	
Oklahoma	382.27	
Nebraska	145.00	4665.29
From the Pacific District Conference.		
California	12.00	
Washington	16.50	
Oregon	13.00	41.50
From Manitoba		24.60
Sum total of the original contributions.		$6579.40

In these cash receipts is not included a carload of corn and wheat which was sent from Mountain Lake, Minnesota, direct to New York. The value of the same would therefore have to be added to the sum total of the contributions from Minnesota. On the other band, the proceeds of the corn voluntarily contributed in Kansas, and sold at stations not possessing shipping conveniences, so that corn might be bought and shipped at other stations, is included in the above sum total.

The grain sent from Minnesota represents a value of circa $343.50
Adding above sum total 6579.40
Total receipts 6922.90

EXPENSES

Per Treasurer Landis, on orders.

1. FOR INDIA.

Sent direct to Miss. Hahn, of Gossner Mission	$ 683 83
Delivered direct to Missionaries Penner and Krocker	1369 80
Paid to David Goerz for famine-stricken	3835 17
Total for India, cash	5888 80

2. FOR ARMENIA.

Sent to Treasurer G. S. Hickok, N. Y.	435 40

3. FOR CHINA.

Sent to Rev. Arthur H. Smith, Tientsin	58 20

4. FOR NEW YORK CITY MISSION.

Sent to Treasurer Louis Tag	33 60

5. FOR TEXAS SUFFERERS.

Sent direct	$149 90	
Sent to Drexel & Co., N. Y.	6 50	152 40

6. FOR MARY GERBER, CLEVELAND, O.

Sent direct	10 00
Total Cash Expenditures	6578 40
In treasury	1 00
Total	$6579 40

All specified gifts have been applied according to instructions. The gifts which were left to be disposed of at the discretion of the Committee were used mostly to relieve the famine-stricken in India. For this latter purpose, as stated above, there was delivered to D. Goerz $3835 17

Of this there was paid for corn in Kansas 1500 00

And there remained to be taken along to India 2335 17

ACCOUNT IN INDIA MONEY.

	rup.	an.
The sum of $2335.17 yielded	7159	9
Amount from sale of corn in India by D. Goerz	4800	0
Total	11959	9

	rup.	an.	pice.
Spent by D. Goerz in India, as above stated	7210	10	6
Traveling expenses in India, total amount	460	—	—
Handed over to Miss. P. A. Penner by D. Goerz	2981	10	11
Brought back from India	1307	3	7
Total	11959	9	0

The 1307 rup. 3 an. 7 pice brought back yield in U. S. money $ 426 35

The total amount spent for corn 1917 06

Paid D. Goerz of this amount, before his departure for India, as stated above 1500 00

Balance remaining 417 06

Paid for printing, exchange, postage, etc 9 29

Total $ 426 35

A report has already been given on the distribution of the 8000 bushels of corn in India. This corn was sold and delivered as follows:—

From Halstead, Kan. 5 carloads containing 238,000 lbs.
From Newton, Kan. 2 carloads containing 95,300 "
From Lehigh, Kan. 1 carload containing 45,000 "
From Mountain Lake, Minn. 1 carload containing 24,000 "
From Mountain Lake, Minn. 1 carload wheat exchanged for corn 40,100 "
Total, reckoned in corn (7900 bu. circa) 442,400 "

As is well known, all our corn (and wheat) was sold in New York, in place of which we received 8000 bushels of corn free of freight charges from the "Quito" in Bombay.

By permission of the Mission Board, Missionary P. A. Penner, in India, was entrusted with the care of the money placed at our disposal for and in India, who from time to time reported on it.

BRO. P. A. PENNER'S ACCOUNT

Shows the following amounts received by him and partly expended:—

RECEIPTS.

	rup.	an.	pice.
Paid Penner and Krocker, per Treas. Landis, as stated above in India money	4274	0	8
Handed over by D. Goerz (see above)	2981	10	11
Subsequently, from Miss. Fuller, Bombay, proceeds from sale of corn	2000	0	0
Ditto, Miss. Gass, Rajpur	1142	13	3
Ditto, Miss. Ressler Dhamtari	5667	8	10
Rebate on grain in India, per Stephens	607	3	0
Interest on deposit with Thos. Cook & Son, Bombay	63	4	0
Total receipts	16736	8	8

EXPENDITURES.

	rup.	an.	pice.
To Miss. Ressler for 3000 "duckme" for starving	3000	0	0
To Miss. Ressler for freight expenses	667	8	10
To Miss. Ressler for famishing orphans	1500	0	0
Postage, bankbook and stamp fees	4	4	0
Balance in treasury	11564	11	10
Total	16736	8	8

Of this balance in the treasury of 11,564 rupees, 11 annas, 10 pice, 510 rup. were, on closing the account, deposited with our mission as invested surplus to pay for the board of Missionaries Penner and Kroeker during their stay in Dhamtari. But this surplus has been referred to the Mission Board for return payment. Previous surpluses used by the Relief Commission on different occasions in behalf of our missionaries, have also been paid back. The present balance in India of 11564 rup. 11 an. 10 pice amounts in U. S. money to $3771.93. To this are to be added the 1200 rup. which the Gossner mission intends to return as the amount of the loan of 2400 rup. it received, so that we still have somewhat over $4000.00 in India to dispose of. It would have been desirable to use some of this money in connection with the building of our mission stations in the shape of wages paid to needy workers, but this could hardly be well carried out, because at that time no famine prevailed; and therefore other arrangements must be made as to our present balance in India.

I.—Treasurer's Report on Bequests and Gifts.

I. Jacob Leisy's legacy to foreign missions is paid all but the arrears, which, as reported at the last Conference, consists of an unpaid note for $200 and the balance of $180 on another note with backstanding interest.

II. Herrmann Sudermann's bequest to foreign missions, consisting of 10 acres of land which have the last 3 years yielded a total income of $67.62. This amount has been paid to the treasurer of the Foreign Mission Board.

III. I. A. Sommer's gift of $500.00 to foreign missions. This sum has been loaned out at 6 per cent and has the last 3 years yielded $90 interest, which has been paid to the treasurer of the Foreign Mission Board.

The following new gifts came in during the last three years:—

IV. Hermann Sudermann's gift of $1800 for the India Orphan Cause. This amount is vested in a mortgage on land and is payable without interest in 15 yearly installments of $120. The first installment has been paid and is in the hands of the treasurer of Foreign Missions.

V. Hermann Sudermann's gift of $1800 for missions in India is in the same form as the above, but the first installment has not yet been paid and now draws interest at 7 per cent till paid.

DAVID GOERZ,
Treasurer, Board of Trustees.

K. Report of General Conference Treasurer, October, 1902.

RECEIPTS.

Balance in treasury according to report at last Conference, October, 1899	$8 64
Collected at last Conference, October, 1899	14 75
Received Sept. 1900 from Bruderthal church, Kan.	7 06
Received Dec. 1900 from Emmaus church, Kan.	10 00
Received Jan. 1901 through D. J. Hofstetter, Excelsior, Mo.	2 00
	42 45

EXPENDITURES.

Paid out Oct. 1899 per order No. 4 of Conference officers	3 55
Paid out Oct. 1899 per order No. 5 of Conference officers	6 30
Paid out Aug. 1902 per account with Western Book & Publishing Co.	1 75
Balance in treasury	30 85
	42 45

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Vol. XVII. BERNE, INDIANA, NOVEMBER 13, 1902. No. 48.

The Legend.

It is a legend—nothing more!
It may be false or true;
It may be but an idle tale,
By one with naught to do.

Two met upon the stately steps
That led into the place
Where men were met for worshiping,
And sang songs of grace;
One was a man of common mind—
One had a shining face.

Then side by side they reached the doors
And side by side went through;
Another met them in the way,
And barred them from a pew.
"All these are sold," he softly said,
"And none for such as you."

Then spoke the man of common mold,
"Is there no corner here,
No vacant place, nor empty seat,
Nor footstool in the rear,
Nor any place where such as I
May feel his Maker near?"

The other answered him and said:
"There is no vacant spot;
There is no empty place nor seat
For them who buy them not;
For all who worship in this house
Demaud all they have bought."

Two stood upon the stately steps
That led into the street;
Within the anthem rose and fell
In melody full sweet,
And to its lilt, away from there,
The twain then turned their feet.

Then said the man of common mold;
"Would that I had the fee,
I hear the echo of the song—
And there I fain would be."
Then said the one with shining face:
"They preach in there of Me."

It is a legend—nothing more—
By one whose heart was sad,
We know it never happened so,
But, oh, what if it had?

—Ex.

Items of News and Comment.

Rev. J. S. Hirschler, elder of the Hillsboro, Kan. church, is very sick, suffering from stomach trouble.

Rev. Christian Schowalter was the only participant in the first General Conference in 1860 who attended the last General Conference.

The brethren John Goering and Andrew Kaufman were ordained to the ministry in the Christian church, Kan., to succeed the late Valentine Krehbiel.

Rev. S. M. Musselman has of late been preaching acceptable sermons to the Noble and Wayland churches, in Iowa. These two churches are at present without a pastor.

Nine young people were baptized in the Mennonite church at Klein, N. D. some time ago. A German school has just been erected and opened for instruction. Bro. James Sprunger, in company with Bro. Benj. Ewert, visited there last summer.

At the Western District Conference, which convened at Pawnee Rock, Kansas, October 8–9, 35 congregations were represented, with 139 votes. Zion church at Perry, Oklahoma, was admitted into the federation. There are 8 congregations in Oklahoma without preachers.

The grandfather of Governor-elect Judge S. W. Pennypacker, of Pennsylvania, was a Mennonite minister and for some years preached at the Mennonite church. The Governor-elect has the largest Mennonite Library in the world, with but one exception, and that the Library at Amsterdam, Holland, which contains more than 20,000 volumes. —Ex.

Ex-missionary Thomas Digel intends to embark next Tuesday from New York for his European home. His last mission talk will be given in Quakertown, Penna., church next Sunday. He has visited many churches in this country and doubtless in most places quickened the interest in missions. His home is at Esslingen on the Neckar, Wurtemburg.

C. M. College Notes.

Wednesday morning of this week at 10:15 the studeuts and a number of friends gathered at the Chapel Hall and listened to a very interesting address in German given by Rev. Thomas Digel, missionary from East India. After prayer the exercises were closed by a piano selection by Mr. Latchaw, of Findlay, who will have charge of the College Department of Music. It is believed that Mr. Latchaw, who is an able teacher of piano and organ will work up a great interest in music.

Miss Sarah Ann Burkhalter, of Berne, Ind., is the teacher in rudimentary music and in connection with her work intends to carry a few branches of study.

Quite a number of new students have entered and more are expected.

Mr. and Mrs. E. A. Hartman, formerly of Barberton, Ohio, will locate on Spring street. Mr. Hartman is enrolled as one of our number.—Exchange.

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Knowing God.

BY G. H. CULLEY.

VII. CONDITIONS OF PRAYER.

1. (And foremost) Obedience. 1 John 3: 22. See John 11:42; 8: 29. For example, Jesus sent out those whom He told to pray for more laborers. Matt. 9:36–38; 10: 5. He may chose you to answer your own prayer for workers.

A father has no fellowship with his disobedient child. See Luke 15:18.

Prayer can never take the place of obedience. 1 Sam. 15:22.

2. Purity. Matt. 5:8 Do we "see God" in prayer? John 14:9; 12:21. Psa. 66:18; 119:14.

Any known sin unconfessed will mar fellowship and break our communion. 1 John 1:9.

3. A Forgiving Spirit. Matt. 11: 25. "We are no more right with God than we are with men."—Meyer. "To pray effectually we must love all men."—Murray.

4. Faith. Mark 11:22–25. James 1:6–7. We need not faith in prayer, but faith in God. The heathen have more of the former than we have. It is not quantity but quality. Faith is the expression of a relationship (Heb. 11:1) answering to a check in business. "All unproved promises are like uncashed checks."

5. Importunity. Luke 11:5–8. This means earnestness, persistence, perseverence.

6. Humility. Matt. 6:5. Luke 18:9–14. This is the crowning grace. See Phil. 2:5–8. Learn it at Jesus' feet. Matt. 11:29. See Luke 10:39. John 12:1–3.

7. Simplicity. "A–S–K." Luke 12:9. Imitate a child. Matt. 11:25. Rom. 8:15. Ask—seek—knock.

8. "In the name of Jesus." The phrases, "in my name" (John 14: 13–14) and "in me" (John 6:56) are identical. In the abiding life—Jno. 15:7.

9. According to His will. 1 John 5:13–14. His will is revealed (1) through His Word, (2) by His Spirit. Rom. 8: 26–27. Which leads us to:—

10. In the Spirit. Jude 20. Yield to and trust in the indwelling "spirit of supplication."

President Roosevelt's Thanksgiving Day Proclamation.

"According to the yearly custom of our people, it falls upon the president at this season to appoint a day of festival and thanksgiving to God.

"Over a century and a quarter has passed since the country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in death or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and froward heart. Nevertheless, decade by decade we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting. The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are enjoying. For this we render heartfelt and solemn thanks to the Giver of good; and we seek to praise Him not by words only, but by deeds, by the way in which we do our duty to ourselves and to our fellow-men.

"Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby designate as a day of general thanksgiving Thursday, the twenty-seventh of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations, and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 29th day of October, in the year of our Lord, one thousand nine hundred and two, and of the independence of the United States the one hundred and twenty-seventh.

(Seal.)

(Signed.)

"THEODORE ROOSEVELT.

"By the president:

(Signed.)

"JOHN HAY, Secretary of State."

From India.

Missionary J. F. Krocker writes from Janjgir, India, on October 7th, 1902, as follows, to the Mission Board:

In looking back upon the third quarter just past we are constrained to praise the Lord with all our heart and soul. We are gradually progressing in the study of the language, and although we desire that the progress might be more rapid, yet are we so far advanced in the knowledge of the language that we can preach the gospel of Christ to the people in their own tongue. Our Sunday - school was somewhat smaller at the close of the quarter than at the beginning. The cause of this is that the people are more busily engaged in their field work now. We had as high as 35 boys in school, a majority of whom are able to read. They came from three different villages. Our religious meetings in the villages are attended by about 100 persons of both sexes. When, after the services, we ask them whether they understood what we said and find that some did not understand us, on account of their different dialect, we start again and repeat to them what we said sentence for sentence. Oftentimes some one will then say: "Yes, the sahib has spoken right, we are to believe in Jesus as our Saviour so as to inherit eternal life."

But there are also such as contradict us in what we say. These are of the higher caste, who fear to lose their dignity and esteem among the people. But even in these cases the good Lord has ways and means to soften the hearts of these our adversaries. Recently a Brahman was seized with sickness. After his people had exhausted their own wits they sent for me. I went, but when I saw him I had to tell them, that according to human judgment no help could be rendered, but that God was able to help even where the art of man ceased. The man died, but the fact that I daily visited him made a good impression upon others. One of his associates, who at first contradicted me and made light of what I said, now came and visited me. By ministering to the sick we find access to many a heart which would otherwise be closed to us. And in spite of our limited knowledge of medicine, the Lord uses us to restore the health of those afflicted with disease. During the last few weeks I have had a number of outside patients whom I visited daily. When I go away, they will generally ask me, "Sahib, are you coming again to-morrow?" Since August 13th I have had 319 patients.

We now have four orphan boys. Three of these are supported and I hope soon to find some one to care for the fourth one also. They receive daily instruction from our teacher. The progress they are making is slow, but even this gives us much joy. At first I gave them lessons in Bible History. But now my wife has taken that part upon herself. She narrates to them some Bible story and then gets them to repeat to her what she told them.

We have had several attacks of fever lately. My wife had 9 different attacks and I had six. We believe the limited room of our dwelling to be the principal cause of these attacks. We ought to have larger quarters; our present house is too small and hence is not safe to live in for another year. We therefore pray the Board to send us the money for a new and larger house as soon as possible. Our bodies are weakened by these continued attacks of fever, and they might in the end prove detrimental to our work if they should continue to come. In case they should continue as they have done for some time, we could not remain here for any length of time, and the case might occur that we would have to leave after we have mastered the language and before the work is fully begun. The first year we were here I had but two attacks, and this year six already, and yet two of the fever months are before us before the year comes to a close.

From the above it is seen how Brother and Sister Krocker long for a new and more commodious house as a protection against fever attacks. They ask the Mission Board for the money to erect a new house between now and the coming April, before the hot season sets in. The Board realizes the need of larger quarters for our missionaries and it would gladly render the desired help if it had the necessary means at its command. But the fault is right here. If a larger bungalow is to be erected money must be forthcoming for this object. Otherwise the hands of the Mission Board are tied and it can not render the aid asked for, much as it would desire to do so. May the good Lord, to whom belong both the silver and the gold of the earth, therefore move the hearts of those whom He has richly blessed with this world's goods so that they may willingly and gladly contribute towards the erection of more comfortable and more wholesome quarters for our missionaries at Janjgir.

A. B. Shelly, Secretary Mission Board.

From India.

Missionary Penner writes as follows to the Mission Board:

Champa, C. P. India, September 30, 1902.

Greetings of love from Champa! Another quarter has come to a close. We have been anxiously waiting for the close of this month, with the expectation of having less rain then. Thus far we have had quite a considerable amount of rain, so that a tolerably good harvest may be expected. Should, however, the late rains fail, the yield of the harvest will be proportionately less.

In looking back over the last quarter we again find much for which we can thank God who has again dealt kindly with us. He has not only preserved our health but he has also shown us here and there, that our being here is not in vain. Although the average heathen seek us yet out of selfish motives and with hope to receive bodily help from us, yet it is gratifying and encouraging to hear expressions like the following recently made by a man, whom we for sometime visited both in the morning and in the evening in his village and administered medicine to him while he was sick, who said: "The sahib and the mem sahib are doing a great deal for me;" or the one made by a woman who said: "I will not sell you this broom but I will give it to you as a gift. I will gladly do so, because you have done a great deal of good unto us." These are exceptions, however. If we only had a better knowledge of medicine, or if only some one would make us a present of from $200-$300 to enable us to make practical use of the knowledge which we by the help of God have acquired!

In our direct mission-work we find nothing to discourage, but much to encourage us. Especially the children come gladly to be instructed and it is almost marvelous how they retain the lessons taught them. We have promised the most regular and faithful ones, about 50 in all, a Christmas present. Where the money is to come from we do not yet know, but our Father in heaven is rich! We endeavor as far as possible, to be systematic in all our work. But what a task this is only those know who are acquainted with these people. We still have quite an amount of work to do during the cool season. Servants' quarters are to be erected, the well is to be completed, and quite an amount of other work is to be finished.

"Count Your Many Blessings."

Look back on all the way the Lord your God has led you. Do you not see it dotted with ten thousand blessings in disguise? Call to mind the needed succor sent at the critical moment; the right way chosen for you instead of the wrong way you had chosen for yourself; the hurtful thing to which your heart so fondly clung removed out of your path; the breathing-time granted which your tried and struggling spirit just at the moment needed. Oh, has not Jesus stood at your side when you knew it not? Has not Infinite Love encircled every event with its everlasting arms, and gilded every cloud with its merciful lining? Oh, retrace your steps and mark his footprint in each one. Thank Him for them all, and learn the needed lesson of leaning more simply on Jesus. —F. Whitfield.

Prosperity.

Elwood S. Shelly.

The unanimous inclination of the entire civilized human race seems to be to prosper in this world. This fact can not be successfully denied by any one; nevertheless we must yet realize that many fail in their pursuit of it. God in His Holy Book has repeatedly promised to prosper His people; but however precious this promise, it is not different from all His promises in so far as it is not given unconditionally. God has given us many precious promises in His Word, but they are all conditional, and if we are not willing to comply with them, no promise will ever be granted unto us. God is truly merciful, but at the same time we must remember that He is also righteous.

If our lives then do not prosper at times as we desire, and as we perhaps think they ought, let us see whether it is not our own fault. The Lord has promised to prosper the way of the righteous, and He will fulfil His promise, if the righteous are willing to comply with His conditions. The condition is that we must be willing to walk in Christ's footsteps and do His holy divine will. Paul says: "To be carnally minded is death; but to be spiritually minded is life and peace." We cannot expect God to prosper us unless we are spiritually minded — in other words, possess Jesus Christ in our hearts as our personal Saviour from sin as well as His Holy Spirit to guide us.

God often causes sickness and sore distress to befall us simply because we misuse the talents and gifts He has given us for a nobler purpose. In His infinite wisdom and love He has already caused many a dear saint to pass from this world into the heavenly Canaan merely to strengthen and prosper the Christian career of His people. It is too frequently the case that we are not willing to His service what He gives us; therefore He must cease to prosper us because His conditions were not complied with.

The Christian life is ever a prosperous one, not as the world looks at it, but considering that we have God as our Refuge and Shield. Having Him as an Armor of light, we shall ever prosper, and have the blessed consolation that under all circumstances of life God is with us and will help comfort and protect us.

Milford Square, Penna.

Faithful Abraham.

H. G. Allebach.

The writer of "Hebrews" was an indulgent student of the faith features of Abraham's life. He sees Abraham's faith illustrated in his tent-life—"dwelling in tabernacles," "he sojourned in the land of promise, as in a strange country." He sees faith in Sarah (and, therefore, of course, also in Abraham,) who believed the promise that she should have a child, though nature was against her. Finally he sees faith in Abraham's offering up his only son, Isaac, at God's bidding. In each of these three instances the Holy Spirit in "Hebrews" takes care to point out the reason for the particular faith exercised; and it is instructive to read the events in Genesis with these inspired comments at one's elbow.

But these three incidents in Abraham's life by no means exhaust the list of Abraham's acts of faith. We see his faith in God shining out when he refuses to be bribed by Melchisedek (Gen. 14: 22–24.) We see it in his great-hearted dealing with his nephew Lot (Gen. 13:5–9), where he allows the grasping nephew first choice, the fat of the land, and is willing to take for himself whatever is left. In each of these cases Abraham depended on God as his "Shield and exceeding great Reward" (Gen. 15:1). And God rewarded him richly. After Lot got his southland, Abraham was given all the land bounded in every direction by his vision. See Gen. 13:14–17.

Can we not in the light of this afford to be generous, letting others have the larger slice, the first choice? Is not God the same God as he was then? Christ said: "And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life." If we believe this with all our heart, it will be comparatively easy to let others have the best. The early believers evidently thought so when they distributed their goods among their brethren, and had all things common. Barnabas evidently thought so when he sold his acres in Cyprus and laid the proceeds at the apostles' feet. Peter and his companion disciples were prompted by this faith to leave all and follow Jesus. Paul thought so when he wrote to Timothy (1 Tim. 6:6–8), "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." And these men were true children of faithful Abraham. Gal. 3:7, 9.

Why was it an act of faith for Abraham to dwell in tents in the promised land? He was sitting in the tent-door when the three angels met him (Gen. 18: 1). We find that he pitched successively at Sichem, at Bethel, and at Hebron. Why did he not build a house? Was he not in the land destined forever to be his home?

No; for God told Abraham just the contrary. In Gen. 17: 18, God speaks to Abraham about "the land wherein thou art a stranger, all the land of Canaan". God means to give it to him and his descendants "for an everlasting possession", but in the meantime he is to be a stranger in it. It is in reference to this that Hebrews 11: 10 says: "For he looked for a city which hath foundations, whose builder and maker is God."

We know what God's plan was in postponing the granting of the land for permanent residence. He told Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." The whole story is repeated by Stephen in Acts 7: 5, 6. We need not inquire what God's purpose was in ordaining such a checkered career for Abraham's seed, though we know that it was in line with the purposes of his grace and its demonstration. But the pertinent and helpful truth for us at present is, Abraham fell in with the purpose of God and willingly became a sojourner instead of a resident in the land. This unhesitating, unquestioning conformance with God's will was an act of faith. When he bought the cave of Machpelah, near Hebron, wherein to bury his dead wife, he said to the sons of Heth: "I am a stranger and a sojourner with you". His meat and drink was to trust in God and look for the time when God saw fit to give him formal title to the land as his home.

There is an obvious lesson in all this for us, who are citizens of heaven, Mount Zion, the heavenly Jerusalem. We are pilgrims and sojourners here, a people for Christ's name taken out of the Gentiles, as distinctly separated spiritually from the world around us to be a peculiar people as Israel was from among the nations of old, or Abraham from his idolatrous relatives and country. "This world is not our home"—not just now. The time will come when the saints shall judge the world (1 Cor. 6: 2), but that time is not yet ripe. Believers are not of the world, though they are in it. They have no right to identify themselves with it in any particular. They are to separate themselves from it just as decisively as did Noah when he was building his ark whereby he condemned the world, the world and he being diametrically opposed to each other. By "the world" here we always mean those who reject Christ or who have never accepted him. Of these there are many even in our Christian churches. We know their name is legion all around us outside of the churches. We are to plan our life according to God's promises and commands, and his Word is to be our guide. We are to seek first the kingdom of God and his righteousness, and God will take care of the rest. We also look for a city whose builder and maker is God. But are there not many believers who forget this? They think they ought to assist in reforming the world on any other but a gospel footing. They think they will be held responsible for the world if it is not governed aright. Thus they lose their sense of pilgrimage, forsake their tents and build themselves houses; the earth and not heaven becomes their home, and their hearts are engrossed in politics and riches. This did not Abraham. He was a man of faith. He walked by faith and not by sight.

What He Lived For.

A writer in a contemporary paper tells this story:

"The writer's grandfather had an old colored man, who had been a slave and was used to the severest kind of labor. There was no need of a slave driver for him, however, as his tasks were conscientiously performed.

" 'Corporal,' as the old slave was called, was of a religious turn, and believed with an unalterable firmness in the truths brought to him. In his own simple way he was a good deal of a philosopher, and did not a little good by the everyday showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him: 'Corporal, it is only right to tell you that you must die.'

" 'Bless you, doctor, don't let that bother you; that's what I've been living for,' said Corporal, with a happy smile."

Our C. E. Topic.

Topic for November 16: "For Me". Isa. 53: 6. Luke 22: 19, 20. Rom. 5: 6–8. 1 John 3: 16.

MEDITATIONS.

"Christ died for *us*"; "He laid down His life for us"; "He hath laid on Him the iniquity of *us* all"—does this "us" include me? We are certain Paul thought it included him, for he writes to Timothy (1 Tim. 1: 15) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief". Paul had been a bad man. He speaks of his past life in these terms: "a blasphemer, and a persecutor, and injurious". "But", he adds, "I obtained mercy, because I did it ignorantly in unbelief". "Ignorantly in unbelief"—does not this describe the attitude of many souls who are in spiritual need and trouble, but who in their ignorance of the free and bountiful and universal grace of God forbear and hesitate to accept the promises for themselves, believing that they are too bad or too insignificant, or fearing they would be too bold or presumptuous to claim them for themselves? Does not the Scripture say of God that He "is not willing that any should perish, but that all should come to repentance"? Did not God "so love the world"? Is not "whosoever" the word? Then learn to say "whosoever"—that means me. If the thief on the cross could be saved, so can you. If it is true that "whosoever shall call on the name of the Lord shall be saved", then all you need to do is to call on the Lord in your spiritual distress, and he will answer you and grant you all the riches of His grace. All your sins shall be forgiven and blotted out forever, and a new life and nature will be given you.

Have you ever considered why the Bible was written? Was it not written to save sinners, to which class of beings you belong? It was not written for the righteous or for angels. They could not profit by it. The Bible is a message for sinful men. It is an offer to them of the terms of salvation. Each one must sign the contract for himself. Each one must read "for me" into his Bible. When he sees Christ upon the cross, he must be able to say by faith, "The Lord hath laid upon him my iniquity".

No one gets any blessing from the Word of God until he accepts its truths for himself. No one can truly understand the Word and correctly interpret its speech to the soul until he treats it as addressed to himself.

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Editorial.

Bro. Aaron Rickert, of Perkasie, Penna., for years a deacon in the Deep Run church, Penna., met with a horrible accident some time ago. Stooping under a circular saw to scrape some sawdust from under it, he forgot himself, and tried to raise himself erect. The saw ripped open his back to the length of a foot and the depth of five inches, severing five ribs and cutting into a lung. His condition is critical, if even at the time of this writing he is still alive. We trust that surgical skill and the good favor of the Lord may preserve his life.

It grieves us sorely to hear of the death of Sister Annie Latshaw, of the Bally church, Penna. She passed away on the 6th inst. and was laid to rest in the Union Cemetery, near the church, on Tuesday. We have every assurance, founded on years of blessed acquaintance, that as she lived unto the Lord, so she died unto the Lord. Her husband, Samuel B. Latshaw, has long been one of the foremost workers in the Hereford church. He has the sympathy of all his fellow-Christians in his bereavement, but most of all, the sympathy of the great High Priest, who is touched by the feeling of our infirmities and who learned obedience by the things which He suffered.

The plain man craves for the Bible and Bible truths. When he goes to church, he likes nothing better than to hear the minister give him a simple straightforward explanation of the Bible text he puzzled over at home. If he wants flowery rhetoric, he knows he can get it from the political speaker and the Congressional Record. There seems to be a deep-seated something, (an instinct of grace we may call it) in the unsophisticated human mind which seeks to understand the Word of God. This may largely account for the brilliant popular success such Bible men as Dr. Gray and Mr. Newell are meeting with in their talks on Bible subjects. Read the article in another column on "A Visit to Mr. Newell's Bible Class."

Gospel preaching is not only invitation. It is likewise an arraignment of the sins of men and an earnest admonition to repentance. Law must be preached to the sinner before grace can be understood or sued for. The following from Cuyler should be taken to heart by every minister:

"These are times for plain utterances of God's truth. Are we of the Christian ministry wholly guiltless in regard to widespread collapses of character? Have we all lived up to the Bible standard? Have we preached Sinai as well as Calvary? Let us not forget that God speaks from both mountains. Has there not been too much rose-water preaching about 'God's love' and 'developing the manhood within us,' and an easy, velvet-footed religion which ignores the sinfulness of sin, and the certainty of hell? This is no time for letting down bars either in Christian doctrine or Christian practice. From that dust of humiliation and sorrow in which many fallen ones are lying, comes a solemn voice of admonition to every pastor and every preacher of the world. Let that minister of Christ who thinketh that he standeth on the sure rock of Divine truth take heed lest he fall into compromise with error, or concealment of God's just threatenings, or into connivance with soul-ensnaring sins!"

Plain Talk.

There are some "good" church people, who now and then indulge in a most reprehensible vice — that of foul, obscene language. The same men would not swear, believing it to be sinful. But they will give expression to the most loathsome and offensive dirty talk that cannot but be a stench in the nostrils of every pure-minded man. It is, to say the least, very unbecoming for a professed follower of the high-minded and pure-hearted Saviour to use such obnoxious language. To hear a man confess Christ at a prayer-meeting or a reyival one night and talk filthy stuff the next, is enough to brand him as a frivolous hypocrite for the rest of his days.

To live continually in an atmosphere of foul-mouthed talk, and hear vile stories and allusions and unsavory words and phrases from morning till night, is enough to deaden the sense of delicacy and refinement and dwarf the moral stature of an ordinary man. The social evil is glossed over and the temptation toward its indulgence is not lessened, but rather increased. God alone knows how many have ruined their character and smirched the purity of their lives by absorbing the subtle poison of such noxious environments. Every pure-minded Christian man ought, when a good opportunity offers, to utter an earnest protest against such a vicious practice. Every Christian man who aims to bring up children in the nurture and admonition of the Lord, ought not only to keep himself clear of such evil communications, but strive likewise to shield his children from its virulent influences.

Purity is a solemn duty enjoined upon every Christian, being a part of holiness. Impurity of thought cannot but lead anyone down a steep grade to impurity of deed.

We believe a great many young people are guilty of unchastity because their speech has been far from chaste.

Ground of Faith.

The first "believed on him"; these are the right kind. What is it to believe on Christ? It means not only to accept what He says as true, and to believe that He is the Messiah and the Son of God, but trustfully to rest in Him. To believe on Him is to take Him as the ground of our hopes, as our Saviour, upon Whom we depend for salvation. When we believe in Him or on Him, we accept Him as God sets Him forth; and we make use of Him by trusting on Him to do for us what God has appointed Him to do. This trusting on Jesus is saving faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "He that believeth on the son hath everlasting life." To believe Him may be a very different thing from believing on Him. Such believe may fall far short of saving faith. To believe on Him means heartily to give yourself up to Him, and to follow Him as the Way, the Truth, and the Life to you. Rejecting all rival confidences, the heart leans on Jesus all its weight, and leaves Him with all its burdens. Believing in Him we repose all our concerns, for time and eternity, in His hands. To believe on Him is also to believe implicitly. We believe all that He may yet say. We accept not only what He says which we can fully understand, but that which as yet is dark to us. We so believe in Him that we go with Him in all His teachings, be they what they may. We not only go as far as He has hitherto revealed Himself to us, but we are prepared to go as much farther as He pleases. What He says is truth to us, on the sole evidence that He says it. —Spurgeon.

A Visit to Mr. Newell's Bible Class.

Having, for some years, felt that one of the great causes of the declension of spiritual life in the Church was the lack of consecutive reading and study of both the Old and New Testament, it was a great joy to us to be brought into contact with the work being done by W. R. Newell and Dr. James Gray, in their Bible Classes.

In order to see for ourselves what was being done by the first mentioned, we decided to spend a week with Mr. Newell and his able assistant, Mr. O. A. Miller, as they went from class to class. From Toronto to St. Louis is a railway journey of twenty-four hours. Starting Thursday morning, we arrived Friday morning, October 24, and having traveled so far south, were pleased to find the day as bright and warm as summer. Messrs. Newell and Miller arrived at the station from Chicago a few minutes later; and, after breakfast, we went to a friend's house to receive any news of the work that might be waiting. A visit to the Odeon Hall to see that all details for the afternoon and evening meetings were properly arranged; looking after these matters, and waiting on God in prayer for preparation and blessing on the meetings, filled in all the spare time till the four o'clock meeting.

When in the Hall in the forenoon, we had found some Christian Science hymn-books. One of these Mr. Newell looked through carefully to see if any mention was made of the blood of atonement, but the word blood was not in the book. As this false doctrine has many followers in St. Louis, Mr. Newell, at the afternoon gathering, gave a straightforward testimony against their teachings, and urged upon those present the necessity of more prayer, that the Lord would manifest His power, and revive His work in St. Louis. An earnest prayer-meeting, and then a personal worker's class, taught by Mr. Miller, closed the afternoon session.

By eight o'clock, a class of from 1,000 to 1,200 filled the ground floor of the beautiful Odeon Hall. It was very interesting to look into the earnest faces of these people, black and white, rich and poor, young and old, listening eagerly, as Mr. Newell, in simple words, reviewed the first fifteen chapters of Matthew, and dwelt especially on the fourteenth chapter. Questions he asked were replied to as readily and quickly from all parts of the Hall as any teacher of a small Sunday-school class could wish for, while his description of the power, love and patience of Christ drew forth heartfelt ejaculations from some, and went home to the hearts of all.

From the Hall we went to the station, and got on board the night train for Chicago, at which city we arrived next morning. The classes here are held in the Moody Church, and consist of both afternoon and evening meetings. At the afternoon meeting there were probably from 700 to 800 present. Between the meetings refreshments are provided in the basement of the church, and on this night, there were 723 who stayed for this.

As fast as they came downstairs they took seats on long rows of chairs facing one another. When all were seated, a verse of a familiar hymn was sung, and a blessing asked. Very quickly and methodically a large corps of volunteer waiters and waitresses served everyone with coffee, rolls, doughnuts, etc., and within twenty minutes the repast was over. No charge is made for this, but everyone has an opportunity to put something in boxes at the doors, to defray the cost. By the time for the evening meeting, the large church was well-filled with an audience, of possibly, 1,800 persons. The subject for study here was 1 Thessalonians, chapter one, and the same eagerness to listen and respond as we had seen in St. Louis was witnessed here. Sunday is at present a day of rest for our brethren, but night again saw us on the cars, traveling to Detroit. This is a city of about 300,000 population, or about half the size of St. Louis. There is no hall, so the meetings are held in the Light Guard Armory, and the program is very similar to the other places. After refreshments are served, one of the local ministers, the Rev. Marcus Scott, teaches the International Sunday-school Lesson from 7 to 7: 30. Then there is a song service of half an hour, and by 8 o'clock, some 1,500 persons are present to hear Mr. Newell teach lessons from the same chapters in Matthew as in St. Louis, and the same effects of the teaching are seen. From the Hall, we go once more to the station, and after another night on the train, arrive safely in Toronto Tuesday morning.

Four o'clock finds every available chair in the basement of the Massey Hall filled with those who are interested to follow Mr. Newell's teachings on prayer. Most of these remain to Mr. Miller's class, and a number avail themselves of the opportunity to get refreshments in the Hall. Long before eight o'clock, every seat in the large hall, seating about 4,000, is taken, hundreds are sitting on the gallery steps or standing, and others have been turned from the doors. The subject here is the story of Abraham, Genesis 11: 10, to 25: 10, and the large class listens with deep interest as Mr. Newell drives home the lessons of faith contained in that life. As usual, from the Hall to the station our brethren go, and with feelings of regret we say good-bye, as they start off over the 1,600 miles round they make each week. As they have arranged a thirty weeks' course of study, a little calculation will show that if they are spared, they will have traveled 48,000 miles by rail during their winter's work, and to accomplish this, they spend five nights of every week on board the train, and teach over 9,000 persons each week. Surely God's children everywhere should rejoice in this work, and bear up these brethren in their prayers, that physical health may be granted to enable them to accomplish the winter's program now laid out. They desire more than anything else that God's Spirit may use the Word taught so that these classes may result in widespread revivals in every city where they are held.

In conclusion, we would say that the Lord has given both Messrs. Newell and Miller grace to be fearless in proclaiming the whole counsel of God. They are not afraid to state plainly that they believe in the utter depravity of man, and the eternal punishment in hell of all who reject God's offered mercy; while they teach the absolute necessity of the blood of the atonement for cleansing from sin. God's Word is thus honored by them, and thus He inclines the people everywhere to gather together to hear it from their lips. Of course, there are bitter adversaries among men who teach "New Theology," but, as of old, the common people hear them gladly, and in Toronto, at least, many of the leading ministers as well.

The Doctrine of the Holy Spirit, as Set Forth in Romans.

I suppose there must ever be a mystery about the work of the Holy Spirit, for He is Life, and life in all its forms baffles the attempt of the human mind to grasp it. Yet, I have found much comfort and help in a study of the way the Holy Spirit is presented to us in the first two epistles— that in which the doctrine of the gospel is explained (Romans), and that in which the building and indwelling of the temple, or assembly, of God is discussed (Corinthians).

I do not believe I can convey to another the precious simplicity of the matter as presented to my own mind, nevertheless, I venture to give a summary of the passages with a few explanatory remarks. It will be little more than a concordance of passages, but even as such may interest some.

The first mention of the Holy Spirit in Romans is in chapter v: 5, where we learn that it is by the Holy Spirit that the love of God has been poured out into our hearts. This is very blessed, and the point at which it is introduced itself sheds a whole flood of light upon the subject. It is not put previous to justification, as a thing the sinner is to pray for, but after. Commencing with the statement and proof of the utter depravity of man, showing the hopelessness of any attempt at justification by works, we are led on to see how the Lord Jesus was delivered up for our offences and raised again for our justification. And then, after leading us into justification by faith and assuring us that we now stand on an entirely new footing before God, viz., grace [see favor, in contrast to merit], we are given the precious assurance that this wonderful love of God, that we now believe in, was made known to us by the Holy Spirit. So that the very fact of finding ourselves at peace with God through faith in our Lord Jesus, is proof of the Holy Spirit in our hearts, or, at the least that it is He who has poured God's love into our hearts, though, perhaps, there are yet further blessings into which He is to guide us.

And, indeed, there are further blessings, for, after the heart-searching experience depicted in chapter 7., an experience of the hopelessness of the flesh in the believer, confirming the doctrinal statements of chapter 6, we have, in chapter 8: 2, the introduction of a new power entirely. The fact of "no condemnation" for those who are in Christ Jesus being grasped, we have the thrilling statement of the presence of a power for deliverance altogether distinct from the flesh. This power is nothing less than a new life — a real life which surely will have its practical effect; "the Spirit of life which is in Christ Jesus." And this life as certainly produces a "law" as does the "flesh" alluded to in chapter 7. "The law of the Spirit of life in Christ Jesus" sets free from the double law, so often referred to before, of sin and death.

Is not this simple? But is it not blessed, also? The Spirit of life, life in Christ Jesus. The Holy Spirit is not something independent of Christ, but is of Him, flowing from Him, given by faith in Him, and received simply as we are, by faith, occupied with Him.

I suppose that Paul says, "Hath made me free" because some who have, indeed, by faith, grasped justification as a free gift of God in Jesus Christ, have not, perhaps, yet grasped the truth that the power of a new life is theirs, too, because they are beyond condemnation in Christ, and the power comes with the life—not as a thing independent of Christ. It is just the risen Christ surrounded by His disciples, breathing upon them after showing them His wounded hands and side, and saying, "Take ye the Holy Spirit."

Chapter 7: 4–6, gives us the statement that those who have this Spirit of life walk by the Spirit and mind the things of the Spirit.

Chapter 7: 9. Then we have the double truth that we are in the Spirit, being baptized in Him (just as we are baptized in water, though that is unto death, and this is unto life), and that we have the Spirit in us. Just like the double truth of being in Christ and Christ being in us.

But the former half of the truth must be grasped or else the latter half never will be. More; the practical working of the latter is sustained by the hearty faith in and effective power of the former. Just so with the truth of the Spirit, which is, as we have just seen, linked with the other truth.

Chapter 8: 9. Only those who have the Spirit are in Christ. And this Spirit of God is so truly the Spirit of Life in Christ Jesus, that He immediately adds, "And if Christ be in you." If He is in us the body may, indeed, be dead because of sin (it is already dead, *nekros*, judicially), but the Spirit is life because of righteousness. That is to say, God has found for us a righteousness that is not of the law, but is a free gift to us through the blood of our blessed Lord. The Spirit of Life has been given us because of this righteousness. Against this righteousness the strictest justice can have no chance; therefore, although the body is justly condemned; even already dead because of sin, life has, nevertheless, been given us, based on the new Divine righteousness we are now invested with.

But if this is so, from this flow the most tremendous consequences—most blessed consequences. "But if the Spirit of Him that raised up Jesus (our surety)

from the dead dwell in you, He that raised up Christ (our Life) from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Here we have the dwelling of the Spirit: He has now come to inhabit, to live in our bodies, now his temple.

But to reap the present blessing flowing from this wonderful Presence we must, in the energy of this Life, stay the deeds of the body.

This leads to another blessed operation of the "law" of the Spirit of life in Christ Jesus. By the Spirit we are led. In all our weary journey we are not left to take care of ourselves. Oh, how much He is for us! And yet there is more, as we shall see.

Although he has just warned us about the need of putting to death the deeds of the body, He does not want to put us back into the servile fear of our Egypt condition. No, for He assures us that the spirit we have received is not of bondage again to fear. So we may at once pronounce upon the doubts and fears that assault our hearts and dismiss them to where they belong. Wherever they come from, they are not of the Spirit, for this is a Spirit of "sonship," and it is He who leads us in believing confidence to say to God, "Father!" He joins Himself with us in the assurance that has sprung up in our hearts (the fruit of his own benignant beams), that we are not simply pardoned criminals, but more than this. Pardoned, yes! Justified, yes! Beyond condemnation, saved, yes! But more still; we are really children! Wonderful place! Wonderful blessing!

And that this is not merely a name he immediately hastens to show. We are really children, really taken into the family, for if children, we are heirs of God, and also co-heirs with Christ, if we suffer with Him.

Chapter 8: 23. In the midst of a groaning creation, we have the first fruits of the Spirit, and though we still wait and groan in unison with the waiting creation, still we have already the Spirit's presence, a pledge of that full deliverance for which the creation, and ourselves too, wait.

Chapter 8: 26. Meanwhile, we are not left simply to groan in our weakness, for the Spirit who has now identified Himself with us and made our cause His cause, "helpeth — together — with," that is, is a helper in our weakness. He gives his aid to our effort.

And He intercedes for us in our prayers, and He who searches the heart knows what is the mind of the Spirit. How important, then, to fulfill the injunction about "praying in the Holy Spirit!"—C. H. Bright, Peru, in "Light and Hope."

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The Sunday School Lesson.

Subject for November 16: THE TIME OF THE JUDGES. Judg. 2: 7–19.

GOLDEN TEXT: They cry unto the Lord in their trouble, and he saveth them out of their distresses. Psa. 107: 19.

I. ISRAEL SERVING JEHOVAH, 7–10.

The dominating influence of some great man of God has now and again kept the church true during his life time, and for a short time afterwards. The church always needs a Joshua. But a devotion to God that depends upon the life and presence of some human Joshua is not of much real worth after all (Ps. 62: 5; Phil. 2: 12). The elders who had been eye-witnesses of "all the great work of Jehovah which He did for Israel" also helped to keep the people in line after Joshua's death. Faithful as Joshua was, the time came when he must die. Thus all human props will go sooner or later. The writer sums up Joshua's noble life in one expressive phrase, "the servant of Jehovah". His was a long life but he died and was buried and forgotten. The writer knew the exact spot where he was buried. In the expression used for death in v. 10, there is a hint of life beyond the grave. The next generation was of another sort, they "knew not Jehovah." They were agnostics. Doubtless they considered themselves much superior in intelligence to their ancestors, and "the new theology" much more philosophical than the old. They "knew not the works which he (Jehovah) had done for Israel." Perhaps they dismissed them with a superior way as "myths" and "allegories." It was not so much that they had never heard of Jehovah as that they had no experimental heart-acquaintance with Him (cf. Ex. 5: 2; 1 Sam. 2: 12; 1 Chron. 28: 9; Jer. 22: 16).

II. ISRAEL FORSAKING JEHOVAH, 11–19.

Israel's evil history subsequent to the death of Joshua, etc., is summed up in one terrible sentence (v. 11). The cause of this awful apostasy was that they mingled with the heathen and adopted their practices (vs. 2, 12; cf. Ps. 106: 34–36; cf. 2 Cor. 6: 14, 17, 18). It was "in the sight of Jehovah" that that which they did was evil (cf. Luke 16: 15). Men doubtless applauded Israel's growing "liberality" of views. It was not evil in their own sight. They congratulated themselves that they were wiser and more progressive than their fathers. They served the horrid gods of the people about them. Many twentieth century "Christians" do the same. It took strong faith to believe that Jehovah was the true and only God when everybody around was worshipping Baalim. They next "forsook Jehovah God of their fathers." They began by trying to combine His worship with that of "the Baalim." Evil practices lead inevitably to forsaking the God of the Bible. It was an act of gross ingratitude to thus forsake God, for He had "brought them out of the land of Egypt" (cf. Tit. 2: 14; 2 Pet. 2: 1). They went with the crowd, they "followed the gods of the people that were around about them." That is what the average man does. The anger of Jehovah, who is a God of love, but also a holy and a jealous God, who will tolerate no infidelity toward Himself, was aroused, and dark days for Israel followed. In throwing off the yoke of Jehovah they did not get rid of every yoke, they took upon themselves a more grievous one, that of Baal and the Ashteroth (cf. 2 Chron. 28: 2, 3; Deut. 28: 47, 48). God's anger toward ungrateful and backsliding Israel was most intense. The light they had enjoyed magnified their guilt. He "delivered them into the hands of spoilers that spoiled them." The result of God's withdrawing His help was that "they could not any longer stand before their enemies." As long as they were true to God and God was with them no enemy could stand before them (Deut. 7: 24; cf. Josh. 7: 13). God's hand was against them on every side. Thus God always deals with backsliders. The purpose of all this was to bring them back to Himself and to their highest good (Hos. 2: 6, 7). This was all exactly according to the word of God (cf. Lev. 26: 14, 15, 17). God always keeps to the very letter His word of threatening as well as His word of promise. Doubtless many in Israel fancied that "God is too good to send such awful judgments upon us," but in reality God is too good not to keep His word however stern and awful it may be. In all His wrath God remembered mercy. He raised them up judges which judged and "saved" them (cf. Ro. 5: 8). This was an act of pure grace on God's part. They deserved nothing but His wrath (Josh. 9: 27; cf. Ps. 103: 10, 11; 106: 45). Israel, like the mass of men to-day, despised Jehovah's mercy, "they would not hearken unto their judges" (cf. Jno. 5: 40; Matt. 23: 37). Turning from Jehovah to other gods is spiritual harlotry (v. 17; cf. Rev. 17: 1–5). But one thing ensured the divinely given judge of success against all opposition, "Jehovah was with the judge." The judge's fidelity to God brought blessing and deliverance to the whole nation as long as he lived. Jehovah's wonderful compassion appears in the closing words of v. 18 (cf. Ex. 2: 23–25; 3: 7, 8; Is. 63: 9). It is not meant by "it repenteth Jehovah" that He changed His mind (Mal. 3: 6; 1 Sam. 15: 29; Nu. 23: 19; Jas. 1: 17), but that their sorrows deeply grieved him and he turned to help them (Deut. 32: 36; Jer. 18: 7–10).—Torrey.

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Destiny is determined by friendship. Fortune is made or marred when the youth selects his companions.—Hillis.

Deaths.

MOYER.—On October 21, 1902, in Springfield, Bucks Co., Pa., Abraham G. Moyer, aged 61 years, 5 months, 28 days. Funeral services were held and interment made at the Springfield Mennonite church on September 28. Funeral services were conducted by O. H. Melcher and A. B. Shelly, assisted by A. M. Fretz.

Contributions.

FOR FOREIGN MISSIONS.

During the month of October the following gifts were received:—

GENERAL FUND:—From the S. S. at Beatrice, Neb., $16.67; misson collection of Herald church, Okla., $13.08; Hoffnungsfeld-Eden S. S., Kans., $14.50; Hoffnungsfeld, Kan., church, $21.25; Mrs. Otto Ingold, per John Roth, Whitewater, Kan., $2.50; New Alexanderwohl church, Kan., $47.65; mission collection in church at Summerfield, Ill., $40.00; Waldohill church, Pratum, Ore., $8.25; Salem church, Dalton, O., $8.10; mission collection, Mennoville S. S., Okla., $37.18; Mennoville church, Okla., $8.87; Hillsboro church, Kan., $21.40; mission collection at General Conference, Berne, Ind., $80.00; interest for 3 years at 6 per cent on I. A. Sommer's bequest, per D. Goerz, $90.00; rent of 10 acres land for 3 years from Herman Sudermann, Newton, Kan., $67.62; Garden Township sewing society, $10.00; salary returned by Missionary M. Horsch, $87.50; mission festival, Zion church, Iowa, $12.88.

FOR INDIA MISSIONS.—From P. E. Penner, $1.00; Steinbach S. S., $3 55; per D. Goerz, $4.55.

FOR INDIA ORPHAN FUND.—From Herrman Suderman, Newton, Kan., per D. Goerz, $120.00.

FOR THE BELL AT ORAIBI, ARIZ.—From mission collection, Zion church, Iowa, $33.46.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [2]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[1]Judg. ii. 23. 1 Sam. 18. 1 Ki. 20. 22. 1 Ki. 20. 40. [2]or, neighing. [3]ch. 8. 16. Neh. 9. 3. [4]Isaiah. 1. 22. [5]Heb. stood.

10 [4]Cursed *be* he that doeth the work of the LORD [5]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ MOAB hath been at ease from his youth, and he [6]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

Doukhobor's March Checked.

WINNIPEG, Man., Nov. 9.—Another chapter in the history of the Doukhobers' pilgrimage to convert the world has closed, but with the ending "to be continued." The Doukhobors were taken by special train from Minnedosa to Yorkton last night, and were to-day kept in the cars, closely guarded by mounted police. Although victorious at Minnedosa, it is a question yet to be decided if the government will not be defeated in the final effort to get the Doukhohors back to their villages. If the fight to move them 100 yards from the Minnedosa rink to the train is an example of what the government will have to contend with to move the Doukhobors the 100 miles to their villages, which are that distance from Yorkton, an extra force of police will be required.

Minnedosa dispatches report stormy scenes during the entraining of the pilgrims there. After repeated interviews with the leader of the fanatics, Agent Spears decided to use force, and grabbing the leader by the shoulders, pushed him out of the building in which the Doukhobors had spent the night, at the same time calling upon the policemen to bring the rest. As they came out the fanatics locked themselves together, each man clinging to his neighbor, thus making a solid body. Then the excitement commenced. The citizens turned out to help the police, but it was hard work to pry the fanatics apart, it taking four or five men to pull one Doukhobor from the interlocked mass. Some went quietly when broken away, but the majority fought every inch of the ground. The scene was one of a sullen stubborn mob of people, fighting fiercely with police and citizens, not in the mode of warfare, but wanting only to be left alone and allowed to go on their way. One citizen's ear was nearly bitten off, a Doukhobor's ankle was broken and there were many other minor mishaps. A few went to the coaches alone, but the majority were carried bodily, dragged, pushed along or loaded into the wagons of farmers who had gathered to see the struggle.

YORKTON, Manitoba, November 10.—The railway special of ten coaches which left Minnedosa Saturday night with the Doukhobors arrived here yesterday morning. The fanatics were immediately unloaded and driven to their northern villages by the mounted police. This action probably ends the most remarkable experience in Canadian history and one of the most exciting in the history of the Northwest.

The Doukhobors arrived at Minnedosa Friday night en route to Winnepeg. They attempted to resume the journey Saturday with the mercury standing at 10 degrees below zero. Government officials held them with difficulty in the hyroad until the military special train arrived with 500 mounted police.

The fanatics were addressed by the officials and told they would have to go home. They cried:

"No, we go to seek Jesus."

Zihroff, their leader, harangued his followers, instructing them not to resist.

At the cars stalwart police handed up the kicking Russians, who were thrust into dark, cold coaches like cattle, and the foreigners threw themselves against windows and doors, barred to prevent their escape, and confusion followed. During the enforced entraining of the men a small blizzard sprang up and the weather became intensely cold.

The Doukhobors have been living on wheat and raw oat meal. Last night small quantities of bran were thrown to them. Many are wrecks, but all protest they will continue their search for the Messiah.

Only about twenty out of the 500 escaped, and they are out on the prairie in a temperature that means death to them. The action taken was on instruction of the federal government, which said the pilgrims must be sent home if they had to be carried.

Body Turned to Stone.

FAIRMOUNT, Ind., November 7.—Nathan Cox, sexton of Park cemetery, has removed the petrified body of a woman from Vincent cemetery, near Summitville, and buried it here. The body was that of an aged woman, who had been buried seventeen years. The head was decayed, but from the shoulders down the petrification was about perfect. It required the strength of four men to remove the body from the grave.

The grave was dug in yellow clay and was filled with water. The coffin was well preserved and there was no mark of time on the rough box. Another body, buried at the foot of this grave, was also taken up, and the coffin and rough box were almost gone.

Largest Olive Orchard.

LOS ANGELES, November 7. — The largest olive orchard in the world and probably the most remarkable and successful experiment in American agriculture, is located at Sylmar, twenty miles from this city.

The ranch contains more than one hundred and twenty thousand trees. There are 1,200 acres under cultivation, covering an area whose greatest length is three miles and whose hredth is two and one-half miles. An additional 800 acres will shortly be planted to olives. There are forty miles of roads within the ranch, and one could drive all day without leaving its houndries. Two hundred and ten thousanddollars have been invested in the orchard and $15,000 in the factory which treats the crop, which this season is valued at $225,000.

The young orchard at Sylmar is ten times as large as the largest orchard in Spain or the Holy Land. This is the first occasion upon which olive raising has ever been attempted upon a really wholesale American hasis It is said that the American olive tastes better than its European relative, and yields a superior quality of oil.

The harvest of the hig Sylmar ranch is enormous. One hundred and fifty men are employed in gathering the olives in harvest time, which is throughout the months of November, December, January and on into February. The olive berries frequently weigh down the branches until they touch the ground. It requires a practiced hand to gather the olives so as not to hruise them, and it demands some experience to recognize the proper time for picking. Two hundred pounds is a good average day's pick, at an average wage of about $1.50 a day.

The Sylmar ranch was planted seven years ago, and the trees yield about fifty pounds of olives each. An olive tree does not come out bearing until it is four or five years of age. As the trees are supposed to live 4,000 years—indeed, some of the trees on the Mount of Olives, in the Holy Land, are known to be over 3,000 years old—an olive orchard may be reckoned on permanently.

Christian Science Case.

WHITE PLAINS, N.Y., November 7.—John Carroll Lathrop, of Manhattan; John Quimby and his wife, Georgianna Quimby, of White Plains, Christian Scientists, who were called to answer before Judge Platt in the Westchester County Court at White Plains, to indictments charging them with manslaughter in the second degree for being responsible for the death of Esther Quimby, October 20 last, entered pleas of not guilty. Their attorneys moved to set aside the indictments on the ground that they had not been properly found, indorsed and presented.

Judge Platt overruled the objections, and District Attorney Young told the followers of the cult to stand up before the judge while he said: "You are indicted for manslaughter in the second degree for being responsible for the death of Esther Quimby. How do you plead?"

Mrs. Quimby, who was attired in deep mourning, said with a quiver of her lower lip, "Not guilty," while the other two prisoners also made the same response.

The Scientists are planning to put up one of the most bitter fights in the history of the church and it is said a fund of $10,000 has been raised by the members of the church all over the United States for their protection by famous lawyers.

It is reported that Mary Baker Eddy, known as the "Mother of the Church," will also contribute a large sum for the defense of the prisoners and the church.

Church Extension.

PHILADELPHIA, November 7.—The general committee of church extension of the Methodist Episcopal church, in session to-day, continued the apportionment of the church-building fund among the 126 conferences.

The following apportionments were made to-day: Colorado, $4,000; Arizona mission, $500; Arkansas, $550; Atlanta, $300; Atlantic mission, $1,000; Austin, $750; Baltimore, $3,350; Black Hills, $500; Blue Ridge, $675; California, $4,000; California (German,) $375; Central Alabama, $600; Central German, $7,800; Central Illinois, $2,000; Central Missouri, $700; Central New York, 1,000; Central Ohio, $1,250; Central Pennsylvania, $1,350; Central Swedish, $800; Central Tennessee, $800; Chicago (German), $1,000; Cincinnati, $1,200; Columbia River, $4,000; Dakota, $2,000; Delaware, $800; Des Moines, $3,000; Detroit, $3,000; East German, $4,000.

Foreign.

Hundreds of Boxers Killed.

VICTORIA, B. C., NOV. 7.—Mail advices received from the Orient include official reports from Kwei Chun, former viceroy of Sze Chuan, detailing the recent boxer outbreak there. After relating the incidents leading up to the destruction of the churches in the two districts and the murder of many native converts, the report says:

"Several regiments of troops were sent to the disturbed places and besides slaying 200 or 300 of the insurgents, the troops succeeded in securing several who were brought to Cheng Chu and decapitated.

"Between five and six thousand boxers had assembled in Hwaying Hsien, Chintana Hlson and Chein Tow where they occupied the market towns and killed as many captains of the train hands as they could get hold of. A fight followed and two hundred boxers were killed and the others driven back. The force sent was obliged to return."

The report describing the attack on Chengtu where three regiments and 600 bannermen had been assembled for defense, says:

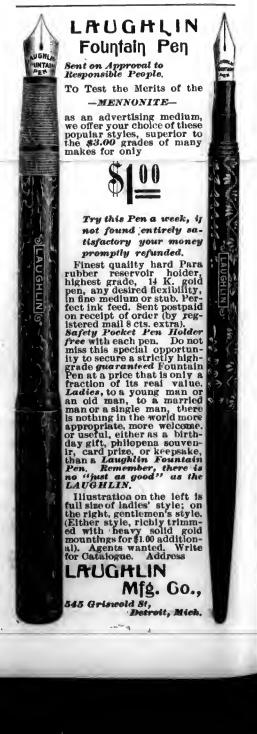
"The boxers attacked the imperial troops in the outskirts of Chengtu and a hot battle followed which lasted for a whole night, with the result that between four and five hundred of the rebels were slain and 1,000 were dispersed and the rest retreated to Ching Trangsien, where they burned the churches and put many native converts to death. When the imperial troops were dispatched to Ching Mangsien the boxers proceeded to Husauo Chin Ping, where they were joined with other insurgents. A hattie was fought there and three hundred boxers were put to the sword.

"Defeated there the boxers fled to the hills at Suchiawan, where they found refuge for the time being, but reinforcements of imperial troops arrived and marched against the rebels in Suchiawan in three different directions, slaying about 1,400 of them and capturing thirteen alive, who were beheaded on the spot after undergoing a formal trial."

Kaiser's Visit Political.

BERLIN, November 7.—Discussing the Kaiser's approaching visit to England, an official of the Foreign Office said to the Daily News correspondent to-day: "We admit the existence of an anti-German war party in England. We know that it is supported by influential persons, and that they are carrying on a movement highly dangerous to the peaceful relations of the two countries. William's trip to Sandringham is a family affair, but it is certain that politics will be discussed."

Amony responsible Germans there is a strong impression that the Anglo-German situation is distinctly clouded, and that strong efforts will be necessary, both in Berlin and London, to dispel the threatened storm.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, NOVEMBER 20, 1902. No. 49.

The Mention of His Name.

MARGARET E. SANGSTER.

Weary and spent and fainting—
For bitter had been the day,
And rough the road I had traveled—
At the foot of the cross I lay.
No prayer could my spirit utter,
No word my white lips frame;
With only a breath there fluttered
From my famished heart the Name.

The sweet, dear name of Jesus,
I whispered that—no more;
But straight there thrilled an answer
Deep to my being's core.
Soul of my soul was lifted
By the wondrous strength that came
In an instant swift from heaven,
At the mention of the Name.

The tears that from my weakness
Fell slowly, one by one,
Were dried by the gentle touch of Him,
The Father's equal Son.
'Twas God who stooped to help me,
Whose help I dared to claim,
When out of the depths I whispered
The mighty, conquering Name.

From the foot of the cross, then onward,
I took my way at length,
Not now in pain and feebleness,
But on from strength to strength,
For love had given me courage,
No foe my face could shame;
By faith my soul had spoken,
In its hour of need, the Name.

Items of News and Comment.

Bethel College now has a faculty of 11 and a student body of 80 since the new year.

A musical program will likely end up the present term of Central Mennonite College.

The next conference of the Western District brethren will be held in the Bruderthal church at Hillsborp, Kan.

Rev. I. A. Sommer, editor of the "Bundesbote," will preach for the Woodburn, Ind., congregation next Sunday.

Rev. H. P. Krehbiel, of Newton, Kan., will print the proceedings of the Western District Conference in pamphlet form. 700 pamphlets will be printed.

We learn from the C. M. "College Record" that John F. Wittrig, of Crawfordsville, Iowa, expects to resume his studies at the College after the Christmas holidays.

Rev. S. M. Musselman, of Philadelphia, Pa., accepted the call from the Noble and Wayland congregations, Iowa, to serve them for a year in the capacity of pastor, dating from Jan. 1, 1903.

Carefully collected statistics show that, of the sixty-five million Protestants in the United States, there are twelve million between the ages of five and twenty who are not in any Sunday-school, besides multitudes of grown people who have no church connections whatever.

Bro. E. K. Mohr, of Grand Rapids, Mich., well known to our readers through his "Bible Readings," is one of the editors of the Sunday-School Advance published in Detroit. The last number of the "Advance" is especially good for its bright articles on up-to-date Sunday-school work. It is noteworthy also for its cuts of S. S. workers.

The choir of the First Mennonite church at Philadelphia, Pa., rendered a program last Monday evening of choice vocal and instrumental selections. Among the numbers of the program which were of a specially high order were: Mozart's "Gloria" from the Twelfth Mass, Haydn's "The Heavens are Telling" from "Creation", and selections from Handel, Weber, Gounod and Beethoven.

Aaron M. Rickert, of Perkasie, Pa., whose frightful accident was mentioned in last week's issue of the Mennonite, has since been mercifully relieved of his agonies through death. His age was about 50 years and he leaves a widow and several children and his aged parents, who depended on him for support. Burial took place from the Deep Run church. Out of compassion with the deceased's aged father the business men of Perkasie raised $95 for his support.

An exchange contains the following account of the death of Sister S. B. Latshaw, of Barto, Penna.:

Mrs. S. B. Latshaw, of Barto, died very suddenly Thursday morning about five o'clock. She had been suffering more or less for over a year, but at the time when her death came she had been in usual health. She died in the absence of the family, during the time they were taking breakfast. She was found dead in her bed, lying exactly in the same position as last seen by her husband and two daughters.

The second volume of Prof. C. H. Wedel's "Abriss der Geschichte der Mennoniten" (Outlines of Mennonite History) is just out. It is one of a series of works from the pen of the above-named author, published by the Bethel college corporation. Volumes One and Three of the "Abriss" have already appeared. The book contains 179 octavo pages and is neatly bound in board and sells for 75 cents a copy. All who have read the "Bilder aus der Kirchengeschichte" by the same author will certainly read this volume with interest. Editorial comment will follow later.

Bishop L. J. Heatwole, of Harrissonburg, Virginia, discoursed several very interesting sermons at the Sunday morning, evening and Monday evening services at the Zion church, three miles west of Bluffton, O. Bishop Heatwole left Wednesday morning to attend the Mennonite General conference which is held at Elida this week. On next Thursday evening, Nov. 20, Mr. Heatwole will return and deliver a lecture at the Zion church on "What the Bible Teaches on Astronomy". No one should miss the opportunity to hear this lecture, since Mr. Heatwole holds a national reputation as an astronomer. His services as a lecturer are highly solicited by the Colleges and Institutes of his state. As a writer he also has gained prominence, his articles appearing very frequently in the leading magazines of our country. No admission fee will be charged.—Bluffton "Leader".

Y. P. C. A. Anniversary.

The Y. P. C. A. of the West Swamp church will hold its 12th anniversary on Sunday evening, Nov. 23d, when the following program will be rendered:

Opening Address...E. S. Shelly.
Junior Exercises
Recitation .....Alice Roth.
Essay.....Warren Oberholtzer.
Oration.....W. G. Moyer.
Special Music.
Address..Rev. S. M. Musselman.

J. A. ROSENBERGER, Leader.

Your "few things" may be very few and very small things, but He expects you to be faithful over them.—Frances Ridley Havergal.

Arthur T. Pierson tells us how, after years of barrennesss in the ministry, he sought for the enduement of power. The Lord said unto him, "If you will give up the idol of literary applause and give yourself to the rescuing of the perishing, I will give you souls." He answered, "I will do it." He yielded to God. He let Him strip him of all ambition for literary distinction. In eighteen months the Lord gave him more souls than in all the eighteen years before.—Sel.

How to Illustrate.

"The best illustrations, are things you yourself have seen, or experienced, or gotten in personal conversation with others,—those things that in some way are a part of *yourself*. People *feel* what has blood in it; it's life folks want.

"Keep your lesson always to the front, your truth always in sight. Never tell a story just for the sake of telling a story. Better teach without any story at all than to use one that doesn't illustrate. Never forget that the illustration is only the window into the truth. It wouldn't do to have a window in a house so large that the only thing you saw would be the window. The window is only to let the light in. So is the illustration.

"The best way to use my illustrations in The Sunday School Times is first to prepare your lesson in your own way, then weave the stories into their proper place. Commit them to memory; never take the paper into class and read from it there. Of course the illustrations given in my article each week are not all for one class. If they were, they would be a failure. They are intended to be suggestive to many different persons, and only such as best suit your class should be used."—Louis Albert Banks in "Sunday School Times."

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

An Indian's Testimony.

A. B. SHELLY.

Among the workers employed at our mission station at Cantonment, O. T. is Frank Harrington, a converted and educated Arapahoe Indian, who for some time has been serving as teacher and interpreter to missionary Funk and who is now assisting the latter in his evangelistic work as an evangelist among the Indians of his tribe. Brother Harrington, who is a member of our Arapahoe church at Cantonment, has sent in his first report to the Mission Board from which we make the following extracts. He writes:

In my first report to you since I became a worker among your workers I will cover as far back as I can remember of the mission work among the Arapahoes of Oklahoma. Of course I shall only write what I think is worth mentioning.

The first missionary who came to work among the Arapahoes and Cheyennes, (probably more for the Arapahoes) is the now famous Dr. Haury, of Newton, Kansas. I can not very well recollect the year when I saw Dr. Haury, or Rev. S. S. Haury, as he was then called, for the first time, but it must have been either in the spring of 1880 or the spring following. When I first saw him I was told, that he was a civilized medicine man. Being taught from childhood to respect and fear all kinds of religions and men who claimed to possess some power from the Spirit I felt very respectful towards Dr. Haury. I did not then in the least think that the religion he brought us, was and is and will be the only true religion for mankind nor had I any idea that this religion would in the course of years capture me.

Shortly after this the first Mennonite Mission school for the Cheyennes and Arapahoes was established at Darlington, O. T., under the superintendency of Dr. Haury. However, the mission house did not stand long. In the early part of the year 1882, and in the midst of icicle weather the Mission schoolhouse caught fire and was burned down, by which two precious young lives were lost. Nevertheless another building was put up on the foundation of the one burned down, without any unnecessary delay.

The War Department at Washington having withdrawn the military from Cantonment the barracks at that place were turned over to the Interior Department of the Government. The Interior Deparment having no use for these barracks offered the same to the Mission Board to be used for school purposes. The Mission Board accepted the offer. A school was started in the year 1882 also under the superintendency of Bro. Haury, while the mission school at Darlington was put under the superintendency of Rev. H. R. Voth, the second missionary among the Cheyennes and Arapahoes.

My mother used to tell me that she would never allow me to go to school, because I took care of horses and ponies. But when I became old enough to think and consider things, how I wished, especially when I was out on the prairies and in the woods, that some spirit would reveal to me and give me power to become a "medicine man," when the mission school was opened here at Cantonment and when I was twelve years of age I ran away from home and went to school, and thus made a start in coming to a more enlightened state of life.

Dr. Haury, as a missionary, was very kind and was liked and even loved by the Indians among whom he worked. He readily learned the Arapahoe words common in conversation mostly by heart. Mrs. Haury spoke Arapahoe even better and plainer than the doctor. When Dr. Haury left the field Rev. J. J. Kliewer became the missionary and superintendent. Rev. Kliewer worked very faithfully as a missionary especially among the Arapahoes. I was his interpreter in preaching the Gospel to the Arapahoes and his teacher in studying and learning the Arapahoe language.

During Kliewer's superintendency of the mission school here the whole Mission Board, excepting one old member who was unable to come, came here to inspect the two mission stations. The consequence of their inspection was that after a year or so a new mission schoolhouse was in process of building. Before the schoolhouse was finished I left Oklahoma, the latter part of September, 1889, for Carlisle, Pa., to attend the largest Indian school in Uncle Sam's domain.

Finally the schoolhouse with all the necessary out-buildings was ready to run the school therein. The school was consequently started in the new accommodations with much satisfaction both to the workers and the students. It ran through a few school terms, when a calamity befell it similar to the one which had befallen the school at Darlington in the year 1882. This occurred in the early part of the year 1893. The once commodious building caught fire amidst the whistling northern winds and before night nothing was left but the bare walls of brick and a heap of ashes. This was a new and severe trial for the mission work. But the Mission Board had faith in the work and again appropriated to rebuild the house. The house was consequently rebuilt on the same foundation upon which the one burnt down stood, where it now stands, a large frame building, used simply as a mission station and hospital. The school before and after the burning of the house ran under different superintendents until the year 1900 when under the superintendency of S. K. Mosiman, the Board decided to discontinue the same.

This was a hard blow for the Arapahoes. They have inquired whether the Mission Board could not start the school again. The Government school here will hold one hundred and thirty pupils, and the rest have to be sent away to some school, especially the Arapahoe children, because their parents and guardians are not so contrary. If they had been consulted about the matter, which I think would not have been more than a human treatment, they would not have given their consent. Through the giving up of the school the Mission has lost the growing up of precious fruits that might have been gathered in the garner of the Master, and also lost their influence with the parents and guardians.

When I began to help Rev. J. A. Funk in his work among the Arapahoes and in the study of the Arapahoe language in translating the Gospels of Luke and John we first translated only certain chapters, but when we had more hope of accomplishing what we undertook we translated the chapters in their order, till we had finished all the chapters of the two Gospels. At the beginning it was very hard for both of us, because we had first to learn the forms of the Arapahoe language and then build and learn the alphabet. We will go over the whole once again and correct the mistakes before it goes to the printer. Missionary Funk has the honor of penetrating into the Arapahoe language in which other missionaries have failed. He is the most patient and forbearing missionary I have come in contact with.

Since the time I began to help the Mission workers one uneducated Arapahoe young woman was baptized on April 9th, 1902, just a few days before she died, and after having been influenced by Martin Blindy, her brother. On the 27th of the same month three girls were baptized, who had been attending the Mennonite mission school when it was in operation. These three girls are now in the Government school at this place. The rite of baptism was performed on these four young Arapahoes by Rev. Funk. This is but a poor show, but we hope and trust in the Lord, that better results may yet come.

Since the church has been built for the Arapahoes, services have been held in the church every Sunday except during the months of July and August when services were held every other Sunday. The reason why services were held only every other Sunday is, that many of the Indians were away visiting their friends and other tribes. The Arapahoes as a rule are still unwilling to accept the Gospel and the Christian religion. Not so much, I believe, because they do not believe it, but because if they would accept it they would have to give up their worldly pleasures, which is contrary to their human nature. The Arapahoe Indians may believe a thing and yet not accept it. This we Christians call unbelief. When I or any other worker speaks to them about the Christian religion they will listen and not make any argument unless when asked, when they will say: "The way the Christian worships God is all right and so is the Indian's." Sitting Bull's religion of the "Messiah of the North" is falling away gradually. I might just as well say, they have no more faith in it. If they dance at all it is more for pleasure than for worship. The other religious dances of which there are six in all and of which each differs from the others in the way of performance, and two other sacred ceremonies, do still adhere to the tribe. I suppose the tribe will keep up for a little space of time yet until there is no priest (or priests) left to direct the ceremonies.

The Arapahoes held a sun-dance last summer in the latter part of August which lasted six days as usual. The sun-dances of the different tribes are not exactly the same in performances and ceremonies. The Arapahoe sun-dance does not mean pleasure for the dancers; it means a vow to the Great Spirit to abstain absolutely from water or from any kind of liquids which would quench the thirst, and of course from food also, for three days or seventy-two hours. But the main object is to fight against the temptation of taking water before the time of the vow expires. From this short explanation you see that the Arapahoes are still seeking the light which they never had and which they have not found yet. Therefore I would ask the Mennonite brethren to pray more earnestly that the Father may hasten the day, when these benighted Arapahoes shall understand and accept the Gospel of Truth and receive the light. One thing gives me great pleasure, and that is when I remember that I am working with the servants of the Lord in the time when the work is rather hard, when trials which require the utmost energy of the native worker are many to be overcome. It gives me pleasure to think that the native workers who may take up the work hereafter will have an easy path to follow, which I had to grade. Even if I should leave the work now my conscience would say to me, "You have done much for your people, though you are but a helper to the workers of the Lord."

Since the Mennonite Mission work was started in 1880 till now, over forty Arapahoe young people have been baptized and have joined the Mennonite doctrine of faith. This is the number we remember. Possibly there may be others whom we do not remember now.

Your brother in Christ,
FRANK HARRINGTON.

Jesus Our Best Friend.

ELWOOD S. SHELLY.

It is indeed very sad to think that there are so many people who are living in torment and misery when there is an ever present Friend ever ready and able to comfort them. He is continually unfolding His arms and is saying to all: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus is indeed willing to be our comforter at all times. Under all circumstances of life, He is able to succor and comfort us. He is not only our Friend, but our very best Friend.

We may have many friends in this world—and even good friends—but yet there are times when they will fail us. But what a blessed consolation to know there is One who never grows weary, who is ever ready to reply to all our requests. Earthly friends may help us much in our temporal life. In times of adversity and distress, they too may help to comfort us, but let us remember that they can only comfort us as far as the Jordan of death. When death comes, then all earthly help vanishes. But thank God that even then we can still cling to that ever present Saviour who will shield and protect us and take us safely unto Himself in His heavenly Canaan.

Jesus is not only a Friend to those who regard Him as their Friend, but even those who do not realize that Christ is ever protecting them, are continually blessed by Him. Christ died for all and consequently loves all and shows mercy to all mankind; but if we are not willing to acknowledge Him as the source of our blessings, the time will surely come when we shall realize that we have made the greatest of all mistakes.

Jesus is our very best Friend and He does not desire that one soul should perish but that all should receive remission of sins and inherit eternal life. Now then if Christ is willing to be our best Friend here in this world and to take us unto Himself in eternal glory, shall we not regard Him as our best Friend and confess before Him our many sins and receive him as our personal Saviour?

We would certainly regard it very ungrateful if an earthly Friend would offer us his assistance in time of trouble and we would refuse to accept it. But how much more ungrateful it indeed is if we refuse to accept the aid of our dear Saviour. There is no trouble equal to that of the sin-sick soul—the soul that has not yet come to enjoy the help and presence of our dear Saviour. He has paid our debt and has freely given us a heritage and all that remains for us to do is to accept it and enjoy it.

May we all most earnestly and above all most prayerfully ask ourselves: Do I truely regard Jesus Christ as my best Friend? If we cannot conscientiously answer this question affirmatively, Christ is not yet our personal Saviour from sin; and if we will not repent we are eternally lost. If on the other hand we receive Him as our Saviour, he will be our comforter in time and in eternity.

Milford Square, Penna.

"Serving the Lord."

A BIBLE READING BY E. K. MOHR.

I. FALSE SERVICE.

1. The natural man is dead (Eph. 2: 1, 5) and dead men can not render service.

2. It is impossible to please God without faith. Heb. 11:6.

3. Without love my works profit nothing. 1 Cor. 13: 3.

4. All our righteousnesses are as filthy rags. Isa. 64: 6.

II. TRUE SERVICE

1. Is in newness of life and spirit. Rom. 6: 4; 7: 6.

2. A service of sons. Gal. 4: 4–7; 1 Cor. 7: 22.

3. A God-filled service. Phil. 2: 13. Heb. 13: 20, 21.

(A.) Character of true service. It flows downward and fills an existing need. God has no need in Himself, but he identifies himself with his children. As the Syrophenician woman cried, "Help me", (Matt. 15: 25), so Jesus will say, "Ye have done it unto me" (Matt. 25: 40).

In persecuting the church, Paul persecuted Jesus (Acts 9: 5). We can lend unto the Lord (Prov. 19: 17) and the cup of cold water in Christ's name will be rewarded (Mark 9: 41). "He that gives himself with his gift feeds three; himself, his hungry neighbor, and me". Whatsoever ye do, do it heartily as to the Lord, and not unto men, for ye serve the Lord Christ. Col. 3: 23, 24.

(B.) The spirit of true service is:

(a) Prompt. Luke 2: 49; John 9:4—"The King's business requires haste."

(b) Diligent. Ezra 7: 23.

(c) Humble. Phil. 2: 3.

(d) Faithful. Matt. 25: 21.

(e) Considerate. 1 Pet. 3: 8; Eph. 4: 32.

(f) Glad. Ps. 100: 2.

(g) Without noise and confusion but like the light which can not be hid. Isa. 32: 17.

(h) Grateful. 1 Pet. 1: 18, 19. 1 Cor. 6: 20.

"Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine,
Demands my love, my life, my all."

III. SUGGESTIONS.

1. At the judgment seat of Christ no question will be raised as to the Christian's salvation. But will my service stand the test of the fire—will it be gain or loss for me? 1 Cor. 3: 11–15.

"No service in itself is small
Nor great though earth it fill;
But that is small which seeks its own,
And great, which seeks God's will".

2. The honor and glory and joy of fellowship is in Christian service. 2 Cor. 6: 1; 1 Cor. 3: 9; Matt. 28: 18–20; Matt. 11: 29; Rom. 14: 17–19.

3. He that serves God, reigns with God. Rev. 22: 3–5.

GRAND RAPIDS, Mich.

If no one gives any more than I, how long will it take to save the world?

If no one prays any more than I, how long will it take to save the world?

If no one works any more than I, how long will it take to save the world?

If no one has a desire to go any more than I, how will the heathen hear the gospel message?

If I am entirely indifferent, how shall I answer in the day of judgment?—Sel.

A Sunday-school *stupidintendent* is one who intends to start a teachers' meeting and a home department, but never is quite ready yet.—C. D. Meigs.

Our C. E. Topic.

Topic for Nov. 23: THANKSGIVING AND THANKSLIVING. Ps. 116: 12–17; James 1: 27.

MEDITATIONS.

True thanksgiving is not an isolated act or a series of isolated acts. It is, to use the word in the heading, "Thanksliving". Paul lived a life of thanks to God. The love of Christ constrained him to become a missionary of the cross, to suffer persecution, to preach the gospel from city to city. He defined thanksliving and its incentive in Rom. 12: 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Every one knows the old story of the slave who was given his liberty by his master, but who then out of gratitude served him the rest of his life. This incident may well serve to illustrate the feeling of a child of God who has been bought with a price, purchased by the precious blood of Christ, who has been set free from sin and is no longer in bondage. He feels like glorifying God with his body and spirit, for they are God's, and nothing he has is his own.

A life of thanks is therefore a consecrated life, devoted to carrying out God's plans rather than its own. It sings:

"Consecrate me now to thy service, Lord,
By the power of grace divine."

A life of thanks is a life of blessing to others in the name of Christ. Visiting the widows and the fatherless in their affliction is only one phase of the true service of thanks, and hence belongs to pure religion and undefiled. But there are many other good deeds like it possible to a thankful soul thirsting to glorify God. Opportunities to help one's brethren multiply from day to day. At this very moment there are doubtless a hundred souls in your community miserable on account of this or that. A word from you, a helping hand, a friendly call, a hearty laugh, or whatever the particular case may require, would not only be a real medicine and do substantial good, but it would belong to pure religion and it would be thanksliving, and therefore thanksgiving. This is but our reasonable service.

Indifference to foreign missions is a crime deeper than refusal to feed the hungry and shelter the homeless. Charity is a great work. It is well to feed the multitude with bread but better to give them the living bread.—Sel.

The Mennonite.

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Editorial.

For several years Frank Harrington has been the efficient Arapahoe interpreter for Missionary J. A. Funk at Cantonment, and has assisted him in other ways. We are very glad to be able to insert a letter written by him to the Mission Board. It is frank and open the style is that of an Indian—and the suggestions in it come direct from the Indian brother's heart.

The New York "Weekly Witness" is noted as a staunch evangelical sheet, and the editorials on its first page are generally vigorous and characterized by a wholesome conservatism. One of the best things said lately is the following:—

"Our duty and privilege with regard to revealed truth is not to philosophize about it, trying to narrow it down to statements which our minds can fully grasp and can harmonize with each other but to receive each revelation of God's word humbly and trustfully, and study each as a truth in itself, whether we can reconcile it with other truths or not. It is a good lesson in humility for us to learn that the impossibility of harmonizing apparently contradictory statements in the Bible is due to the limitations of our knowledge and of our powers of comprehension, and the more we try to understand and to feel the power of *all* the truth revealed to us, and to work them out in our own lives without theorizing about them, the larger and more active our minds will become and the stronger will be our faith in God."

If this advice were consistently and uniformly followed by all of us, even the so-called "contradictions" would cease to exist.

Pictorial New Testament.

Upwards of ten million English Bibles are said to be sold annually. Of course, every family, regardless of creed or profession or grade of faith, has a Bible in the house. Every couple just starting up housekeeping is sure to place a Bible in the parlor. Even an infidel wants his Bible. It is safe to say the overwhelming majority of Christian families have more than one Bible in the house—one large family Bible on the stand and at least one for handy everyday use, like at family worship or for private reading. Thus Bibles of all sorts, to please the varied tastes or meet the special needs, are offered to the public by Bible houses. There are pronouncing Bibles, Teachers' Bibles, Bibles with long or short appendices, notes and concordances, Bibles with thumb indexes and with or without marginal references. Finally, illustrated Bibles, representing every style, grade and finish of the art are manufactured.

One of the best illustrated New Testaments that ever greeted our eye is the "Pictorial New Testament" issued by the "Scripture Gift Mission" of London, for which Henderson & Co., the well known publishers of Toronto, Canada, are agents. It is a small book about five inches square, and hence easy to handle. It has a salmon-colored cloth cover, looking more like a schoolbook than a New Testament. This makes it look very attractive. It is illustrated by twenty "Chromographs" and fifty-six engravings from drawings made in Bible lands. The engraving idea is familiar enough, but the "Chromographs" are novel and striking for their charming effects in color. There are pictures of Jerusalem, Athens, Corinth and scenes from Oriental life. A color sketch of Shechem forms the frontispiece. One of the prettiest specimens of the kind is one called "The even was come." Such a New Testament is sure to find a ready sale. It is sold for 35 cents.

Correspondence.

DEER CREEK, Okla. Conference days are in the past for this year. Pleasure and duty alternated or were simultaneous. Indeed I think the delegates and visitors of the Conference had reasons to be as happy as mortal man has a right to be. To many it was a source of much delight once more to meet their friends and relatives. But meeting day went by, and parting day came; and only where faith could realize that God will be with each till next meeting, could parting grief be accompanied by joy.

Arriving at home the Conference visitor again experienced the pleasure of being reunited with those nearest and dearest to him, and the more monotonous duties of life demanded his attention. Days and weeks with their events are passing swiftly by; but some of these events speak a powerful language. An event especially adapted to make one think occurred in our town. Rev. Mr. Wiles, of the M. E. church, formerly of Pennsylvania, moved to this place a few weeks ago to take charge of several congregations in this vicinity. He preached a few times only. On Sunday evening, Nov. 2, he preached a funeral sermon for a boy, who had burned himself with a fatal result while using coal oil to start a fire in a stove. The following night Rev. Wiles took sick, and on Wednesday morning he expired. Congestive chills ended his earthly career.

The Odd Fellows lodge participated in the funeral ceremonies. Some of the members were such who do not make any religious profession and who on other occasions hardly ever enter a church. And such are needed to help in conducting the funeral rites at the burial of a minister of the Gospel! Only one good reason can in my estimation be given for allowing this; that is that those non-professing lodge men are thereby induced to hear the word of God at least when one of their lodge men dies. The minister who delivered the main funeral discourse seemed determined to make use of the opportunity; for when he spoke of the unhappy condition of those who are without a Saviour, he seemed to talk to the lodge-men by turning his face and looking at them.

The writer of this returned from the convention of our Oklahoma churches. Said convention was held about 6 miles east of Perry. Perry is quite a large city, said to have about 5,000 inhabitants. I suppose I can say for all who attended the convention, that we have had "*a good time.*" We all rejoiced to meet with former friends and to make new acquaintances. We also believe to have been benefitted and that we are now better able to fight the battles of life and to be useful to others.

M. S. M.

Evangelistic Work in the Ohio Reformed Church.

Different churches are waking up to the spiritual needs of their own people and of the masses around them. Prominent among these is the Reformed church of Ohio. The Ohio Synod held a meeting at Dayton, O., November 3, 1902, and after prayer and full discussion of the object of the meeting, adopted the following conclusions:—

1. To magnify and intensify the spiritual fellowship of the people of God.

2. The quickening of the church in soul-saving.

The Commission outlined and adopted the following plan as its working basis, viz.:

1. To issue an appeal to the pastors and churches in the form of a circular letter through The Christian World.

2: That classical spiritual conferences be held upon the following dates, and in the following places:

(Then follow the names of six classes.)

3. To follow up these conferences by holding special services in all the churches.

4. To assist missions and the weaker churches in holding evangelistic services.

5. The commission will act as the bureau in carrying on the work.

6. The pastors shall arrange for their own evangelistic services. The Commission shall help to supply the pulpits of the pastors engaged in these services, and is ready to assist the pastors and congregations without pastors, and especially the weaker churches, in serving pastors for evangelistic services.

7. That an offering be taken at the spiritual conference to defray the expenses of the meeting.

This Commission afterward prepared the following letter to the churches:

The Commission for Evangelistic Work, within and for the churches of the Ohio Synod, greeting:—

The Commission being assembled for counsel and prayer that they might commend what is best for the promotion of the work of Christ in our churches,

After earnestly seeking the Divine direction and looking up to Him who has promised to be wisdom and strength to us, have determined upon the following:

That, as the purpose of the Church of Jesus Christ is soul-saving, and that his ministers are to be "fishers of men," and to hasten the coming to the day of the Lord and his glory.

That we assemble in our churches Sunday, November 23, 1902, to engage in devout prayer to God for the outpouring of the Holy Ghost upon our churches, and in obedience to the Holy Spirit we earnestly desire and pray that you will share with us in seeking the awakening of our people to a realization of the power and helpfulness thus extended to the cause of our divine Lord and Master. In the ingathering of new members, that our missions become self-supporting and weak congregations be greatly strengthened, for now it is high time that the church gird herself in expectation of the coming of the Lord. And therefore, we remind all our brethren that there shall be a united effort put forth on the part of all the churches and pastors for the work of grace and the great work of the saving of souls, in the reclaiming of the fallen, in the recovering of those who have erred and fallen away, and in the upbuilding of the church in the power of the Holy Ghost.

To this end, we urge very especially that our pastors and elders emphasize the value of the mid-week prayer services, and that our people come together in full attendance for prayer and counsel in the promotion of this work, and we urge upon our consistories the consideration of the value of the mid-week prayer services, and that especial attention be given to have these services full of life and interest, with the one end in view, that souls be saved.

Again we remind you of personal work with the unconverted, not alone on the part of the pastors, but also of the officers and teachers, indeed, all members of the church. In this way, as in no other way, may we advance the cause of Christ, strengthen the weak places, and hasten the coming of the glory of our blessed Lord and Saviour, Jesus Christ.

And now, we ask the pastors especially that this all-important matter be brought to the attention of our people, and we earnestly request a hearty co-operation of all our pastors in preaching special sermons, having in view the quickening of the church, and suggest the value of sermons having for their theme "The great mission of the church in soul-saving."

Evangelistic Work.

E. H. VORNHOLT.

The idea of evangelistic work is becoming more and more prominent. On Nov. 11th one of the Presbyteries of the Presbyterian church held a meeting at Marion, Ind. and devoted an afternoon and evening to the discussion of evangelistic work. Rev. Wilbur Chapman D. D. had been expected to speak there, but on account of the death of his sister could not be present. Other speakers were present— Revs. Cochran, Gary, Smith, and others. Interesting addresses and discussions took place. Personal work was emphasized, grounded on the Bible. The excample of Andrew and Simon Peter, of Philip and Nathanael, were referred to, as instances of personal work. Again, the case of Cornelius, Saul and the Ethiopian, where we see that it pleased the Holy Ghost to use persons to speak to persons. It was said too that not only the preacher should do this kind of work, but that every Christian in his way should influence others for good. A mail carrier spoke of how he worked and often was of help to the pastor. Some asked questions, others answered them, and every one seemed to be filled with a desire to be more faithful in the Lord's service.

Rev. Gary spoke of the work of the Holy Spirit. In order to have the Holy Spirit work through us we must comply with the laws of God. We ought to be looking only for the glorification of His name. How often do we expect the help of the Holy Spirit to further our own interests?

Rev. Smith said: "It often is an easy task to sit down with a great sinner, a drunkard or such, and talk to him of his past sins and about Christ, and every one who wants to do evangelistic work looks toward the slums. But how are we going to reach our great business men, the men that make our laws, the millionaires etc. Can you answer that question?" Rev. Cochran spoke on "the touch of strength and the touch of speech" of which we read in Daniel X.. He spoke plainly, so we all were reminded of our duty. "Probably your servant in the kitchen is waiting for the touch of power from you. The gospel is not alone for the young lady that never intends to do any work, it is for all classes."

A telegram from Dr. Chapman was read, in which he asked to co-operate with the Indiana brethren. The great evangelistic movement is on foot now. It will take hold of all the churches. Rev. Cochran said, "Do not forget to have home prayer meetings, before you start your evangelistic meetings. Meet with a few of the stand-bys in your parlor or some one's kitchen, or any place to pour out your hearts before God." Thy Kingdom come, oh Lord!

Berne, Ind.

Unconverted in Church Work.

I most strongly hold that no greater mistake has been made than that of admitting the possibility of unconverted people accomplishing anything in the interests of the kingdom of God, save as God is over-ruling even the wrath of man for his praise. The whole question only needs stating from some standpoint to find its own answer. Can that which is dead communicate life? Can the kingdom be strengthened by those in active rebellion? How can it be thought possible that men and women who are rejecting the Savior should lead others to Him? There never seems to be any question in the mind as to whether an unconverted man should preach the gospel. Any argument that proves such a man's unfitness for such a work, proves also the unfitness of all unconverted people for rendering any form of service in connection with the church of Jesus Christ.

There can be no greater peril to the life of our children than that we should sanction the appointment of Sabbath-school teachers, who are not themselves born again of the Spirit of God. I am personally convinced that the churches of our land are terribly weakened by the prevalent habit of appointing to positions in the choir men and women who know nothing by actual experience of the spiritual verities of which they sing. It is utterly incongruous that the saints should be led in the worship of sacred song by those whose part can only be mechanical and artistic. It may be said in passing that too often such appointments result in the degeneration of worship into performances by the quartet or the choir, while congregations are entertained. Sometimes even that last result is not reached, the principal entertainment being gained by the performing quartet. I have no words too strong to use in denunciation of the whole system of church music which tolerates that which must be so utterly out of harmony with the mind of the Master.

Again, it is pernicious in the extreme to allow unconverted men, no matter what their social position, or how great their wealth, to have anything to do with the administration of the business or financial affairs of the church. As under the old economy the stringent requirement was that the men who touched the vessels of the Lord should be clean and consecrated to that office, so to-day, no man should be allowed to have voice or vote in the business of the church, who is not a member of it, and therefore keenly alive to its highest spiritual interests. There is no reform more sorely needed through the length and breadth of Christendom to-day, than that of the cleansing of the church from her partnership and complicity in the work of the Lord, with those who by continued unbelief and rebellion are crucifying him afresh. No office of the church, from sexton to pastor, should be filled save by such as have been born again, and are living lives of devotion to the Master's will.

It is not merely for the sake of the church and of Christ that this should be enforced, though that is the paramount reason. It is also for the sake of those who are not Christians. We have no right to give a false sense of security to any person or persons by allowing them to share in the work of the church. Man is always ready to attempt to buy favor with God by works rendered, and I fear to-day that there are thousands of people who, because they have some external connection with, and make some financial contribution to the work of the church, are having their consciences seared as with a hot iron, and by the very familiarity with the terminology and exercises of the Christian fact, are losing their chance of being influenced thereby to real godliness of life.—Rev. G. Campbell Morgan.

Infant Salvation.

The sin of Adam brought sin upon all his descendants. (Rom. 5: 12.) We "are conceived and born in sin" (Ps. 51: 5.) What then becomes of those who die in infancy? They are saved. "The guilt of original sin," says "Binney's Compend", "is covered by the atonement, and is not imputed to any of the offspring of Adam until its remedy is willfully rejected. Hence all who die in infancy are saved through Christ, the second Adam, from the penal consequence of the sin of the first Adam." (Rom. 5: 18, 19.) A great doctrine briefly, but clearly, stated. On one occasion, when Christ was on earth, "they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, 'Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.' And He took them up in His arms, put His hands upon them, and blessed them." (Mark 10: 13, 16.) Plain truths. Consoling facts. Comforting doctrine. "Of such is the Kingdom of God."

Not long ago at the funeral services of an infant child, when the little coffin was opened, the mother, almost prostrated with grief, bent over her dear babe; and we understood her to say, "Good-by, till mamma comes. Mamma will meet you on the other shore." It was a sad time. It was a dark hour. But it was very consoling to the grief-stricken mother, in the midst of the sadness and darkness, to know that her darling babe was safe in heaven. Yes: her babe is safe; and not only hers, but all the little ones that fall asleep in death are saved on the other shore. They do not wander

through the universe in search of a home. No-no-no. But when their little hearts cease to beat, when their eyes are closed in death, their spirits immediately fly home to the God who gave them. No calamity can ever disturb them. No rude hand can ever touch them. They are safe in the presence of Jesus. Safe—eternally safe—everlastingly safe.—Rev. E. C. Sell in "Word and Works".

Known by His Voice.

I was standing at a counter in a Chicago grocery store, not long since, footsore, hurried, jaded by the city's uproar and confusion. The clerk was executing my order as quickly as he could, but I was inwardly fuming as the cable cars passed the door on their way toward my longed-for home. So I frowned when the floor-walker stepped up and said to the clerk, "Mr. Thompson, this gentleman wishes to speak with you — he is in something of a hurry.

Mr. Thompson looked up, and to my intense satisfaction merely nodded gravely as he would to any stranger and went on tying up my package. The gentleman had smiled most cordially, but the smile was lost on the prepossessed clerk.

"You are busy, Mr. Thompson?"

The last knot was half-tied, but Mr. Thompson held the string suspended, and looked quickly into the speaker's face, evidently puzzled.

"What did you say, sir?"

"You are busy to-day. You do not know me, I see. I—"

Down went the coffee. Gone was the clerical gravity. The busy hand stopped to stretch out cordially across the counter.

"But I do know you! You are Mr. Ellis Morgan. I know your voice, sir! I am very glad, indeed, to meet you face to face. Yes, indeed, I know you — few men better. I shall be at liberty in one moment, sir."

They were telephone friends who had cordial relations "over the wire."

As the cable car hurried me home my heart was warm within me, and something sweet was singing in my soul. It was this: "Whom — having not seen — whom having not seen, ye love."

Ah, yes! I know His voice. How often He has spoken to me over the heavenly wires, sending me messages from the throne.

Some good day I will stand before Him and He will speak to me. Then shall I look up into His face and see the King in His beauty.—"Brotherhood Star."

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The Sunday School Lesson.

Subject for November 23: WORLD'S TEMPERANCE LESSON. Isa. 28: 1–13.

GOLDEN TEXT: — "They also have erred through wine." Isa. 28: 7.

LESSON OUTLINE.

THE DESTRUCTION OF THE DRUNKARDS OF EPHRAIM, 1–4.

By "the crown of pride" is meant the city of Samaria (see R. V. and cf. 1 K. 16: 24). It is here compared to a chaplet of flowers on a drunkard's brow (R. V.) This chaplet of flowers, says Isaiah, "shall be trodden under foot," because of their sin and pride. The people of the northern kingdom as a nation are spoken of as "the drunkards of Ephraim." Drunkeness seems to have been so widespread as to have become a national sin (cf. ch. 5: 11, 12; Hos. 7: 5; Am. 2: 6, 8, 12; 4: 1; 6: 6). The effect of their drink upon them was that they were "overcome" (literally, "smitten down") by it. Let us not forget that it was "the native wines of a wine growing district" that did this for Ephraim, and not distilled spirits nor adulterated poisons. Their "chaplet of pride" and "glorious beauty" was after all but "a fading flower." So it is with every chaplet of earthly pride and all the "glorious beauty" of this present world (1 Pet. 1: 24). The prophet's answer to Israel's confidence in their crown of pride was that Jehovah had "a mighty and strong one." This "mighty and strong one" was the king of Assyria (2 K. 18: 10–12). The Assyrians themselves were a "bloody," deceitful and rapacious people (Nah. 3: 1), but they were an instrument in Jehovah's hand for fulfilling His word and bringing judgment upon His backsliding people (cf. Ps. 76: 10). The coming of the Assyrian is described by a threefold figure: "a tempest of hail," "a destroying storm," "a tempest of mighty waters overflowing." The thought contained in these figures is that of widespread and overwhelming destruction (cf. ch. 8: 7, 8). Back of all this work of devastation, destruction and desolation was the wrath of God at sin (2: 4–9). This destruction, etc., all came upon them "because they obeyed not the voice of Jehovah their God" (2 K. 18: 11, 12). Jesus uses a similar figure regarding those who hear His words and do them not (Matt. 7: 26, 27). "The chaplet of pride" was to be "trodden under foot." So will be eventually all earthly pride. Two figures are used in v. 4 to describe the fall of Samaria: a fading flower, and the first ripe fig which a man greedily eats up as soon as he gets it in his hand (R. V.)

JEHOVAH OF HOSTS FOR A CROWN OF GLORY, 5, 6.

In the midst of the awful desolation of his own time, when every crown of pride, and all glorious beauty is a fading flower, the prophet looks forward to "that day" (the day of the Lord's Return and Manifestation). So in the midst of present sin and judgment for sin, we should look forward (for comfort in our hearts and encouragement in our work) to our Lord's coming again (Tit. 2: 13; 2 Pet. 3: 12–14, RV.). "In that day" "a crown of glory" will take the place of "the crown of pride," and "a diadem of beauty" the place of "the fading flower of his glorious beauty." "Jehovah of hosts" Himself was to be this "crown of glory" and "diadem of beauty" (cf. Luke 2: 32). But Jehovah is to be other things too (v. 6; cf. ch. 26: 4; Zech. 2: 5). It is to the remnant that Jehovah is to be a crown of glory and diadem of beauty (cf. ch. 10: 20, 21; 11: 16; 37: 31, 32; Ro. 11: 5, 6). "In that day" Jehovah is to be also "for a spirit of judgment to him that sitteth in judgment" (cf. 1 Cor. 1: 30). He is also to be "for strength to them that turn back the battle at the gate" (cf. Deut. 20: 4; Ps. 18: 32–34; 27: 1). We can have the Lord for "a spirit of judgment" and "for strength" to-day (Jas. 1: 5, 6; 2 Ti. 1: 7; Eph. 6: 10).

ERRING THROUGH WINE, OUT OF THE WAY THROUGH STRONG DRINK, 7, 8.

"These also" (the people of Jerusalem), as well as Ephraim, "have erred through wine, and through strong drink are out of the way." The prevailing sin of drunkenness had reached even God's representatives, "the priest and the prophet" (cf. ch. 56: 10–12; Mic. 2: 11). The priests were especially inexcusable because of the plain directions of God's word (Lev. 10: 9, 10; Ez. 44: 21). They were reeling through strong drink, they were swallowed up of wine, they were gone astray through strong drink (see RV., Marg.) The result was, they utterly failed in their official acts. They reeled in vision and stumbled in judgment. Wine and strong drink confuse the spiritual perceptions and rob men of judgment. The religious teacher who indulges in them is especially culpable and utterly incapacitated for his holy office. The use of wine and strong drink made their social gathering filthy and disgusting (v. 8).

HOW GOD TEACHES THOSE WHO WILL NOT HEARKEN TO HIS WORD, 9–13.

Verses 9 and 10 may be taken as giving us the mocking answer of the people to God's prophet. If we take them this way the people are represented as saying, "Whom will he teach knowledge, etc.? Does he take us for babies just weaned? It is precept upon precept, etc." If the prophet himself is the speaker, then Jehovah is represented as teaching knowledge to babes and not to the self-sufficient (cf. Matt. 11: 25; 21: 15, 16; Mk. 10: 15). These are the ones whom He "makes to understand the message" (RV.). And the method of His teaching is "precept upon precept" (cf. Neh. 9: 29, 30; 2 Chr. 36: 15; Jer. 11: 7). As they had not listened to Jehovah speaking through His prophets He will now speak to them through foreign conquerors (v. 11, R. V.; cf. Deut. 28: 47–49). If we will not hear God's loving and patient call to repentance, He will speak to us through cruel enemies. God had called them to "rest." They would not hear that call; so He now sent them conflict and destruction. He calls us also to "rest" (Matt. 11: 28, 29). If we will not hear that call He will send us destruction (2 Thess. 1: 7–9). The whole secret of their trouble (and of every man's trouble today) was that they would not listen to God's word, "they would not hear" (cf. Ps. 81: 11–13; Jer. 44: 16; Zech. 7: 11; Heb. 12: 25; 2: 2, 3). The teaching by foreign enemies was like the teaching at which they mocked "precept upon precept, etc." (v. 13). It was "perpetual iteration through the lips of hostile armies." To this teaching they had to listen. The result of this teaching was destruction. If they had listened to God's word it would have been salvation. God's teaching unheeded brings death and destruction (2 Cor. 2: 16; 1 Pet. 2: 7, 8; 2 Pet. 3: 16).—Torrey.

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Marriages.

WEISS—STOUDT.—On the evening of November 6, at the home of the officiating pastor, Rev. N. B. Grubb, Philadelphia, Mr. Abraham B. Weiss, to Miss Minnie L. Stoudt, both of Philadelphia.

DETWEILER—FRETZ.—On the evening of November 15, at the home of the bride's parents, by Rev. N. B. Grubb, Mr. Jacob Aaron Detweiler, formerly of Dublin, Pa., to Miss Malinda Y. Fretz, both of Philadelphia.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein; then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [a]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600. [a] Judg. 5. 22. 1 Kgs. 18. 2 K. 7. [1] Kin. 20. 25. [2] or, multitude. [3] ch. 8. 18. Nah. 2. 2. [4] Zeph. 1. 12. [5] Heb. stood.

10 [2]Cursed *be* he that doeth the work of the LORD [3]deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo[4]ab hath been at ease from his youth, and he [5]hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

THE COAL STRIKE COMMISSION.

JOHN MITCHELL THE FIRST WITNESS.

SCRANTON, Pa., November 14.—The coal strike arbitrators held their first formal meeting here to-day in the chamber of the State Superior Court. The commission may hear all the evidence in this city. Judge George Gray presided. As soon as the commission was called to order the statement of John Mitchell, president of the United Mine Workers, was heard.

Mr. Mitchell expressed the hope that the commission would "succeed in establishing a relationship between the operators and the miners that would insure peace and stability in the industry for an indefinite period."

After reciting the demands for increased pay for the miner, a shorter work-day for the laborer, the weighing of coal and an industrial agreement, the refusal of all which led to the strike, Mr. Mitchell said:

"Of the 147,000 men and boys employed in and around the mines, strippings, washeries and breakers in the anthracite coal fields, 64,072 or 43 per cent., are employed on contract, or piece-work; the remaining 83,000 or 57 per cent. are employed by the hour, day, week or month. Of the 64,072 contract men, 37,804 are miners and 26,268 are miners' laborers.

"The work of a miner and a miner's laborer is extremely hazardous; in fact, it is more dangerous than employment in any other important industry in the world. The number of persons killed and injured is greater than in any other industry. Each day the anthracite mines are in operation 2 6-10 persons lose their lives and three times as many are maimed, and yet these men receive less wages annually than are received by men performing precisely similar work in other fields under more favorable and less hazardous conditions.

"It seems but fair and just that wages paid these classes of workmen should be as high, if not higher, than wages paid to skilled artisans in other industries."

In supporting the demand for the reduction of the hours for the day laborers, Mr. Mitchell showed that it amounted practically to a demand for 20 per cent. increase of compensation for 83,000 men, or 57 per cent. of all mine employers. He said the eight-hour day was the standard working day in the mining industry.

Eight hours constituted a day's work in the coal mines of Great Britain, in all the silver, gold and copper mines, and in the bituminous mines in the States of Arkansas, Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, Michigan, Kentucky, Tennessee, in western Pennsylvania and the Indian Territory.

The reports of the United States geological survey demonstrated that more coal had been produced annually since the beginning of the eight-hour work day than in any preceding year.

Defending the demand that coal should be weighed and paid for by weight, and that 2,240 pounds should constitute a ton, Mr. Mitchell declared that the present method of measuring the coal produced by the miners in the Lackawanna, Wyoming and Lehigh regions had been the source of more discontent than any other of the many injustices imposed upon the miners, and there could be no contentment among these workers until an honest system had been adopted.

Paying the coal by the car or by a ton weighing from 2,740 to 3,190 pounds was a flagrant injustice, he said. The miners had been forced to produce a constantly increasing amount of coal for which they received no additional compensation. The miner should be paid for every pound of coal he mined that was sold by the operator, declared Mr. Mitchell.

He outlined the history and policy of the United Mine Workers of America, and explained that by its constitution the anthracite and bituminous miners had home rule for the government of local affairs.

As to the responsibility of the mine workers' organization, Mr. Mitchell said:

"At the present time the United Mine Workers of America has contracts with the operators of fourteen States and districts, fixing the amount the miners shall receive a ton, the amount the various classes of laborers shall receive a day, the number of hours which shall constitute a day's work, and the methods and machinery for the adjustment of local grievances by joint conferences with the mine owners.

"These are mutual contracts, which are advantageous to both miner and operator and protect the public against the effects of strikes or lockouts.

"We demand recognition because we know that permanent peace and friendly relations can best be maintained through a trade agreement with the organization which our people have elected to join. Fully 90 per cent. of the employes of the anthracite coal mines are members of it from choice."

Mr. Mitchell concluded with a plea for the children. He said: "Our little boys should not be forced into the mines and breakers so early in life; our little girls should not be compelled to work in the mills and factories at an age when they should be in school. These children are the future citizens of our nation; their parents should be enabled to earn wages sufficiently high to give them at least a common school education so as to equip them to bear the grave responsibilities that will ultimately devolve upon them. The wealth and the future of the nation are not to be secured by its palaces and millionaires, but rather by the enlightened contentment and prosperity of its millions of citizens who constitute the bone and sinew of our land."

For the information of the commission, Mr. Mitchell outlined more specifically a plan of procedure which, if adopted, he said, would prevent local strikes and preserve peace and harmony during the time covered by the award which the commission was empowered to make, as follows:

"1. The rate of wages, the hours of labor, the method of weighing and paying for the product of the miners' work, should be incorporated in an agreement between the representatives of the various coal companies and the representatives of the organization of which the complainants in this case are members.

"2. There should be a committee of representative mine workers selected by the employes at each colliery; it should be the duty of this committee to co-operate with the mine foremen in the adjustment of local disputes which can not be settled between the mine foremen and the mine worker or mine workers involved.

"3. Should the mine foreman and mine company fail to adjust the grievance complained of, the matter in dispute should be referred to the company's superintendent and a general grievance committee, which should be constituted of representative mine workers from each colliery operated by any one company. Should they fail to adjust it, it should be referred to the general manager of the coal company and the district president of the miners' organization, and should they fail to adjust it, they should call upon the services of some disinterested person whose decision should be final. Pending an adjustment in the manner set forth, the mines and miners should continue at work."

Ashes of the Volcano Burned Many Hundreds.

NEW YORK, November 15.—Astonishing revelations of great loss of life and property caused by the eruption of the Santa Maria volcano are being made daily, says a cablegram to the Herald from Guatemala City, under date of November 9, transmitted by way of San Salvador. Eruptions continue. Many hundreds of human beings perished, and the destruction of property is considered greater than that in the island of Martinique by the eruptions of Mont Pelee.

All of the estates in the neighborhood of the volcano are buried under volcanic ashes, which reach to the tops of houses.

The richest coffee estates are completely ruined. The principal losers are the large coffee planters, mostly United States citizens and Germans, whose properties are ruined.

Two or three new craters have been formed on the side of the volcano. There were no eruptions from the summit.

Pumice and ashes were carried in the southern and western directions. The sea has a coating of volcanic matter extending for many miles. The loss of the coffee crop, which is Guatemala's principal export, has completely demoralized commerce and the government finances generally. Prices of all necessities have arisen to a prohibitive figure for many persons. The authorities are trying to force the dealers to sell goods at the usual prices, but the condition of affairs is such that business is entirely paralyzed. Violently worded handbills and posters are being circulated.

Scientists Expect to Use Sun's Rays.

WASHINGTON, November 18.—In the annual report of the Smithsonian Institution, just issued, much space is devoted to the progress scientists are making in their efforts to utilize the sun's energy. It is noted that never before was so much interest taken in the subject by engineers and men of science. Professor Langley, secretary of the Smithsonian Institution, is quoted in the report as saying that all the coal deposits of Pennsylvania, if burned in a single second, would not liberate a thousandth part as much heat as the surface of the sun in that unit of time.

The conclusion of the review of the experiments that have been made is that in time the sun's rays will be harnessed.

Robert H. Thurston, of Cornell University, who contributes to the discussion, declares that the rapidly increasing destruction of the stores of mineral fuel must sooner or later bring the world to a point at which it will be no longer possible to derive the power required from that source. "The period is likely to be ushered in before many generations," he says. "Some portions of the world are already presenting symptoms—difficulty in mining and increased price of the fuel in the market, as well as the expressed anxiety of statesmen guarding the interests of the great manufacturing districts of Europe."

The ultimate outcome, the writer says, must be the gradual extinction of the fuel supplies. If no substitute can be devised by the ingenuity of man, there will have to be compulsory retreat of the civilized races to the tropics. Professor Thurston declares that the solar motor is a mechanical possibility beyond question, and he predicts that in future centuries when the fuels are gone, the sun's energy will be utilized.—Correspondent to Indianapolis News.

Morgan's Gift is One Cent.

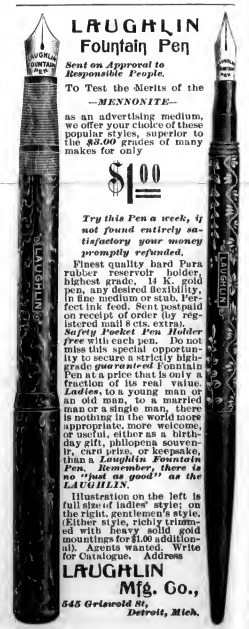
GRAND RAPIDS, November 18.—J. Pierpont Morgan, of New York, has given 1 cent to the Women's League to the Congregational church at Flint.

The league held an experience social Saturday night, at which several members told how they earned $1 to be used in the work of the society. A certain member had earned 99 cents by her own effort and stopped there.

In her dire extremity she wrote to Mr. Morgan for the other cent to make up her contribution, and received from the great financier a courteous note inclosing a cent and the assurance that if the Woman's League of Flint ever needed to be helped out of a tight place again he might be counted on.

Fierce Blizzard in Europe.

LONDON, Nov. 18.—Intense cold has set in throughout Europe and in England the thermometer stands at 32 Fahrenheit, accompanied by biting easterly winds and storms along the coast. Similar reports come from Germany and other countries, and in Austria winter has come unprecedentedly early. Fourteen degrees Fahrenheit are recorded at Vienna and the weather is still colder in Bohemia, Moravia and Galicia. There has been a heavy fall in the Semmering-Pass, in the Austrian Alps. The Adriatic is being swept by an icy gale and the rivers in Russia are frozen over. Skating is general in Austria and in Switzerland, while in southern Russia an intense black frost threatens the wholesale destruction of the young winter crops.



The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XVII. BERNE, INDIANA, NOVEMBER 27, 1902. No. 50.

Thanksgiving Day.

Back to the home of childhood,
Though scattered far and wide,
Back to the dear old kitchen—
Yes, back to your mother's side.
Come, kiss her wrinkled forehead,
Her hair, as white as snow,
And sit down on her footstool,
As in the long ago.

While father bends above you
Weak with the weight of years,
His trembling voice with gladness,
His dim eyes filled with tears.
To both the greatest pleasure
The year brings on its way
Is this: The glad homecoming
Upon Thanksgiving day.

Once more the rooms re-echo
From kitchen, stairs and hall,
The sound of old time voices
And merry dinner call.
While many sweet grandchildren,
With laughter light and gay,
Come pressing round the table
This glad Thanksgiving day.

So come, ye sons and daughters,
From restless city strife;
Come ere you lose your relish
For the quiet joys of life;
Come back, ye roving children,
From prairies far and wide
And cluster round the hearthstone
Once more at eventide.

Take up your song of childhood
And sing it o'er again;
Forget that we are matrons
Or business loving men,
And if your eyes grow misty
Rejoice that it is so;
A heart sincerely tender
Is the purest one to know.

Remember, with your loved ones
Life's lamp doth feebly burn;
Your parents may not linger
To greet a late return.
Forget them not, though patient;
Oh, come now while you may!
Praise God; rejoice together
On this Thanksgiving day.
—Good Housekeeping.

Items of News and Comment.

Rev. H. R. Voth, living at Newton, Kan., since his return from Arizona, has made a trip of several months' duration to Oraibi, where Bro. J. B. Epp is active.

The Young Peoples society and Sunday-school of the Springfield Mennonite church will hold a joint meeting on Sunday evening, December 21. All are invited to attend.

Rev. J. W. Kliewer, of Wadsworth, O., who recently united in marriage with a Miss Ruth from Kansas, has returned with his bride to Wadsworth, where they have begun housekeeping. God bless their marital life!

The Wayland (Iowa) Mennonite C. E. Society and the Epworth League of the Methodist church there will render a joint Thanksgiving program this evening in the Mennonite church.

Rev. S. F. Sprunger, of Berne, Ind., is laid up with the grip. Though thus hindered from engaging in active work, he has learnt to bear all such privations with true Christian resignation.

The brethren, Peter Balzer, Gustay Harder and M. S. Moyer, of the Foreign Mission Board, spent some time at Cantonment viewing the work there and making such arrangements of the work as they found necessary.

A Gospel Mission was opened last week in Bluffton, O. It is above a drug store. The opening meeting was addressed by Rev. N. C. Hirschy and Rev. T. M. Chalmers. Meetings are held every Tuesday and Saturday evening.

The Berne congregation to-day celebrates Thanksgiving by a harvest offering. After the Thanksgiving services, the farm produce brought by the children will be sold, and the parents will buy it at a good price and the children will then put the proceeds into the Foreign Mission treasury.

An exchange brings us the information that Mrs. Clara Umstead, one of the most active sisters of the Pottstown, (Pa.) church was married lately to Mr. David O. Bechtel. May their wedded future be one of true Christian happiness and usefulness in the service of the Lord!

Rev. N. B. Grubb, of Philadelphia, visited the Old Mennonite Home for Old Folks a week ago and found it contained 14 inmates. Bro. Grubb is naturally interested in this branch of Christian benevolence (as all should be) having been the prime mover in the foundation of the Home at Frederick, Pa.

The fanatical Doukhobors who a few weeks ago marched into Yorkton, Saskatchewan, on their world-converting mission, have returned to their homes. In all justice to the rest, it should be added that this fanatical sect comprises only a small fraction of these people. The others are quiet, peaceful and law-abiding.

Mennonite History: Rev. A. M. Fretz, Souderton, Pa., has still on hand a number of copies of Cassell's Mennonite History, a valuable book for all Mennonites, which he offers through the holiday season at the following figures: Single copy prepaid one dollar, two or more copies ninety cents per copy, five or more copies by express not prepaid seventy-five cents per copy. The book formerly sold for two dollars. Now is the time to buy. Address as above.

A well attended evangelistic rally was held by the Presbyterians in Chicago Thursday evening, Nov. 20. John H. Converse, of Philadelphia, and Rev. J. Wilbur Chapman, of New York, were the principal speakers. The committee appointed by the General Assembly in May, 1901 to work up the evangelistic spirit in the church consists of 14 members. Dr. Chapman said on this occasion: "Hold meetings that will attract big crowds, or go from house to house and have heart to heart talks with people."

All who renew their subscription before January, 1903, will receive the Year Book free as premium.

Thanksgiving Scriptures.

Early on Thanksgiving morning search your Scriptures for expressions of thanksgiving. Here are some suitable passages:

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases, Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Psalm. 103: 1-5.

Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100: 3-5.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Psa. 107: 8-9.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; And sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Psa. 107: 31-32, 35-38.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—Thess. 5: 18.

Toby's Thanksgiving.

Toby was his name for short among the oil-men of his neighborhood. His Christian name was Tobias Bunner, and he was as good a Christian man (his friends said) as Carroll county ever had or was like to have. He was the richest man in Buchanan township, for years ago he had leased his whole farm of 230 acres to the oil company and it had brought him thousands of dollars. The derricks on his farm stood together almost as thick as hazel brush. And the oil still filled the vats to overflowing.

Toby was very popular among the men. He was good natured, sociable and kind. He laughed and grew fat. But he had one curious weakness—all the income from his oil leases was converted into paper money and gold dollars and carefully stowed away in a tin box behind a brick in the chimney of his old stone house. He would not invest any of it. He distrusted all banks, believing his own home-made safe far

more burglar-proof than any vault in the city bank.

Every morning he looked over his accounts and counted his money.

On Thanksgiving morning, when he took away the brick that closed up his treasury the box was not there. He shuddered and his blood ran cold. He looked again and swept his big, heavy hand around the hole. It was gone.

He ran into the kitchen where his wife was preparing breakfast.

"Eliza, did you take out the bank?" he gasped.

"I never touched it", said Eliza.

"Well then, it's stolen".

And Toby sat down, despair and utter dejection looking out of his eyes. Nearly twenty thousand dollars had been whisked away in a single night. Yesterday he was rich; to-day he was poor.

Eliza was as much affected as he was. They both sat down to breakfast, but all Toby could do was to sip his coffee.

The fortune accumulated in twelve years, the coin that flowed out of fifty-six inexhaustible wells, had vanished like a ghost.

And this was Thanksgiving day! What had he to be thankful for?

As luck would have it, the Thanksgiving turkey was ready bought and plucked. The pastor and his family, and several of the leading families of the church were to help him eat his Thanksgiving feast. Should he tell them not to come, since he would not enjoy himself anyway? Poor Toby was too much dazed to know what to do. Life had lost all its charms for him, now that there was nothing but an empty, gaping hole in the chimney. He had no energy or ambition left him—even the power of decision deserted him. Eliza suggested that he set a detective on the thief's trail, offer a reward and arouse the whole neighborhood, but though he approved of the idea, he did not follow it up.

"It's gone, That's all there is to it," he muttered.

The report of the daring burglary was soon spread throughout the village, and it was not long before the house was crowded with excited neighbors. Every one had to have a peep into the hole which had been rifled of its contents. It was surmised that the burglar had entered by the outer cellar door and had also made his exit by it. No broken latch or window, no sign of working with tools were apparent anywhere.

"What have I to be thankful for, since all my earthly belongings have been taken from me?" asked the sad-faced Toby of the minister as they seated themselves at the table.

"We will now tell the Lord" was the minister's rejoinder. And he prayed:—

"O Lord, we thank Thee for this full board before us. We have bread enough and to spare. We thank Thee for Thy wonderful providence which has opened the eyes of our dear brother here and enabled him to see more clearly the treasures he has laid up in heaven, where thieves can not break through nor steal. May it be his aim for the rest of his life to add to these treasures, and may he become ever richer in grace. And for all such unmerited mercies we give Thee sincere thanks. Amen."

Toby's eyes glowed with a new thought as he dissected the full-fleshed sections of turkey. "Treasures in heaven"—how often he had heard and even used this expression, and how little it had meant to him. He was only now beginning to realize how sweet it was to lean heavily in perfect trust upon his Master, to feel his utter emptiness and his need of being filled with Christ's fulness.

After this, there was no brighter man in the village than Toby. His always kindly face looked kindlier still and his good cheer brought sunshine to many a beclouded soul. His lost riches gradually returned to him, since the oil wells still yielded their fatness. He was thankful for these temporal mercies, but his thoughts were chiefly with those laid up above.

He often said afterward that he had more reasons to be thankful on that Thanksgiving morning than ever before.

The Mind of Christ.

No mortal will ever be able to read the depths of the mind of Christ and to divine or fathom His thoughts, especially those which convulsed Him in Gethsemane and Calvary. The phraee, "the mind which was in Christ Jesus", does not refer to the everyday mental life of our Saviour. It wishes to introduce us to the leading motive of that life, in order that we might be actuated and filled with it, and thus follow in His footsteps. If you will carefully read the first eleven verses of the second chapter of Philippians, you will see that Paul meant to lay special stress upon the motive of our Saviour's life. "Look not every man on his own things, but every man also on the things of others" is Paul's text; and he at once furnishes an illustration by showing how Christ followed this rule when He humbled Himself and became obedient unto death. Herein is seen the motive of His life on earth, herein the meaning of His significant words so early announced as His mission, "Wist ye not that I must be about my Father's business?" Herein we see the final issue of "the Father's will" which it was His "meat and drink" to accomplish. Jesus came into the world with a definite, predetermined mission. This mission became the leading thought of his life. In a word it was *the* thought of His life, and in a general way, His "mind".

No life amounts to anything which is not attuned to a dominent note, which has no distant outlook or goal toward which it may hasten. An aimless life is not truly a life, it is simply a barren existence. The men that accomplish things are those who have outlined their life's course, as a general draws up his plan of campaign. We have in mind a certain man who decided early to be a missionary to the Indians in America. He prepared himself to this end by getting a good Biblical education, particularly specializing along the line of language study; then he came to America, spent a year learning the English language, and announced himself ready for work. Every step he took was to have its place in the grand program of his life-work. After he had been in the mission-field five years, his systematic and thorough-going pursuance of his mission became more evident, since he began to master the language of the tribe with whom he worked. It showed that he had entered the field, not for a year or two or five, but for a lifetime, and that he had one end in view—the conversion of the Indians. No obstacle could hinder him from attaining his end. His one "mind" was the salvation of the heathen whose apostle he had become.

This may serve to illustrate the "mind" of Christ. He came not to be ministered unto, but to minister, and to give His life a ransom for many. If we study His career in the Gospels, it will be seen with what persistency he continually carried out the plans of His life as moulded by the Father. When the time was ripe for His being offered up for the sins of the people, "His face was steadfastly set toward Jerusalem". Simon Peter, though tempting Him like a very Satan, could not divert Him from His purpose. His own mother, his kindred in the flesh, were nothing to Him. The momentary impulse of the multitude to crown Him king when at the height of His popularity only drove Him into seclusion and to the feet of God in prayer. He had a baptism to be baptized with and He must needs be straitened until it be accomplished.

This was the Master's life work. What is ours? Certainly not to die for the sins of mankind. In this respect there is no similarity between ours and His own. But that our life-work, as Christians, whatever it is, is intended to work good to our fellow men and not harm, is the teaching of the apostles, of the Holy Spirit through them. And our life-work, be it remembered, is not our trade or profession. Paul had his trade and worked at it, but tent-making was not his life-work. Christ was a carpenter's son, and doubtless a carpenter Himself, but this was not His life-work, and He left it in due time. So with us. We do not come into the world to learn a trade, to make a living, to amass a competence or a fortune. As those who follow in Christ's steps, as members of His Church, we live primarily to work for our brethren and for those who may become our brethren. This being the case, it becomes us to be meek and patient like Christ, to bear and forbear rather than inflict pain, to be gentle and forgiving, and when reviled, not to revile in return. Any one who works for others understands at once how necessary it is to crucify and bury self. All egotism is lost in the glory and intensity of an altruistic life. Our desire to be like Christ in the spirit of our minds prompts us to neglect our own narrow, petty natures, and we abandon the smaller that we may realize the larger life.

"Let this mind be in you which was in Christ Jesus."

The Training of New Converts.

There is no more important work committed to the church than the proper care and nurture of those who have recently accepted Christ. Because of neglect just here, many have drifted away from the house of God, and instead of being useful members of the church, are almost a hindrance to her progress.

We frequently hear church-members say, concerning recent converts, "We will see how they hold out," and if they stand well, they say nothing, while if they should fall by the wayside, they may be heard to say, "It is just as I expected." This is an unchristian speech, and shows anything but the spirit of Christ, who said, "Feed my lambs."

It is every Christian's duty to help "hold out" faithful to the end those who are but babes in Christ.

The new members of the church will naturally absorb the spirit of the old members. If the church is worldly, they will become worldly, while if it is spiritual, they will naturally partake of the same character.

The young convert longs for the sympathy and help the older Christians may give him. There is no time in all the experience of the child of God when he will more gladly receive instruction than when he has taken his first step in the light. The following suggestions may be made, among scores of others, as to his training.

1. Create in his mind a desire to know God's Word. Some simple suggestions may be made. He may be advised to study one new verse of Scripture daily, to commit to memory a whole book, like Ephesians or Hebrews, and to live by the day its principles and teachings.

2. Make him understand his responsibility to the church, its services, its prayer-meetings, and its support. No Christian really grows until he knows the grace of giving.

3. Teach him, that he may be filled with the Holy Ghost. This is the secret of victory over self and sin. This is the real inspiration to service.

J. Wilbur Chapman, in "Quarterly Review".

Our Future.

ELWOOD S. SHELLY.

Our past and future are revealed to us, but what will our future be? This is a very prominent thought in the minds of many people, and gives rise to many unpleasant thoughts in very many people, even professing Christians.

When Christ said: "Take no thought for the morrow", He did not mean to say that we are not to be concerned about our future; much more can we infer from all His teachings that it is our utmost duty to care and provide for our temporal as well as for our spiritual wants. What Christ meant to say was that we are not to be worried about our future; in other words, having done our utmost, we are to trust in God for the rest.

Every true Christian has the promise of a bright future before him. When Christ says to all of God's children that He will never leave them, whatever may befall them, and much more when He assures them that He has a home prepared for them in heaven, where He will finally take them all unto Himself, we must indeed admit that there is a bright future for all of God's children.

We must, however, not forget that this bright and pleasant future is promised only to those who walk in the footsteps of our Lord and Saviour, Jesus Christ. Just as pleasant as this promise is for those who follow Christ, just so unpleasant is it for those who are not willing to walk in the Master's footsteps. As Christ will come to earth a second time, when He will judge all, He will make a great distinction. Two will be working in the field—one shall be taken and the other left; two will be grinding at the mill — one shall be taken and the other left.* To one class He will then finally say: "Come unto me, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To the other class He will say: "Depart from me, ye cursed, into everlasting destruction, prepared for the devil and his angels."

Let us note the vast contrast here—to the one class, "Come unto me", to the other class, "Depart from me." Either one of these two will be our future lot. Which of the two it will be for you and for me, will depend on our present state. We cannot expect to live in sin and vice here in this life and then to have our final abode with Christ in glory. In such a case, we have no precious promise like this whatever. Live in Christ and you will die in Him and have your future abode with Him. Live for Satan and your future abode will be with him, and eternal punishment your lot.

May every reader most earnestly ask himself, "Where will I spend my future?" And may he answer it by asking another question, "Whom am I serving?" This is above all others the most important question that we can ask ourselves. If we find that we are still walking on the broad road of sin, let us turn to-day, for to-morrow it may be forever too late.

Milford Square, Penna.

*The primary reference of these passages is to something else, though they remotely illustrate the above thought.

Praying Evangelists.

There are many singing evangelists in the world to-day whom God is using in proportion as they sing in the Spirit and with an eye single to His glory; but we hear very little about praying evangelists. Charles Finney saw the importance of prevailing prayer for the success of his work, and had as a companion Father Nash, who often lay on his face in his room crying earnestly to God for souls, while Mr. Finney preached in the power of the Spirit and men fell on their knees and cried for mercy, in answer to prevailing prayer.

Why do we not have more praying evangelists? There are some; but do not these perilous times call for many more who know how to besiege the throne and with unwavering faith, cry, "It shall be done!" The urgent need of the hour is men and women who, though unhonored and unsought by a worldly church, have learned the secret of success in soul winning; that of going forth and weeping and travailing for souls, until they are born into the kingdom of God. Men and women are needed who know how to pray heaven down and see the foundations of hell give away and sinners tremble and flee to Christ; while others may receive the honor from men for bringing about the revivals.

The Holy Spirit is searching for such men and will one day crown their self-sacrifice with glory and honor eternal. Let us have more wrestlers who cry, "I will not let go!" rather than men pleasers and honor seekers; then shall we have more real princes who have prevailed with God and men.—Sel.

Our C. E. Topic.

Topic for November 30: A CURE FOR THE WORLD'S WOE. Isa. 45; 12-23.

MEDITATIONS.

What is the cause of the world's misery? What is the cause of all the pain and suffering, the heartache and sorrow, the disappointments and vexations that abound in human lives? Is it not sin? Before sin entered Paradise, work was not drudgery. There were no thorns in the field to baffle the husbandman's efforts in Eden. We know that very many evils are directly caused by definite sins. How much poverty, disease, disharmony and death can be attributed to intemperance alone! How many calamitous circumstances have been the fruit of an ungovernable temper! How miserable people make themselves by indulging in excesses or vices of various kinds! How many a man is sickly in later years because he did not live a correct life as a young man!

The great burden of woe borne by the human race is not due to Pelee eruptions or India famines, or to catastrophies like them, that suddenly exterminate lives or concentrate human suffering for a season. But it is the daily grind of the cares and trials of life, which is not merely local, but universal. The obscurest country village shares it with the gay metropolis. The finest mansion shelters the spectre of unhappiness. There is a skeleton in every closet, a Damocles' sword hanging over every head and cooling to some extent the zest and ardor of existence. All these private troubles, heaped together on one pan of the scale, far outweigh the miseries caused by great disasters in nature. And they are directly or indirectly traceable to sin. If men lived perfectly in accord with God's laws of health, the swelling list of diseases would drop to a minimum or disappear altogether. If men suddenly became their brothers' keepers, might we not see poverty and want almost utterly abolished? If the Bible were the standard of every man's life, would we not be prepared to see the most astounding change for the better and brighter in every home and community? But men will not be governed by God—which is the essence of sin—and hence they must suffer.

What then is the cure for the world's woes? A return to God—that is all. "Look unto me and be ye saved, all the ends of the earth", is the call of God through the prophet Isaiah. God, the Father, offers Christ, the Son as the medium whereby the world is to be brought back to Himself. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear". The New Testament makes this plain and definite by teaching that every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2: 10, 11). There is a time coming when righteousness and peace shall kiss each other all over this wide world; when the lion shall lie down with the lamb; when swords shall be beaten into plowshares; when the whole earth and the fulness thereof will really be the Lord's; when the new earth will be swung into its place, the new Jerusalem descended upon it, the tabernacle of God pitched among men, and all tears wiped away, death destroyed, and sorrow, crying and pain all made impossible. This will be in the millennium age, for which every lover of mankind can not but devoutly pray. And it may be very near. Some may not taste of death till they see it. Who will not welcome it?

In the meantime every believer's heart must be a millennium, a new earth. Christ should govern there. If our life is hid in God, we may have a foretaste in our own experience of millennial bliss. A man who has surrendered his will to God is the happiest mortal on earth. No matter how great the tempests without, his peace is unruffled within. His heart is as care-free as the inmates of some lighthouse planted on a rock on the bleak shores of New England while around them the wild winds whistle and the angry sea furiously dashes its waves and spray.

The Mennonite.

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Editorial.

A good way to be interested in your church paper is to write something good for it occasionally.

In thanking don't forget that a clean life of good deeds alone can make sincere thankfulness possible.

Talking about Christmas presents in good time, can you not try to give Christ a Christmas present? What does this mean? you ask. Can you not bring a soul to Him by that time?

Since we are in the querying mood, we will ask another question:—

If a man (not a professing Christian) makes a fortune filling his neighbors with intoxicating drinks, is it right for a Christian church to accept a part of such a fortune as a donation or a bequest when the man dies? Some churches seem to think so, since they accept it without scruple. Can the Lord bless such charity (?) as this? Should not rather the example of the Jerusalem chief priests be followed, who took the thirty pieces of silver which Judas threw down before them and bought a strangers' cemetery with it, saying, "It is not lawful to put them into the treasury, because it is the price of blood?" Do not all liquor dealers obtain a liberal percentage of their gains at the price of human life and human happiness? It is not too much to say that every brewer and every saloonkeeper that ever lived were parties to the destruction of at least one soul, and if the truth were fully told, of more than one. How can a church, whose aim is to save souls, by accepting such money, thus indirectly encourage the death-dealing traffic in firewater, and coax more of the same crew to atone for their godless lives by making fat bequests to the church on their deathbeds?

Non-resistance is a doctrine handed down to us by our Mennonite forefathers — and we believe there are many that profess non-resistance on no better grounds than just this that they have inherited it from their ancestors.

Of late years, a large number of Mennonites have deemed it their duty to go to the polls and vote. Perhaps a majority of General Conference Mennonites are doing this. Now the question arises, Does not this active participation in citizenship often put a good, non-resistant Mennonite into a contradictory position?

Bro. A. Augsburger, of Gibson City, Ill., writing in "The Review," Newton, Kan., puts this question in a plain, concrete form, as follows:—

"Now as a rule we Mennonites believe war is all wrong and that one can not be an officer of the law and yet be a conscientious Christian. Well, let us see if we are consistent in this. As a rule most of us array ourselves on one side or another in party politics, we call ourselves democrats, republicans, prohibitionists or what not. We go to the polls with red hot enthusiasm for the election of our favorite candidate. We vote to uphold the constitution of the United States, all the time knowing that Congress has power to declare war at its discretion. We vote for the candidate to uphold and enforce the law, and yet we say, from a Christian standpoint it is all wrong. Oh! consistency thou art a jewel! Who is the worst man, the one that holds the sack or the one that steals?"

This is not a catch question, but is eminently fair. If by our voting we help in making war probable, are we strictly non-resistant — that is, extending the idea of non-resistance to the refusal to bear arms? We join the brother in saying, "If some of the good brethren can give more light on the subject, I should be glad to hear from them."

Thanksgiving Day.

What was formerly a New England anniversary day has become a national holiday. Thanksgiving day has come to be one of the reddest red-letter days of the year for American people, and is begun to be almost as eagerly looked for as Christmas. It is a day for family reunions, for the glorification of the home. The turkey is as emphatically an essential feature of Thanksgiving as the Christmas tree is of Christmas day.

But the child of God has his mind fixed upon the real intention of the day. It is a day of thanksgiving far more than of turkey-eating. And he will take time to count his many blessings, if he can, and give unfeigned thanks to the Giver of every good and perfect gift for the fruitfulness of farm and field, the civil and religious liberties he enjoys, the warm and tender relations of the family circle, the health of body and the vigor of mind that are his, and above all, for the grace of God that has flowed into his soul in and through Jesus Christ. All these things should overshadow the desire to eat and drink and be merry, — and many people get no farther. It is easy to overeat; it is not easy to go to extremes in our thanksgivings.

But some may feel as though they had little, if anything to be thankful for. Many good men will be very sick with fever and many others will be weary and worn with anxiety and worry and cares. In other families there will be a vacant chair this Thanksgiving which was filled a year ago. Business reverses will have saddened others, so that they will be in no grateful mood. Can all such give thanks? Certainly. The Lord always leaves more than He takes away. If He has deprived us of anything this past year, He has surely restored it four-fold—or better, He has replaced it with an equivalent far more valuable.

Few, if any, followers of our Lord have suffered more than the apostle Paul. Persecution, distress, famine, peril, the treachery of false friends, the loss of all things, the scorn and ridicule of men, bodily afflictions — what did not this man of God have to endure? Yet what does he say? "I will glory of the things which concern mine infirmities." "Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The renewing of the inward man — this was to him ample recompense for all the afflictions of the outward. His faith looked beyond the temporal into the eternal, as every Christian's faith should. For Paul every day was a thanksgiving day. He knew how to abound—to enjoy this world's goods— and he knew how to be abased—to do without them. He had learned to be full and to be hungry, to be both gracefully. He had learned in whatsoever state that he was to be content. To him godliness with contentment was great gain. He could say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Should not every Christian be like minded with Paul? Should he not learn "in everything" to give thanks, to be content with his lot and thank God it is no worse, but on the contrary far better than it had been before with him? The sooner we all learn to take frequent account of our spiritual stock and see how much we actually possess at all times, the happier we will be and the more sincere and fervent will be our thanksgivings.

Above all don't think a turkey or a table groaning under its weight of delicacies is necessary to the right enjoyment of Thanksgiving. Whatever your lot, "Come before His presence with thanksgiving."

Correspondence.

WADSWORTH, OHIO. Friday evening, Nov. 14, Rev. J. W. Kliewer and his bride arrived from Kansas. During Rev. Kliewer's absence Rev. Langenwalter, Rev. A. S. Shelly and Rev. J. E. Sprunger took his place in the pulpit. Monday evening, Nov. 17, the Sterling and Wadsworth congregations combined in tendering them a reception at the church here in Wadsworth.

A short program was given: The choir rendered two anthems, Miss Daisy Miller gave a reading, "Rock of Ages", Mr. J. B. Yoder gave the address, also presented Mr. and Mrs. Kliewer with a purse of money given by the members of the Sterling and Wadsworth churches. Mr. and Mrs. Kliewer were also the recipients of several other beautiful presents.

After the program the bride and groom were congratulated and the evening spent in a social time.

Mr. and Mrs. Kliewer are now occupying their home on Garfield St.

The Christian's Ideal.

ADDIE ROTH.

True life, wherever it is found, is ministry. "Not to be ministered unto, but to minister," our Lord gave as the central aim and desire of His life. These words give us the ideal for the Christian life. We mount the ladder of immortal success in proportion as we forget ourselves and resign our own selfish desires to the service of others. Study the life of Christ for a moment. What was the reason for his coming to this earth? Was it self-gratification? No. There is an unbroken thread of self-denial running through his life. Christ no longer goes about in person among men, laying his hands on the sick, the lame, the blind, the children. This work has been entrusted to us. We, who carry

the precious name of Jesus, are the ones to whom the world looks for comfort and sympathy. When we answer "Yes" to Christ's question "Lovest thou me?", we pledge ourselves to follow wherever He leads, to make His work our work and His hopes for the world our highest ambition.

True love always serves. When Philip found Christ, he went straightway to find Andrew. Dr. Underwood, the remarkably successful missionary to Korea, says that there they refuse to receive into church membership a man or a woman who tells them that he or she has never tried to lead others to Christ. They know that such an one is not a true Christian.

We are so apt to neglect opportunities to relieve distress, never thinking that we are sinning against Christ. The things we have failed to do will be the things that shall turn the scales on that great trial day.

It is impossible to see Christ without loving Him, or to love Him without wanting to serve Him. Mark Guy Pearse compares Christ to the spring sun that cannot show itself without quickening new life in the seed and the root; and these, when they are quickened, must unfold in leaf and bud and flower. Our work in Christ's vineyard is acceptable only as there is in it all love for Him. "Lovest thou me" is the Master's question as each piece of service is rendered. We must catch into our lives the spirit which prompted Paul when he said: "The love of God constraineth me." The apostle urges us to work for the sinner and try to bring him to Christ because he is our brother for whom Christ died.

This phrase is illustrated by a story of a little girl in Edinburgh. She was carrying a child much too heavy for her. Some one asked her if the baby wasn't too heavy for her. She answered, "O no, he's my brother." If we really felt that men were our brothers, we would not count any work for them too heavy. No missionary or Christian worker can help the world except at cost to himself at every turn. Even Christ felt, when the woman touched his robe in the crowd and was healed, that virtue had gone forth from Him. Chas. M. Gordon, the famous minister in Canada, while serving a little mission station near Banff, was invited by the Earl of Aberdeen and his wife to dine with them. Much to their surprise he declined, saying that he had a previous engagement. Afterwards they learned that the previous engagement was a promise to preach for a few miners who rarely had a chance to hear the gospel. It was for this reason that he had declined an invitation to dine with the Governor General of Canada. Duty sometimes requires more of us than we think we can accomplish, but "We can do all things through Christ who strengtheneth us."

The cold of Greenland could not keep the Moravians away from their noble work there. The heat and fever of Africa did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland. These brave workers responded to the call of God, regardless of consequences. The call comes to all of us, "Go ye into all the world, and preach the gospel to every creature. The question that remains to be answered is, "Have you received your call to stay at home?" If not, what then?

But ministering to Christ does not necessarily require our doing something great or in a public way. The first place where we must serve God is in our own homes—that most sacred of all spots. Our silent influence ought to touch other lives with blessing. People ought to feel stronger, happier, more earnest after meeting us. Our lives ought to be benedictions to human sorrow and need all about us. By simply so living your life may seem to sink away and be lost, but it will be like the raindrops that fall and disappear, only to come again in living beauty. No life of self-sacrifice for Christ shall fail of eternal honor. The only life worth living at home or at the ends of the earth, is the missionary life.

Quakertown, Pa.

Report of the 7th Conference of Mission Workers, Held at Cantonment Okla., October 10, 1902.

Conference was opened at 9 o'clock a. m. by the moderator, Bro. M. M. Horsch, with singing, Scripture reading and prayer. The different workers then read their reports, which were briefly discussed. A paper on "Mission Thoughts in the Gospels" was then read by Bro. H. J. Kliewer, after which the following questions were laid before conference and discussed:

1. How can our Indian Christians be best fostered in their spiritual lives? During the discussion of this question the following thoughts were brought forth: a. They ought to be encouraged to attend religious services regularly; b. They ought to be constantly reminded of the fact that they are responsible to God for all their misdeeds, before whom all things are open and revealed, and their attention should be called to the admonitions of the good Shepherd; c. Church discipline should be practiced with the greatest care and prudence.

2. Since the number of workers is but small and the different stations are far apart, would it not suffice to have our conference held but twice a year? It was resolved to let the Mission Board decide this question.*

The forenoon session of conference was closed with prayer by Bro. G. A. Linscheid.

The afternoon session was opened by Bro. H. J. Kliewer. Letters from J. F. Kroeker in India, and from J. B. Epp in Arizona were then read, whereupon G. A. Linscheid, who had recently visited our mission station in Arizona, told of his observations made while there. Brother Petter was then instructed to write a letter to Bro. Epp in Arizona and Brother Funk to write one to Bro. Penner in India.

It was then decided to hold our next conference during the coming spring again at Cantonment, and that Bro. Petter, our permanent chairman, act as moderator and Sister Bertha Kinsinger as secretary of said meeting.

Conference then expressed its heartfelt regret over the fact that Bro. Horsch is obliged to sever his connection with the mission workers for the present, but consoled itself with the hope that the Lord will make it possible for Bro. Horsch later again to enter our ranks as a worker in our mission.

Conference was then closed with prayer by Bro. Petter.

In the evening Bro. Horsch preached an instructive and affecting farewell and communion sermon taking for his text Heb. 13: 8. H. J. KLIEWER, Sec.

*At their meeting subsequently held, the Mission Board decided that in their judgment semi-annual meetings of the conference will suffice.

Report from the Red Moon Mission Station, at Hammon, Oklahoma.

"Bless the Lord, O my soul, and forget not all His benefits!" These words of the Psalmist best express our feelings in reviewing the experiences in our work during the last six months. Truly, there was no lack of disappointments and hindrances. But we were at the same time permitted to experience the goodness and loving-kindness of God, for which we render Him praises and thanksgiving.

While the Government school was in session we regularly had Sunday-school with the children, and after the school services both for the children and adult Indians. As already stated in my last report, many children died here during the first quarter of the year. On this account some of the parents did not attend our services even during the summer months. The attendance from the camps was consequently not as large as before. I, however, frequently visited these mourning parents in their tents and endeavored, as well as I could, to tell them of salvation in Christ, and read to them parts of the Gospel. Being thus bowed down by grief they were the more susceptible to the word of God. How one wishes under these circumstances to be more familiar with the language so as to be able to break to these hungering souls the Bread of Life! But we console ourselves with the thought, that the Lord will bless also the crumbs which we are able to give to them.

Since my last report only one death has occurred among the Red Moons. One of the older school-girls, about 18 years of age, died in August, near Cantonment, whither her parents had taken her. She had been sick since the beginning of the year. When I saw her for the last time she told me she believed in the Lord Jesus as her Saviour and she delighted in praying to Him. It is reported that shortly before she died she said to her parents, "Weep not for me, I will soon be happy with the Lord." Does not this show that the Spirit of the Lord is frequently working at the hearts in secret and that His word does not return unto Him void? Surely we would desire to see them profess Christ more openly, both by word and deed; we must remember, however, that "man looketh upon the outward appearance, but the Lord looketh upon the heart."

During the last two schoolmonths we reviewed the Bible History with the children. In this our magic lantern did us good service.

During the two vacation months our Indians were mostly away from home. In the first place they went to Darlington to participate in a sun-dance. After that they went to visit other Indian tribes and their relatives in other districts. Of those who remained at home some were called to surrounding little towns to dance, for which they received meat, flour and other eatables. The Indians considered this a more easy way to make their living than by working for their daily bread. In this way the enemy has always ways and means to lead the Indians astray and to deceive them. In doing so he makes use of the "civilized" white people and often times of such as call themselves Christians. A nominal Christianity

is one of the greatest hindrances in mission work among the heathen.

While these circumstances existed but little spiritual work could be done. I consequently made use of my time in the further study of the language. During this time we had a small Sunday-school with the white people every Sunday afternoon. Since the school has opened again we have our Sunday-school and church services as before.

With greetings,
H. J. KLIEWER.

Oct. 1, 1902.

The Communion of Saints.

Preaching in Westminister Abbey with reference to the exclusiveness of certain sectarian assumptions, Archdeacon Farrar said.

"What! are we not to claim as full and honored members of the Church of Christ in every possibly true sense of that word, because they were Moravians, those holy missionaries who planted successfully

Sweet Sharon's Rose
On icy plains or in eternal snows?

Or Williams, the Apostle of Polynesia and the martyr of Erromanga, because he was a dissenter? Or Dr. Carey and others in India, because they were Baptists? Or Elizabeth Fry, because she was a Quakeress? If there are any who think that He who died for all mankind cares mainly or chiefly for outward organization, their views of Christ are not such as I learn from Him who made keeping the commandments the essential of entering into the kingdom of heaven. I say with Whitefield: 'Do they profess repentance towards God and faith in our Lord Jesus Christ? If so, they are my brethren.' True and unswervingly loyal in my love for the Church of England, yet I would stand bare-headed before any true saint of God, and be he Romanist or Independent, or Quaker, or Presbyterian, so he be a saint of God, desiring ten thousand-fold more that I may stand with him before the throne of Christ rather than with those who though they may have had 'Lord, Lord,' or 'the church, the church' forever on their lips, and have spent their lives in the endless round of outward ordinances, may yet, if their lives have been unloving and unworthy, hear those awful words, 'Woe unto you, Scribes and Pharisees, hypocrites,' and 'Depart from Me, I never knew you'. For it is Christ, and Christ alone—it is not the Episcopal government, or apostolical succession, or ancient ritual, or the orthodoxy of curiously-articulated creeds; it is Christ, and Christ only, and the innocence which shines in the lives of them that truly believe in Him, which has been the strength of Christianity. Without Him, what would the world in general have cared for magnificent ceremonies or imposing hierarchies, or elaborate theologies? No! The church has won her splendid victories, 'Not by might nor by power, but by My Spirit, saith the Lord of hosts.'" —"The Christian."

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The Sunday School Lesson.

Subject for November 30: GIDEON AND THE THREE HUNDRED. Judges 7: 1–8; 16–21.

GOLDEN TEXT: It is better to trust in the Lord than to put confidence in man. Psa. 118: 8.

LESSON STORY.

The Lord told Gideon to save his people from the hand of the Midianites. For several years they had oppressed God's people, treading down their grain fields, stealing their cattle, and committing such atrocities that Gideon's people often hid in the dens and caves which were in the mountains. But the Lord wanted to punish Israel in this way on account of their forgetting Him. He punished them until they cried for salvation, and then it was that the Lord called Gideon, a brave boy and brave man — called him while he was threshing wheat. At first the young man excused himself, saying he was too poor, and besides, the least in his father's house. But God said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." That was all Gideon needed.

Finally Gideon was ready to go out against the Midianites. There were so many of them in their tents, and they had so many camels that they lay on the land like a horde of grasshoppers — locusts we would call them. We would think — and Gideon thought— that it would take an immense army to drive out such a host. He had collected 32,000 men to go out to battle. But the Lord told Gideon that he had too many men! If these men would be able to drive out the Midianites they would be puffed up over the victory and would say, "See what we have done." But the Lord wanted the glory for the victory. He wanted to do most of the fighting Himself, just as He now wants to save us entirely by His own grace and power.

This was the way the 32000 were to be reduced: first, those who were cowards and might run away anyway when the battle was on, should go home. And the astonishing number of 22000 went home, leaving 10,000. But there were still too many. So the Lord provided Gideon with another test. When they came to the water, every one of the thirsty soldiers was to be allowed to drink. Most of them let themselves down on their knees and took time to thoroughly enjoy the cool water in slow sips, but three hundred thought time was short and the Lord's work demanded haste, so they caught up the water in their palms and lapped it like a dog. These three hundred were selected to be Gideon's army.

Then he divided them into three companies of a hundred men apiece. He did not give them bows and arrows, or battle axes, or spears with which to mow down the ranks of the enemy. If he had, they would no doubt all of them have been cut to pieces by the thousands upon thousands of Midianites. Three hundred men would have been lost amid that sea of Midianites like a gust of snowflakes in a stream. But he put a trumpet into every man's right hand, and an empty pitcher containing a lighted torch into every man's left hand, and told them to do as he did whenever he gave the signal. Then at night, while the Midianites were sleeping, they stole upon the camp, suddenly blew the trumpets, broke the pitchers and held up the torches, and shouted, "The sword of the Lord and of Gideon." The frightened Midianites ran out of the camp, and while the three hundred continued to blow the trumpets, killed one another in their excitement. And they fled on, chased by a large army of Israelites. And this is the way the Midianites were driven out.

We can learn from this story that

1. We have our enemies — whatever helps us to forget God and mistrust Him.

2. We can not overcome these enemies of our own strength. No good resolution ever saved or delivered anybody.

3. God wants the glory for our salvation and deliverance from evil. Hence He wants to accomplish it Himself.

4. Are there not perhaps in our churches a whole lot of cowards afraid to stand out boldly for the Lord whenever this is called for?

5. Are there not many also who are slothful in the Lord's business and put it down last on the program?

6. It took faith for Gideon to try to outwit the Midianites by merely blowing three hundred trumpets, breaking three hundred pitchers and shouting. But he found that faith prevailed. So it still prevails.

Marriages.

NITTERAUER—BEEHLER. — On November 18, 1902, by Rev. N. B. Grubb, at the residence of the officiating pastor, Mr. Clarence Nitterauer to Miss Katherine Beehler, both of Philadelphia, Pa.

Deaths.

LATSHAW.—On Nov. 6, 1902, at Barto, Pa., Annie E. Lasthaw, wife of Samuel B. Latshaw, aged 53 years, 5 months, 8 days. Deceased was the daughter of Henry and Mary Harpst, of Chester County, Pa. One surviving sister, together with the bereaved husband and two daughters mourn their loss of a loved sister and devoted wife and mother. In the community and especially also in the church her active helpfulness will be greatly missed. On the 11th her remains were laid to rest in the Union cemetery adjoining the Mennonite church, Bally, with appropriate funeral services conducted by her pastor, A. S. Shelly assisted by W. S. Gottshall.

MOYER.—On Nov. 6, 1902, near Bally, Pa., Amos Henry, infant son of Ulyses and Annie Moyer, aged 2 years 5 months and 27 days. On the 11th funeral services were held at the house and at the Mennonite church, Bally, by Rev. J. J. Kline, assisted by Rev. A. S. Shelly. Interment was made in the Fairview cemetery at Boyertown, Pa.

ROSENBERGER.— At the Mennonite Home, Frederick, Pa., on November 16, 1902, Jonathan Rosenberger, for nearly five years an inmate at the Home, aged 74 years, 11 months and 17 days. Funeral services were held at the home on the 18th by Rev. N. B. Grubb. Interment was made next day at Quakertown.

HEARING.—On November 2nd, 1902, near New Britain, Pa., Sylvia Grace, infant child of Charles and Carrie Hearing, aged 3 months and 27 days. Interment on the 5th at Perkasie. Services by Rev. A. M. Fretz.

RICKERT.—On November 5th, 1902, in Perkasie, Pa., as the result of an accident with a circular saw, Aaron M. Rickert, aged 50 years, 9 months and 6 days. Interment on the 11th at Deep Run. Services by Rev. A. M. Fretz assisted by Revs. C. H. Egge and J. S. Moyer. Bro. Rickert was a devoted worker for the Lord and His cause. He served for many years as Sunday-school Superintendent, and was for some twenty years deacon of the Deep Run congregation. Why he should thus through an accident be snatched away is a mystery which He alone knows who "knows all things." He leaves a widow and eight children, who have the sincerest sympathy of the congregation and all who knew him, in this time of their bereavement.

HEFLER.—On November 9th, 1902, near Bedminsterville, Pa., Bertha, infant child of Josiah and Kate Hefler, aged 2 months and 15 days. Interment on the 12th at Deep Run. Services by Rev. A. M. Fretz.

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SPECIMEN OF TYPE

Judgment of Moab JEREMIAH, 48. *for their pride, &c.*

therein: then the men shall cry, and all the inhabitants of the land shall howl.
3 At the [s]noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the* rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

B.C. c. 600.
[s] Judg. 5. 22. 1 Sam. 15. 2, 3.
1 Kin. 20. 40.
[r] or, *negligently.*
[t] ch. 5. 16. Num. 2. 2.
[u] Zech. 1. 12.
[v] Heb. *stood.*

10 [s] Cursed *be* he that doeth the work of the LORD [r] deceitfully, and cursed *be* he that keepeth back his sword from blood.
11 ¶ Mo[t]ab hath been at ease from his youth, and he [u] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into cap-

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News of the Week.

Domestic.

THE COAL STRIKE COMMISSION.

MANY MINERS IN THE POORHOUSE. RUMOR OF AGREEMENT.

SCRANTON, Pa., November 21.—The examination of Dr. R. H. Gibbons, of Scranton, was resumed when the anthracite strike commission met to-day. He said that the occupation of a miner subjects a man to pleurisy, gout, neuralgia, asthma, bronchitis, sciatica and other diseases. He believed the day would come when men would be subjected to medical examination before they undertake mining.

Children, he said, who have suffered from any form of disease of the respiratory passages, bronchitis or pneumonia, should never be permitted in the mines under the age of fifteen years, because they should have a chance to eliminate the predisposing factor in the case of so-called miners' asthma.

Dr. Gibbons was followed by Dr. Eugene J. Butler, a member of the central poor board of Luzerne county, who testified that 70 per cent. of those in one of the poorhouses in Luzerne county were miners and that 40 per cent. were crippled by accidents in and about the mines. Many of these, he said, had become insane through worry over their affliction. A man who works a few years as a miner, he declared, is not fit for anything else.

Dr. Roberts, in reply to a question as to what wages man should receive to maintain the American standard of living said that he would place the poverty line at $575 a year. Under that amount, he said, the miner and family would suffer physically, intellectually and morally.

Few persons were aware that an attempt would be made at an outside settlement until it was practically intimated by Judge Gray, chairman of the commission, who read a carefully prepared announcement from the "bench".

It was as follows:

"According to the suggestion just made by counsel that an interval of time be taken for the proposition of the documentary evidence and for a possible agreement as to certain facts and figures which would forward the work, the commission desires to express the hope that an effort will be made by the parties to come to an agreement upon nearly, if not all, the matters now in controversy, and that they will adopt the suggestions heretofore made by the commission to counsel on both sides, that we aid them in such an effort by our conciliatory offices. It seems to us that many of the conditions complained of —and which have been the subject and study of our examination might be better remedied by the parties to the controversy approaching the subject in a proper spirit and with the purpose of fairly adjusting them. We hope, gentlemen, that the interval of time granted may be availed of with this end in view. Of course, in the meantime, we shall proceed with the work before us as we have begun it."

SCRANTON, Pa., Nov. 21.—There is a persistant report circulating to-day that the mine workers, through their representatives, have agreed with the mine owners, to attempt to adjust the differences existing between them outside the anthracite coal strike commission. The proposition was made on a compromise basis, and negotiations, it is expected, will be at once entered upon, with a reasonable hope of settlement with the aid of the arbitrators. The rough proposition, which is to form the basis of negotiations, is a ten per cent. increase in wages, a nine-hour day and trade agreements between the miners and the company by which they are employed. The only one of the four demands not touched upon is that of the weighing of coal by the legal ton. While both sides have expressed a willingness to settle their differences among themselves, it is not to be construed it carries with it the acceptance of the terms proposed. They are mentioned only as a basis, it is understood, from which a settlement is to be effected. It is possible that the foundation already laid can be wrecked by either party holding out too strongly against some question, and thus leave the whole matter in the hands of the commissioners, who in the meantime, will act as a sort of a board of conciliation, rather than as a board of arbitration.

Foreign.

Germany's Gunmaker is Dead at Essen.

BERLIN, Nov. 22.—Herr Krupp, the great gunmaker and the richest man in Germany, died suddenly this afternoon, of apoplexy, at his villa, at Huegel, New Essen.

Alfred Krupp was the richest man in Germany, according to the income tax returns. He had an annual income of more than 20,000,000 marks, and this placed him far away ahead of any other class of rich men in the German empire. His grandfather, Frederick Krupp, who discovered the secret of making cast steel, out of which the great fortune has been evolved, died in poverty in 1826. The father of Alfred Krupp succeeded to the little foundry in Essen, and he and his son began applying the secret process of transforming steel into the making of guns. Together they worked out many inventions, all of which went to building up the enormous business, the greatest of its kind in the world.

The father died in 1877, but long before that time, Alfred Krupp had assumed entire charge of the factory. Indicative of what an income of $5,000,000 a year means in Germany, it may be noted that the next richest man is Herr von Thiele-Winckler, the coal master, whose income is 6,000,000 marks, or $1,500,0000 a year.

The Krupp concern employs more than 25,000 people. They are employed in making cannon and other munitions of war. Thirty-four governments have made purchases there and this means that more than 25,000 guns of various sizes have been frowning on mankind in the name of peace and civilization. All the employes live in "model" houses.

The town of Essen is one of the model towns of the world, and it was planned and built under the direct supervision of Herr Krupp. "Model houses", separate from one another, are provided for the laborers, and there are schools, baths, libraries and hospitals under his direction. Wages are paid in part on the co-operative system, and Herr Krupp has provided a complete system of pensions for employes invalidated by sickness or old age.

Herr Krupp had steadfastly refused to accept a title or decorations from the government. He stood as a citizen and business man, and did not aspire to vie with the aristocracy in their own honors.

The grandfather of Alfred Krupp was an iron worker of Essen, who saved his money until he had accumulated a few thousand marks, with which he went into business on his own account by starting a little foundry in in 1810. It was not his fortune to make much headway in the sixteen laborious years he spent with two or three employes in his humble building. He made a bare living, but managed to keep his small property, and it was the nucleus from which the Krupp works sprang.

In 1826 his son, Alfred, became the owner of the establishment and he tasted all the tribulations his father had known and many more for years and years before the tide turned and carried him to great prosperity. It was only by enormous labor, endurance and pluck that Alfred Krupp was able at last to master the situation. In 1832, six years after he had entered upon the management of the enterprise, he had only nine men in his employ, and this was twenty-two years after the works had started.

He struggled along for a quarter of a century making good steel, good guns and other good articles all that time, but there was so little demand for his work that he scarcely kept his head above water. He had a few pieces of silver plate, family plate, heirlooms, and he was reduced to such straits at one time that he melted the plate and sold the silver in order to raise a little money with which to pay his workmen. He often said after he became prosperous that for fifteen years it was a constant struggle to get cash enough to pay his help. Often, when things were at their worst, he found the purchase of postage stamps with which to mail his few letters a rather annoying necessity.

The trouble was that he seemed unable to secure a recognition for his products either at home or abroad. The old adage that "a prophet is not without honor save in his own country" was at last verified again in Krupp's case. He took his steel and a gun or two to the London Exposition in 1851 and before it was over the British were calling him a great steelmaker. He emerged from the competition with the English steel industry with flying colors and found himself talked about as a man whose technical methods were not understood, but whose products were undoubtedly first-class. It may be said that there are processes in the Krupp manufacture and manipulation of steel that are not known in the trade to-day, and they are carried on in buildings that no visitor or employe who does not work in them is permitted to enter.

Pope's New Representative.

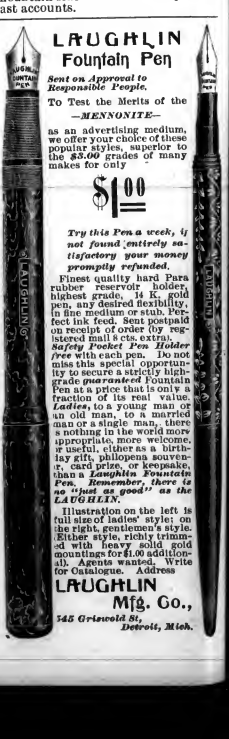
WASHINGTON, Nov. 21—Mgr. Falconio, who has been appointed to succeed Mgr. Martinelli as apostolic-delegate to the United States, is expected to arrive in Washington before the end of the week to assume the duties of the new position. His coming is looked forward to with no little interest in diplomatic and official circles. Society, however, has nothing to expect from the newcomer, as it is not at all probable that he will grace any function of a social character with his presence. In this respect he will follow closely the example set by his predecessors, Cardinal Satolli and Mgr. Martinelli. In fact, he is expected to be seen even less in public than his predecessors, for, as a member of the Augustinian order, he is forbidden to indulge in any social recreation, and is bound to follow strictly the simple life prescribed by the rules of that order. He is expected to pay respects to President Roosevelt, and probably will make formal calls upon the members of the diplomatic corps representing Catholic countries, but here his mingling with the official world will cease.

Terror Reigns in Guatemala.

NEW ORLEANS, November 22.—The Picayune to-day prints the letters from Point Barrows, Guatemala, dated November 16, which say that refugees who have arrived there from western Guatemala report a terrible state of affairs as a result of the eruption of the Santa Maria volcano.

The country for a radius of over thirty miles has been made a desolate waste, and every vestige of life destroyed. The loss of life is estimated at over 7,000, the great majority of the victims being Indians.

Ten Indian villages were wiped out, the rude huts being buried beneath tons of volcanic vomit. All of the coffee plantations in the volcanic zone are ruined. These plantations were the most valuable in the country.

The government has been making the most strenuous efforts to conceal the facts concerning the catastrophe, hoping to prevent Guatemala's credit from being damaged abroad. The greatest distress prevails throughout the central and western portions of the republic, and even on the eastern coast the effects are felt in the scarcity of money and the rise in exchange. A famine prevails at Quezaltenango, and 10,000 people are starving. Even in Guatemala City, the capital, the inhabitants are suffering for food. The government is utterly unable to relieve the distress and suffering, and the people are on the verge of revolution.

The shocks from the explosions of the volcano were plainly felt at the capital, causing great excitement among the people. The next day the news of the frightful havoc wrought by Santa Maria reached the city. Two new craters had been formed in mountain side and were in eruption at last accounts.